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We have had a very pleasant meeting with our Helpers of which this was the programme.

A. M. **Meeting with Helpers. Sept. 1880.**

A. M. **Wednesday Sept. 8th Madura**

10.30–11.30	Sermon	Rev. J. S. Chandler
11.30–11.45	Organization	
11.45–12.15	Twenty Scrip. Texts 1st & 2d classes	Rev J. Herrick
12.15–12.45	Essay – Abigail	A. David
12.45–1.25	Reports Bible Women. Pulney Battalagunda	
1.25–2	Cordialness. 2nd & 3rd classes	Rev. J. S. Burnell
P. M.		
3.30–3.45	Organization	
3.45–4.45	First Corinthians First class	Rev. J. E. Tracy
	Matthew. Second & third classes	Rev. J. J. Noyes
4.55–5.25	Reports. Periakulam, Dindigul & Colporteurs	
Evening	Grand Concert Madura East Church	

Thursday Sept. 9th Pasumalai

A. M. 10 – 10.25	Organization	
10.25–11.5	Reports. Madura, Melur. & Manamadura	
11.5–11.30	Geography of Asia Minor. All classes	Rev. M. S. Howland
11.30–12.30	Prayer Meeting	
12.30–1.30	Hopkins Theology 1st class	Rev. J. S. Chandler
	Bazar Book Third class	Rev. J. Rendall
	Description of Madura. Third class	Rev. J. P. Jones

Meeting with Native Helpers
Madura, Sept. 8, 1880
Recd Nov. 5

A. M.		
1.30–2	Essay	Pastor Vethanayagam
P. M.		
3.30–3.45	Organization	
3.45–4.15	Reports. Pasumalai. Tirupuvanam	
4.15–5.15	Scripture Questions. All classes	Rev. J. E. Chan
	Friday Sep. 10th. Madura	
A. M.		
10–10.15	Organization	
10.15–10.45	Essay	Pastor A. G. Rowland
10.45–11.25	Reports. Tirumangalam, Mandapasalai	
11.25–12	Pauls First Journey. First Class	Mr. N. Samuelian
12–12.30	Ten Miracles 2nd & 3rd classes	Rev. E. Chest
12.30–1.30	Prayer Meeting	
P. M.		
3.31–4.30	Lord's Supper.	
	Saturday Sep. 11 Madura	
10–1	Native Evangelical Society	
1–2.30	Widows Aid Society	
	Sabbath Sep. 12. Madura	
	English Sermon acts 11:24	Rev. J. E. C
	Monday Sep. 13th	
10–1	Church Union. Pasumalai	

Madura June 1881.

Rev. N. G. Clark M. D.
Secretary A. B. C. F. Missions

Dear Brother

At the last meeting of the Mission, a Supplementary Estimate for Building & Repairs was carefully made & I was requested to forward to you to present to the Prudential Committee for an additional grant from "the Otis Legacy Fund." To bring this subject before you I have drawn off papers Nos. one & two. No one will give you a List of the items according to the Stations of our Mission. No two will give you the items according to the kind of Buildings required. Let me call your attention to the items as entered in List No two.

1. Dwelling Houses = Rs 2125:00.

Many of our dwelling houses are very old & although we keep them in fair repair yearly, yet after so long a time, they get in bad Condition.

The Dindigul house was built forty years ago, & some of the beams are quite rotten & the roof in good measure must be renewed.

The house at Melur is not so old, but the white ants have made such havoc in the Verandah Timber

I would be very thankful to hear that Dr. Allen spares his valuable life to the cause, G.W.R.
receiving Mrs. Lord's monthly

and in the timbers of the roof, that it is not safe to leave it longer without a thorough repairs.

I have already written you about the house at Mandapasalai. Mr Howland has been obliged to rebuild it in good part & we can report that the work is well done. We have now a house there which will stand for an age. The granting of this item will not only settle a very necessary work, but it will also relieve Bro. Howland in great part of a debt, which is now urging the family down, I trust you will be able to respond to this needed application.

The house at Tirupuvanam is also very old, built 40 years ago. The foundation was alway leaking & on this account, the walls have given us a good deal of trouble in the past. It is now necessary to put up the walls for the most part to one of the main rooms of the house, & to put on the roof, anew. It is also necessary for the health of the family to put up an upstair room; The work is absolutely necessary & I trust there will be no delay in making the grant.

The house at Peravalow is also in need of attention. Some of the Out houses are in a very dilapi=dated state. For this necessary work on our houses the Estimate is Rs 2125.00.

II. Churches. You will remember in our previous application for funds to aid us in building some important Churches, the great good effected by those grants. We had so few Churches in the stations of any degree of respectability, that our people hardly had the proper idea of a Church. Those grants changed the state of things to a degree, but while they helped us greatly, they served to show the great need we have of supplementing still further the efforts made by our Churches, to obtain better building for their worship. It will not be necessary for me to ~~obtain better building~~ mention every case in our list, as so far as our villages are concerned, they are very much alike, Could you see your way clear to make these grants, it will be a great encouragement to our people to arise & build. I am persuaded that nothing we can do outwardly, will tend to strengthen the work more in our stations, than the granting of these estimates to help the people in the building of a few of the Churches so much needed throughout our Mission. You will observe that in the Case of Mana Madura, one of the Churches required is for a Station Church. Manamadura is without such a building, & it should no longer remain in that state of destitution. In the Case of Mandapasalai our Mission enters $250-00 towards completing the nice

Church dedicated a few months ago. This Church You will please bear in mind was one of the things which involved Bro: Howland in debt. With these remarks I refer to the List, & trust you will be able to take a liberal view of the ~~wants~~ wants of our Mission in this respect.

III School Houses. You have doubtless rejoiced with us in the increased effort made by our Mission of late, in the Cause of education. God has greatly blest us in these efforts. But we have been in sad need of funds to erect suitable buildings for our Schools, especially our Boarding Schools, & the Schools at our Stations for our day schools, & for our Hindu Girls Schools. There has been no appropriate grant made for Dindigal as for Mélur & the Estimate in each case is very moderate.

You are aware that the erection of the building for the G. B. School at Madura is now in progress. The walls for a very substantial & roomy school house are completed & soon the roof will be on. It will be a great pity not to make it sufficient for the future growth of this important Institution. From the correspondence we have already had on this subject, I feel sure that you will regard us as moderate in our request for an additional £600.00 to complete this important building.

In regard to Pasumalai, Bro. Washburn is making progress in all the classes & the present accommodation is altogether inadequate for the accommodation of the pupils. The whole amount asked for, for the separate rooms is £11 25.00. It would seem small, but Br. Washburn can make it go a long way in making things adapted to his work.

In regard to the Land & Building asked for by Mr. Caprow, let me say, that she herself has already given Rs 1200 for the land & building purchased for the School referred to. The land however need to be enlarged & situated as it is, very near to the great temple of Menatchi where Brahmins chiefly reside.

There is a necessity of putting up a new building, as Bro Caprow has done so much for this work, I trust you will not fail to supplement it as required.

In regard to Tirupuvanam & Mana Madura you are aware that the educational work at these stations is comparatively new. The come may be said of Peraiyalow, the small grant required to put the schools at these stations, on a fair working basis will do immense good in the future.

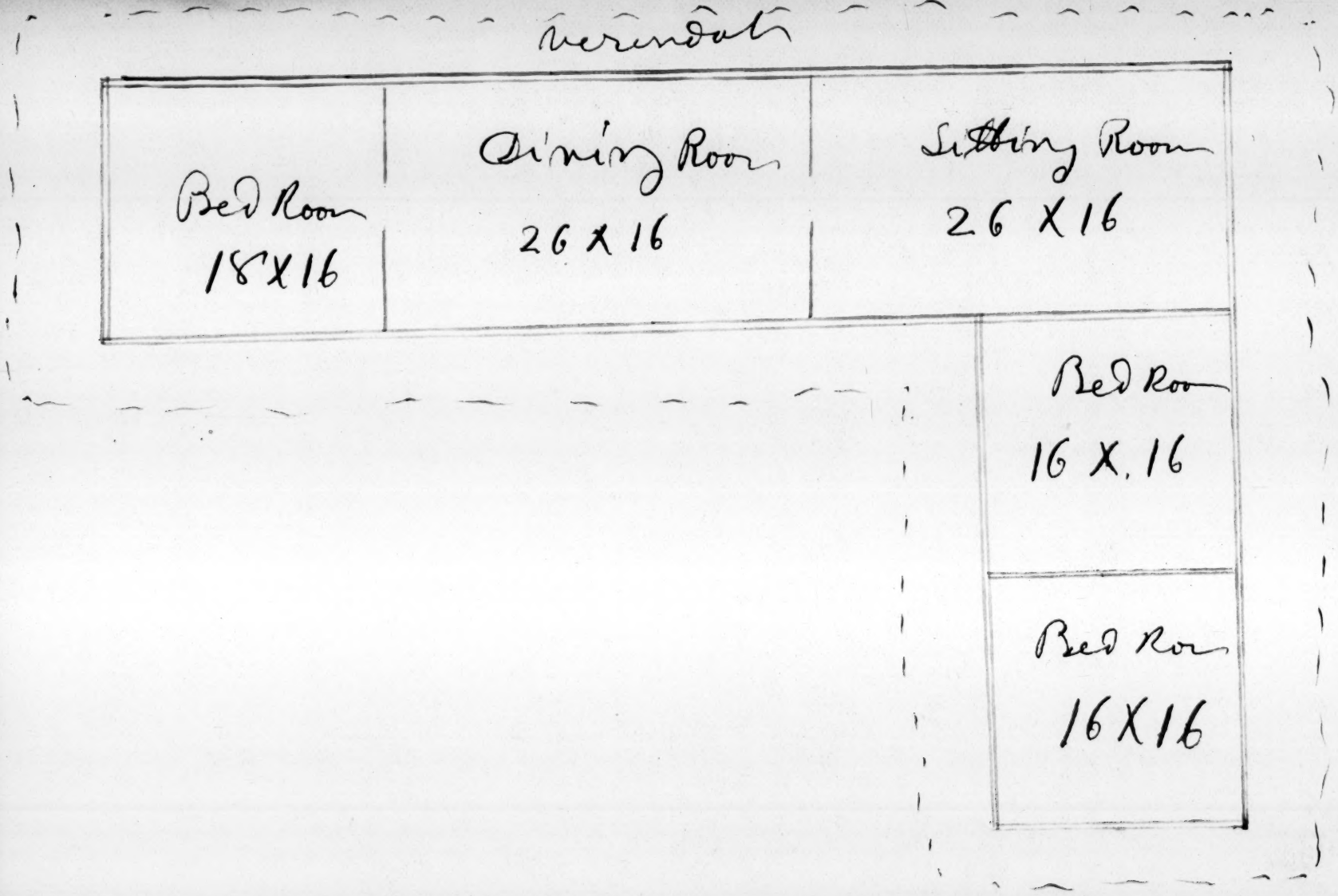
Kindly take all these our wants made known to you frankly & in necessity, into kind consideration & do what you can to obtain the grant of the

required $9281.00.

An early answer to this request will be considered a great boon. Some of the work await an immediate answer or otherwise great embarrasment will follow.

IV. Madura Ladies House. There is just this one item which requires a particular statement on my part; You are aware that when we purchased the new piece of land for the Ladies House, we put off the erection of the building, because the Physician's house was available while Dr. Chester took care of this Department from Dindigul, Mrs Capron has been living in a part of this house up to this time. But now as Dr. Sanders has been appointed to our Mission we must at once, take measures to put up the House as originally contemplated. We all think that a substantial House should be erected about as roomy as is required for a family, as eventually there may be two or three ladies required for this Department. Our Mission has adopted a plan, subject yet to some alteration ~~attention~~ which supposes on the floor 5 Rooms, somewhat as proposed in the accompaining rough sketch. We propose for health & good air to put up two rooms, as a second story. We think the house should be built substantially, so as to require as little repairs in the future as we can plan for, in such

Ground Plan of [illegible]



tropical climate. It should also be convenient for the Ladies & a real Home to them engaged as they must be in the various duties of such a work. To build this house with the attending out buildings, as go=-downs, kitchens, stables &c. I have entered $4250.00 This will hardly cover the cost, but we are well situated here to make money, go a good way in building, & I should hope to get through with the work for this amount. It might be said that we ought rather to enter this in the regular Estimate. This may be so, & I do not propose it as an item to be taken from the "Ulric Legacy" unless you prefer to do so. But it is so very important that we begin this work at once, that our Mission wished me to ask for it separately, as an emergent work with the hope that we might begin the work as soon as we get your permission. It would be so advanta=-geous to have it ready as soon as possible after the arrival of Dr Sanders, that I would like to begin the house, laying the foundations before the rains in October. Hoping soon to hear from you about the subjects referred to.

I am very Sincerely yours

J Rendall

Secretary Madura Mission

Report of the Bible Union Examination, Madura Mission.

The Bible examination of the Madura Bible Union was held simultaneously in the schools of the Union on Dec. 15th 1881. Ten schools participated in the examination From these 77 pupils were selected – in the proportion of 1 in 5 or additional fraction of 5 pupils in each class of the several schools. 154 answer papers were sent to the examiner. 8 question papers were set; half in the New Testament and half in the Old Testament for the II, III, IV, & V standard classes. as follows to the

			II	III	IV	V	Total
1	Battalagundu	Boys Boarding School	4	4	3	1	12
2	"	Girls " "	3	2	0	2	7
3	Madura	" " "	0	5	3	4	12
4	Manamadura	Girls & Boys "	2	1	0	0	3
5	Palani	Girls "	4	3	1	2	10
6	Mandapasalai	" "	2	2	1	1	6
7	"	Boys "	2	2	2	2	8
8	Tirumangalam	" "	2	2	2	2	8
9	Tiruparanam	" "	6	4	2	2	8
10	Dindigul	" "	0	3	0	0	3
		Total candidates	19	28	14	16	77

It has been pointed out to the examiner that certain of the questions set were not included in the lessons prescribed. These have been excluded from the account in the final result.

The schools have all done creditably. Taking 100 as the standard of perfect papers the highest mark reached by any pupil is 92 per cent - the average of all examined is 66 9/10 per cent.

The Vth standard class consisting of 16 candidates got an average of 76 per cent each, while the best set of 2 papers attained 92 per cent. The IVth standard candidates, 44 in number obtained an average each of 72 3/4, and the best set of papers 84 1/2 per cent. The III standard candidates, 28 in number gained on an average each 65 per cent, and the best set of papers 81 1/2 per cent. The II standard candidates were 19 in number and received on an average 58 1/4 per cent of the marks and the best papers 77 1/2 per cent.

According to schools the averages and highest marks are as follows —

The highest average is gained by the Tirumangalam Boys boarding school, and the next highest by the Madura Girls B. School. The 2 best sets of papers are, by the marks and in the opinion of the examiner, K. John of the Tirumangalam B. School 92/100 and S. Vathanayagam of Tirumangalam 88 1/2/100

The characteristics noticed in the examination are quite as much those of schools as of individuals. The excellence or badness of penmanship, arrangement of matter, terseness or diffusiveness in answering - the very phrasing of answers, or even the errors in them are apt to run

through a class or a school. The examination thus strikingly exhibits in a visible form the importance of competent and good teaching.

The penmanship and arrangement of materials on the papers is much improved since last year but there is need of further attention to these in some schools. There is no paper in pencil, no absolutely bad paper. There was manifestly an idea of neatness in all, and some of the papers are unexceptionable & worthy of high praise for beauty, neatness & good penmanship. The matter of diffuseness & brevity needs attention. This too goes by schools, and is plainly the reflection of the teacher. In one case the answer to ½ of a question covered ¾ of a page of foolscap. The same answer in a paper from another school occupied less than 2 lines. The peculiarity in each case was characteristic of the school.

It is pleasant to see that carelessness in answering diminishes as one ascends from class to class.

One more point and I am done. The ability of the children to memorize and the extraordinary extent to which they had carried this was constantly a matter of surprise. These were not confined to the memoriter lessons - very large as these are but extended to historical lessons. We ought to be thankful that these young minds are so largely stored with Scripture, and endeavor to keep it in remembrance. Speaking in a very general way the questions

the questions requiring only the use of memory were well answered. Failures occurred in answering questions requiring simple application of the candidates judgment to the matter in hand. Not only filling the mind but waking up the intelligence to turn over the Scriptures learned, and use them in a practical way is a matter not easily attained except by teaching the teacher or employing teachers of superior qualification.

In my remarks I have brought out some mistakes to point my statements in respect to matters needing attention. These mistakes were insignificant. Among the 7000 and more answers I have read over. These 7000 answers indicated so large a knowledge of Scripture by hundreds of our young people in all parts of the district, and manifestly increasing from year to year, that we are called upon above all things to "thank God and take courage".

Signed Geo. T. Washburn
Examiner

Report Isabella Dist. Dec. 1881.
Rec'd. Jan. 16, 1882.

American Madura Mission Report

duction

The American Madura Mission, now entering upon its forty-eighth year, is one of the seventeen missions of the American Board of Commissioners for Foreign Missions

This Board recieves & disburses annually a sum of nearly 100,000 pounds sterling. The question will doubtless recur to those who feel little ~~[illegible]~~ interest in the missionary enterprise & who know less of its high aims, To what purpose is this ~~expenditure~~ expenditure? But like the offering of the women with the alabaster box of very precious ointment. we may feel sure that it is acceptable to him who ~~[illegible]~~ made us "go unto all the world and preach the gospel to every creature," and wh in commissioning the great pioneer Missionary to the heathen said, "I send thee to open their eyes & to turn them from darkness to light and from the power of Satan unto God that they may recieve the forgiveness of sins and inheritance among them that are sanctified by faith that is in me."

Did ever king or viceroy recieve a higher commission than this? As is true of all missions of the ~~American~~ American Board, indeed of all evangelical missions, our great object is to establish in the district assigned to us "Self-supporting and self-propogating Christian churches, including a permanent Christian Ministry"

The degree of success which has attended our efforts has not been all we have looked for nor all we anticipate in the future. Still we are encouraged by what has already been achieved, especially as we look at other fields of labor where the work seems encumbered by greater difficulties and draw-backs than ours.

A careful analysis of available statistics for the seventeen missions of the A. B. C. F. M. will indicate the present condition as to equipment and results of the Madura mission as compared with the others.

In age it is fourth, the Mahratta, Ceylon, and Dakota missions having preceded it in the order named. In the ~~order~~ number of station centers occupied by Mission families, it is first owing to its policy of having but

one family in a place and spreading out over the district as widely as possible. In the number of American laborers however it is the fifth, the Western Turkey, Japan, North China, and Eastern Turkey missions having more. In the number of native laborers the Madura mission comes to the front again, this being consequent on the large number of stations occupied; so that in the matter of equipment this mission shares with the missions to Turkey a leading place.

Whether the results correspond with this advantageous position, we can leave for decision to Him who only knows all results. But some of these can be indicated. For some years the Central Turkey mission ranked second. The great numbers recently gathered into the Micronesian mission however have given to that the leading place, and now among all the churches and communicants under the care of the Board 18 per cent are to be found in the Micronesian, 14 per cent in the Central Turkey, and 13 per cent in the Madura missions. In education the Ceylon mission leads, with the Western Turkey, Eastern Turkey and Madura missions closely following.

Combining these many details for which there is no space here and looking at both equipment and results we find that the Madura mission shares with the Asiatic Turkey missions the front rank and that those in Japan, Western India and Ceylon follow hard after with the Micronesia, China, Africa, European Turkey and Dakota missions following them.

While we are thankful for any vantage ground that may have been gained we feel only too sensible of the smallness of results as compared with what we believe is in store for us and for all missions of Christ in the near future.

It is true that India has an immense population of adherants to the Hindu and Mohammadan relegions, and these can boastfully claim great antiquity and prestige and they hold their followers in unyielding fetters. Dr. Thoburn has well remarked "Missionaries have not yet succeeded in breaking the lines of these opposing hosts at a single point. They have done some splendid work, seized commanding points, dug trenches, mounted siege guns and at some

points seriously demoralized the enemy. But they have never in a single instance broken the enemies' lines. Our greatest struggles are yet ~~to~~ in the future". Still we must not forget that the 500,000 adherants to Protestant Christianity with Christ for their leader are not an insignificant force, and when we notice that more than 116,000 of them have been gathered within the last nine years we may be sure that though the enemies' lines be not broken, they are weakened at many points, and the possibilities of victory are becoming greater and greater every year. More than 100,000 communicants are scattered in all parts ~~[illegible]~~ of this land. Missions and schools and many other agencies that did not exist when Carey landed in India are now making their influence felt among the high and the low, the rich and the poor, and, as we believe, sapping the very foundations of Hinduism and Muhammadanism.

Qu 4

We occupy a district of not less than 8,000 square miles ~~populated by~~ nearly 2,000,000 of people. a All accessable to the preaching of the gospel. We have ten missionaries on the ground and the ~~circuit each one must~~ travel over to reach ~~these all~~ will not ~~very much from 800 square miles~~. Were it not that we have already trained ~~and are still training~~ a valuable choir of native assistants the district would be very inadequately manned.

b The climate, for India, is very good, and the proximity of the district to the much more invigorating climate of the Pulney Hills makes it a comfortable residence. The South Indian Railway which runs through the district, connects us with the sea on the south, and the whole wide world on the north. The extensive system of government schools for the higher classes and grants-in-aid to all schools that attain a certain standard, have brought a fair education within the reach of large numbers of the people. These things cannot fail to leave their impress upon the rising generation. Mr Washburn remarks, "I have seen one very striking instance of a dis-

position to tell the truth by Hindu boys, which I attribute to what may be called the western style of education in opposition to the Hindu style."

"The material prosperity of the district during the past year has been marked by the extension of trade on every side, the erection of large and costly dwellings, the more elaborate display at the festivals and the immense sums expended in building new temples and shrines and in rebuilding old ones. More than ~~Rs 100,000~~ $42.000 are being spent on one of the temples in Pa-~~lani~~ Pulney, all raised by the heathen Shanars, the same caste from which so many Christians have been gathered in Tinnevelly and Tra-vancore. On the Lower Pulneys some of the recently built dwellings of the native coffee planters are large brick structures that make a village present more the appearance of civilization than any thing seen before. All of these things indicate that the native mind is waking up. The railway, as one remarks, keeps the question of caste well before the minds of the people, and they have been overheard to say, "Everything is making us all of one caste"

Having tasted some of the benefits of education the people are more willing to spend their money for their children in the way of school fees and other expenses many parents take pride in having their sons, and their daughters too, well dressed when they appear at school.

"In some instances the attitude of the people towards Christianity seems increasingly favorable. Wealthy heathen men have contributed towards our church buildings, and open opposition is seldom met with by either the missionaries or their agents. Mr John. D. Chandler says that "in the early part of the year a pastor and a catechist were pelted in the streets by men who now attend service with the Christians whom they were wont to despise". But after all though the people appear so friendly to us and show so much respect to Christian men of character and education yet indifference is the word that better expresses the attitude of the mass of the people towards Christianity. It seems easier for the people to imitate the vices than the virtues of Europeans. Caste lifts a huge barrier against the cultivation of social virtues, fellowship and bro-

therly love. But it is no barrier against gambling with cards, buying lottery tickets and patronizing the liquor shops. It is very ~~sorry~~ sad to see how much these things are increasing not only in the large towns but also in the villages. Perpetual vigilance will be necessary to keep them from creeping into the ranks of our Christian adherants and mission agents.

These are among the obstacles in the way of the people becoming Christians. There are others. Their name is legion. There are certain things peculiar to this country, such as caste and slavery to custom. Caste maybe the root, but the branches are strong and flourishing, the ignorance and degradation of the women, the grossly erroneous views of the marriage relation, the thoughts of some that Christianity is only a religion for the poor and degraded.

But one of the greatest obstacles, as Mr Rendall observes, "is the lack of real piety and earnestness among professing Christians, the lack of power in the native churches." As Mrs Capron expresses it, 'there is not enough brightness and vitality of faith to win men, nor enough whole-souled consecration to be used by the Holy Ghost. Weapons other than spiritual and

those under the control of the Holy Spirit cannot prevail."

There was a wide-spread feeling throughout the district that the Lord's visible advent would take place in September or November. This was excited by preachers from Tinnevelly who had been prophesying the event and confidently awaiting it. The heathen also were excited in connection with this feeling and various rumors of comets falling into the ocean and casting up waves of salt water to destroy the land were circulated among them, making them unusually interested to know what the Bible teaches concerning the end of the world.

It speaks well for the climate of the Madura district that five of the missionaries and three of their wives came to the country more than a third of a century ago and have outlived a generation in India. No other mission in India can show such a record of the longevity of its members. All with one exception are now enjoying comfortable health."

Mr Burnell, we regret to say, though he has not left the country has been laid

aside from his work by a most unexpected and sad state of mental derangement. He and Mrs Burnell have our warmest sympathy in this very great affliction.

Mr Noyes who has been on a flying visit to America is expected in a few days with Mrs Noyes who newly joins us, though she is not new to the country having spent more than ten years of useful labor in the Arcot district.

There have been during the year four births in the mission families;— a son to Mr and Mrs Cutterson, a son to Mr and Mrs Jones, a daughter to Mr and Mrs Howland, a son to Mr and Mrs John S. Chandler. But in four ~~days~~ months and eleven days when the Beloved came down into His garden to gather lilies little Owen Hosford Jones, the loveliest, was taken.

The past has been a year of almost uninterrupted health in our mission circle, and yet it must not be forgotten that some of us are rapidly reaching on towards the line of three-score years and ten. Though we may be inclined to work now while it is day the night surely cometh, and if the

work is to be carried forward efficiently in this district others men must be found to enter into our labors.

The fifteen pastors are actively engaged in their work. ~~Their reports will be found in the appendix~~. Two of them, ~~so will~~ be seen, have been deeply afflicted, Their wives have been taken away by death, leaving their large families sadly bereaved. All report additions to their churches. Most of these pastors are spoken of as faithful and efficient men and we trust others may be raised up and introduced to the pastoral work before many years pass. There is no immediate prospect of this except in two of the stations. Mr Herrick says, there is need of pastors in two places where there are communicants enough for the organization of churches. A movement has been made in one of these places and I think a church will be organized before long.

Past

"The number of our catechists has been increased during the year by eighteen, and the character and standing of this body of 153 native laborers, has advanced somewhat though it is not yet in respect to mental and spiritual attainments all that we desire. More than half of them are fairly educated men and all are believed to be doing a good work.

"The time has not yet come when the people will not require considerable aid in the support of catechists and schoolmasters. The number can be reduced by dismissing them and the work curtailed. But we have pleasing evidence from all parts of the mission of the general faithfulness and efficiency of our catechists and they should be kept on.

Mr Rendall says, "I was especially struck with the labors of one catechist of one catechist lately on visiting his village. Nearly every member of the congregation was prompt in answering questions about the Bible lessons. There was scarcely a failure among the school-children. I was refreshed and felt confident that this catechist is laying a strong foundation."

Mr Jones says "Some labor con amore while others, it must be confessed, are not very satisfactory. As an instance of a desire to win souls I will mention one who was sent by me for a short time to oversee the erection of a school house. Though of the humbler caste he labored so faithfully with some of the Brahman boys who attended the school that one of them through his instrumentality abjured his own religion and pronounces himself a Christian, and I have reason to believe that it is not a mere profession."

At the monthly meetings held for two and sometimes for three days the missionary performs the duties of three or four theological professors drilling his agents in homiletics, Biblical interpretation, Church history, and polity and pastoral theology. But his chief object is to stimulate practical piety and experimental religion, also recieving careful reports of their work during the month and of the the condition of their congregations and schools. Prayer meetings interspersed with singing are held and at some of the stations preaching to the heathen in large companies

occupies one evening. It is believed that these meetings are very profitable. Opportunities are afforded for discovering any marked failures in duty and excluding those who prove themselves unworthy to hold the position of catechists.

Mr Washburn well remarks, "While I believe in the power of the grace of God to make Hindu men faithful and useful men under favorable circumstances, I think a more searching system of inspection, a stricter system of calling to account delinquents a firmer course in inflicting exclusion from the office of Catechist and lesser punishments for lesser offences afford those favorable circumstances for the grace of God to make the men more faithful and useful. We are too apt to forget that our Chatechists have not the sharp scrutiny of a critical community upon them and that the persons who recieve their services do not pay them for their work. How can we expect the majority of helpers with families of four to seven persons on Rs 8 a month not thinking a good deal of where there next meal is to come from!

White men labor more from a sense of loyalty and a sense of obligation and from good Christian habits when under external pressure. So I am inclined to say the natives do fairly well considering their antecedents and their surroundings.

"We have in employment 180 schoolmasters and 48 schoolmistresses. Nearly all of these are Christian men and women. Teach

All of the schools are Christian schools and an hour, or more, each day is spent in Bible instruction. Our ultimate aim is the evangelization of the people, and these schools enable us to reach a much larger and better class of boys than we otherwise could do. This is especially true in the larger towns.

Many of these teachers also do the work of catechists as well, conducting daily religious services and as they have time preaching in the streets to heathen.

Our teachers are very important helpers in our work, and could not well be dispensed with."

"There have been added to our 34 churches by profession during the year 298. But losses by death and defection have reduced our gain to 226.

We are thankful for this gain and our prayer is that during the coming year the Lord may "add to the church daily of such as shall be saved."

"Four of these churches are self-supporting recieving no aid from the Native Evangelical Society. Most of the others are reported as prosperous. Only in a few of the smaller ones has the number slightly decreased.

But our church members being largely gathered from the poorer classes and progress in anything being foreign to their ideas it is difficult to secure much advance in the matter of self-support. As one observes of the natives generally, "Their motto seems to be, whatever has been is right". Aptitude for self-support and self-government is a plant of slow growth here. The Tamil people are far more ready to be helped than to help others, to be reformed than to reform. They have yet to learn that they must help to evangelize the people around them or their own churches will die from stagnation; that the praying and working and giving church will recieve the divine

blessing and grow while the idle church will die out.

In the larger churches which are able to support their pastors there are are reported some forty or fifty persons who give their tenths; but it is not general in the mission nor is it easy to see how the very poor people who keep no accounts and whose means of living are so precarious can make a fair estimate of their charities. Our aim is to devolope in these churches the self reliant, self-propogating spirit of true Christianity. This we find a somewhat difficult matter with the material we have to work upon, and all the opposing influences which are resorted to.

"Persecution to the death does not exist in India. But the thousand petty annoyances, repressions, unjust accusations and ingenious methods to which heathen relatives often resort to turn converts from any good purpose, are a more effectual hindrance to a reception of the gospel than severe persecution."

Mr J. S. Chandler gives a few specimens as follows:— "The only Christian in his village lost by death his little boy whereupon the members of his own family joined with others in reproaching

him to such an extent that he started off to forsake his home but was called back. Another married his son to a girl who left her heathen relatives for the sake of being a Christian and was hooted at in the street and ostracised in the village. An elderly faithful Christian widow was shut out of doors by her high-caste heathen relatives; the village magistrate took pity on her and recieved her into his own house".

"Such instances could be multiplied and yet these churches are increasing in numbers, in character and Christian manliness. Their contributions to the support of their pastors and other benevolent objects are considerably in advance of the last year. There are scores of members of such character and standing that in the absence of the pastors and catechists they conduct the services on the Sabbath with profit to the congregations."

gations

The number of congregations remains the same as last year. There have been 267 additions and a loss of 246. This can easily be accounted for. Many have died and others by the pressure of the famine were brought in, whose

hearts we could not know, have shown by their subsequent conduct that worldly considerations alone actuated them. Failing of these they see no further reason for remaining with us. Mr J. S. Chandler remarks, "For two years past those who joined in the famine from unworthy motives have been falling away. But this does not change the fact of a substantial gain at that time."

It is difficult to dicipline recreant members of our congregations except by dropping them from our lists, and very often their attachment to us is not strong enough to make them dread this. One man alleged as his reason, for leaving us that we constantly preached against lying and he could not possibly obtain a livelihood without lying to his employer. Another mentioned still another of the commandments. Indeed the ten commandments stand as squarely against the accession of many of these Hindus, as the angel stood against Balaam.

Mr Jones remarks, "The lower-caste people are so dependant upon the upper-caste and are so at their mercy in all outward affairs that it is a wonder they are not persecuted more than they are. In one village the heathen master claimed

that their Christian servants would not give them the obeisance they were wont to give as heathen and would not work on the Sabbath, and on their persistently refusing compliance with their ~~[illegible]~~ unjust demands, the masters refused to give them work and in other ways persecuted them. In another congregation the Roman Catholics combined to take away the property of one who had left them and joined us. Being facile at false swearing they succeeded in their plot. In another place the heathen headman of the village, because the missionary helped the poor Christians in obtaining justice, have vainly tried to root out the congregation from the place to get rid of the white-man's influence."

Mr Howland gives the following incidents:— In one village, the village official and another man had a quarrel and the former was beaten. He laid a complaint before the magistrate, and a day for the trial was appointed. My catechist talked with the men, and persuaded them to make peace. The official said, "This is a good religion, I will join it and henceforth be a Christian". The day for the trial of the case came. The official told the magistrate that he had made peace and wished to withdraw the complaint.

"Why?" asked the magistrate. "I have become a Christian and we are told to forgive our enemies. I have made peace with the man and do not wish to have him punished," was his answer. "Then you are liable to punishment for making a false complaint," said the magistrate. "It was not a false complaint; the man beat me; I have witnesses, and the catechist is outside who will tell you, but we have made peace," said the official. "Why have you become a Christian?" asked the magistrate. "Because I am convinced it is the true religion." "But what does your wife say? Is she a Christian also?" "No she has not joined yet" "What will you do if she does not?" "I will do my best to bring her to this religion, and if she does not come what more can I do?" The magistrate then dismissed the case. The official might have secured a severe punishment for the man who had beaten him if he had pushed the case, as was in his power to do. A few days after there was "Pongul" (a feasting in the presence of the idol) in his village and the official according to custom must preside at the idol worship. He refused. The people all did their best to make him come to the feast and worship the idol, but he stood

firm and staid away. I have heard from him since and he still stands firm as a Christian.

In another village a robbery occurred. Valuables worth Rs 65 were stolen from a house. A soothsayer was called and went through various performances. Finally he took the ashes from his sacred vessel consecrated to the demon and said that every man in the village must take a portion. No harm would come if the man was innocent. The people from 3 villages were present. One person after another took the ashes. At length he came with his ashes to a Christian man who refused to take them. "Then you stole the goods" "Take, take! cried all." "No, it is devil worship and I will not." "Then we will require the goods of you, and will go to the court and prosecute you for the theft." "I did not take the goods and I will not take the ashes. You may prosecute me as a thief if you please; but I ~~shall~~ will not partake in this heathen ceremony, say what you may." He stood it out to the end, and has not been prosecuted

Itinerancies "This department of our work has been more vigorously carried on this year than last. Nearly twice the number of hearers are reported, viz 129,605. With the large numbers who hear the gospel from the catechists in their customary rounds among the people it is quite safe to say that more than 300,000 people of this district have heard of Christ and His gospel during the past year. This work though fatiguing and wearisome to the flesh is a very delightful and hopeful work, and all concur in the opinion that it should be pushed with vigour the coming year. The only draw-back is the want of means for following up any good impressions that may be made. Mr Rendall says, "I am satisfied that there ought to be more done to reach the heathen in all these villages. On this account we have decided that after every evening meeting especially moonlight evenings the Christians go out to talk with their neighbours, the catechist and one other person being always prepared to make brief addresses and the school children on hand to sing.

In regard to the method of addressing the people Mr J. S. Chandler gives the following

reciept, "Divide up a lyric into as many parts as there are stanzas; connect each with an appropriate Scripture text, and let each preacher take a stanza with its text as his theme."

The catechists make much more use of the lyrics than formerly. All who are able to sing use their gift not only in worship but also in imparting truth to the heathen. Dr Sutton many years ago said the people of Orissa were fast singing away their prejudices.

Mr Herrick gives his method of working when on the itineracy with his tent. He says, "At dawn of day, or a little before, call all together to seek by a short prayer God's blessing upon the work about to be done. All then go forth in companies of two, or three to villages designated for each company within a proper distance returning before the heat becomes too severe; take a little time for food, rest and private devotion. Then all meet to hear reports from each company of work done in the morning, read a passage of Scripture together and unite in prayer. Early in the afternoon meet again as in the morning and again go forth to preach. Returning at dark take food and

again assemble and after reports let one of the helpers before designated read and expound a passage of Scripture closing the meeting with prayer. Singing ~~being~~ is of course a part of the exercises of each meeting. On the Sabbath fewer villages and those nearer are visited in the early morning and a longer and more formal meeting is held at midday when I usually preach."

Mr Jones speaks of "much encouragement in the itineracies in the northern part of his widely extended field." He says, "We have had evidences of the ripeness of many villages for Christian truth and teaching, many invitations to establish schools and in a few places encouragements in reference to establishing congregations. The leaders of a few villages of two or three hundred people have expressed a determination to join us with their people indicating that they are thinking and even feeling more or less in reference to the subject. We have been surprised at the readiness of the people to receive impressions and their willingness to be taught concerning Christ. The only sad thing about it is that it is impossible for us with our present force to visit and instruct them

regularly. A week or two after every itineracy I believe one or more men should be sent out to inquire carefully for results, and when results are found to try to make them permanent by advice and encouragement and organization if possible.

M. BM

his work men

So great are the openings for the labors of godly women and so highly are such labors appreciated all over the world that we can confidently anticipate the approach of the time indicated by the psalmist in the text "The Lord gave the word: great was the company of those women that published it.

This has become a very interesting feature in our mission as the following reports will show.

Mrs Jones writes, "Our Bible-women are very much interested in one woman who has been for a long time afflicted with a painful disease. They visit her every week and are always eagerly welcomed. She delights in hearing the account of Christ's healing mercies when he was upon earth and has said to the Bible-women, "O! I do believe in Christ. He will heal me

hereafter." Among the interested listeners to their words are two Mahamadan women, one of whom is learning to read. A day or two ago one of the Bible women came to tell me of the great interest with which two Brahman sisters listened to the story of Moses and the serpent and how they seemed to appreciate her explanation of it as a type of Christ. As soon as she had finished talking about it they begged her to read it again

Mrs Capron writes, "I again make grateful mention of the uninterrupted good health of all the work-ers and the earnestness and joy with which the work has been carried on.

The number of women under instruction January, 1880 was 278; the number during the year has been 492. Of these 48 having removed from the city, 7 having died and others having left from various causes the number now under instruction is 369, of whom 188 are reading the Bible. It is a cause of gratitude that of those who have been with us but are now beyond our reach 49 carried with them their Bibles or gospels. We feel when once we can place the word of God in the hand that the Holy Spirit will follow it. The number

of listeners to the Bible-readings is estimated at 15,849.

Several of those who left have frankly given their reason and confessed that there was something in the Bible that returned often to their minds and that it had too much power over them. To be true in their devotions to their own gods they must not come in contact with it. Large numbers would seek to come under our instruction, provided we would use the government reading books and not bring our Bibles. To such as these we are not sent, and with more and more faith in the marvellous working of God's own word and in our ever present Guide, the Holy Spirit, we seek to be guided to those who shall recieve eternal life. That the number of these is increasing we have evidences too bright to be doubted. I will give only one or two incidents. Among those who have died during the year was a woman of unusual mental power who has been with us two years. Learning to read in a short time, the gospel of Luke was given to her as a gift from her Heavenly King. Every word in it seemed so real to her; and one day hearing something about the golden city eternal, she wanted to know what God said about it. From that time the 21st chapter of Revelation was her delight. She would call together

the members of the family to hear it read.

When she grew weak through consumption she requested the Bible-woman to read to her the portions of Scripture read in church on the Sabbath and to tell her the text verses about forgiveness through the Lord Jesus Christ, which would bring forth her deepest expressions of interest. She said to me on one occassion, "I am thinking much about the thief on the cross. Jesus said to him, today you shall be with me in Heaven." I often say, Oh! Lord Jesus, when my last dying day comes say this to me also". I last saw her when she was able only to make known her thoughts by gesture. These were so expressive and her face so bright at the mention of Him, who said, "Him that cometh to me I will in nowise cast out," that I felt that the two years' joy over that soul waking up to the truth was to be crowned by an entrance" through the gates into the city."

When I went to the Hills in april I gave to a woman the little book, "Come to Jesus", thinking it suited to her case. When I returned I found that she had read it through but that she had not been impressed by it. I asked her to read it again and she had not finish-

ed the third chapter before she declared that it made her almost see the Lord Jesus Christ, and evening after evening she gathers her neighbours to read to them a book that had so moved her and that had made Jesus so real.

Another dear woman has given me five rupees as a thank-offering for restoration to health, as she fully believes in answer to prayer.

Mrs Herrick writes as follows:—

The labors of one Bible woman have been continued at this station uninterruptedly the past year with the exception of a short vacation. These have been ~~carefully~~ chiefly confined to the town of Tirumangalam, as there are opportunities for labor sufficient to fill up her whole time. There is a marked increase in the cordiality with which she is recieved into the houses of the different castes, many inviting her in as she is on her way to visit others. Eleven castes are numbered within her regular sphere of visiting. These are from the highest down to the lowest. A few Muhammadan women are numbered among those who gladly listen to the reading of God's word. 142 houses have been visited more or less regularly, and all the inmates she considers as willing and even in-

-terested listeners. The men do not, as formerly, object to her reading in their houses; but a few seek to dispute which she wisely avoids. Those in bereavement and affliction of any kind seem to derive comfort from the words of divine truth and ask her to pray with them. A few join in this exercise themselves, and some have manifested their interest by contributing small sums of money. A portion of these she regards as truly interested and pious, praying to the one true God by themselves, but fearing to come out openly before their caste and especially their husbands. We who know not the bitterness and unyielding grip of such a bondage cannot fully sympathize with them in this fear, yet we know that to declare themselves Christians would be literally to give up all things. Visits in times of sickness are acceptable among all classes and are regarded by the Bible woman as choice opportunities for communicating gospel truth. The choice of reading the Bible to the multitudes of women who periodically pass on their way to and from a great heathen festival is regularly improved.

Miss Chandler of Palani reports:—

We have two Bible women in employ. Owing to the lack of teachers I have been obliged to take one from her regular work to aid temporarily in the Hindu girls school. The work increases in interest and the number of houses to which they have access is greater than they are able to visit. There are fifteen learning to read God's word. Some study it and have a strong desire to know more. One woman who has opened her house this year asked leave to come to our verandah S. school Sabbath afternoon. She came and brought a company of girls, women and boys, in all fifteen, and as she can read joined in singing a lyric after hearing one verse sung through.

One woman invited Martha, the Bible woman, who visits in her street to come in and read to her. 4 or some weeks she was always ready to sit down and listen when Martha went, but the husband and mother-in-law were annoyed at her growing love for the Bible and decided to stop it. Next time that Martha went they were waiting and begun to abuse her: the husband kept one

side as the mother-in-law was quite equal to this task. She accused her of trying to influence her daughter-in-law to leave the worship of idols. She wanted no more of her in that house, and went on until the crowd urged Martha to talk back, it was so unjust," but she simply said, "Very well, I cannot come if you forbid me, but my master has said if his disciples are scorned they must shake off the dust from their feet and go to another place. So I leave you." The crowd looked on amazed, "Not one abusive word did she say in return!" One said. About a month after this occurrence the mother-in-law met Martha as she was going her round. "Why do you not come and read to us? You go every where else but pass us by." "How can I come when you abuse me and forbid me!" "Never mind! I was wrong. My daughter-in-law has been sick ever since". Now Martha visits this house as ~~ever~~ before.

There are at the close of 1881, 145 houses of twenty different castes. Fifteen pupils are daily learning to read. The number of hearers for the year will not be less than than 6000.

W. Bm

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minary

Mr Washburn reports:— One hundred and eight students have attended the various classes of the seminary within the year, averaging a daily attendance of 94. The theological and training classes contain 13, and the high school department 95; 32 were Hindus, the other 63 Christian scholars, coming from all the ~~stations~~ districts of the mission and from other Zillahs. The necessity of our school being a boarding school is apparent in this— that except the two high schools in Madura town there is no ~~reason~~ other in an area of 6000 square miles except ours at Pasumalai

Our Christian pupils come from every part of this area, Madura town furnishing no more than four and no other one town or village more than three".

More than half of these are the sons of pastors and catechists. Others are pupils here, who on their own conviction have embraced Christianity and found themseloes seperated from their friends and any means of continuing their education. Still others are the sons of the more intelligent families in our

congregations; I cannot say the more wealthy, for as yet there are few if any connected with us who in our estimation, or even in Oriental estimation, would be reckoned wealthy.

One of our number, the son of the pastor at Kodikanal, was attacked while at home by fever which had already removed two members of the family and died Aug. 3rd. His was the first death among our students since the schol was reorganized in 1875. The health of two other boys has within the year compelled them to give up their studies.

I had occassion to remark two years ago that Tamil boys lose more time from school on account of illness than American boys do. This was particularly true of the famine years and the years immediately following the famine. But the account of illness this year has been decidedly less than usual; and dysentry and fever which are sure to appear at the coming on of the rainy season and the fall of the temperature, are very much attributable to the style of native dress which is ill adapted to protect against sudden changes and

inclement weather.

The staff of teachers in the institution is unchanged from that of last year. All have had experience in teaching and have kept to their work faithfully through the year. A few changes have been made in text books and in studies with a view to promote the efficiency of the school. It is our wish to promote solid scholarship and we hope we are one steps further on the road to that end at the close than we were at the beginning of the year. The range of studies in the lower department is that of the government middle and high schools. And in December the 4th & 6th classes presented themselves for the middle school and University entrance examinations. The result of neither of these is yet published. But in the Matriculation examination of 1880 8 of our candidates passed, one of whom stood among the first ten of all examined in the presidency.

The need of a Christian institution of yet higher grade than ours at present is felt in our mission and in the

district. We cannot hand over the Christian men who are to assist in our missionary work for their higher education to Hindu or non-Christian schools; nor are we willing to be without the aid of such a higher institution in our attempts to mould the future of our district. The home committee in view of the importance of such an agency in a scheme of mission work have assented to the proposal of opening College classes with the beginning of 1882.

The theological students are divided into three classes. The lowest class consists of 7 young men pursuing a partial course designed to prepare them for village schoolmasters and catechists. They have studied here a part of two years and will remain another year. The lower class in the regular course consists of young men who passed the university entrance examination last year, and have studied the subjects of the regular course, so far as theological teachers were available for them. The remainder of their time has been occupied with the studies of the College course. The upper theological class has with

the end of this year finished the subjects prescribed for them in theology, church history, Bible interpretation, evidences of Christianity, sermonizing, teaching and pastoral work. Their examination occupied the last week of November, the Seminary committee setting the question papers in the chief subjects and others taking the remaining subjects. The same course was pursued in other classes. The committee had given all a viavoce examination at the end of March last.

Most of the members of this class have been with us for above 6 years. They have literally grown up under the instruction of the school and have filled many hours of our thoughts and occupied many hours of our most pleasant labor. They take with them to the occupation for which we have attempted to fit them and on which they now enter our deep interest and hopes for their welfare and usefulness. Their success will be our happiness, their failure in duty, if such occur, will be our grief.

In a relegious point of view it is an advantage both to the theological students and to the pupils in the high school department, that the schools are so intimately connected to-

-gether. The high-school pupils thus feel the influence of sobered and maturer minds, bent on serious preparation for the work of life, and the students in the theological classes are furnished with opportunities to exercise a healthy influence and are saved from the evils of isolation and those produced by the study of doing good without a corresponding practice of the same. I do not hesitate to say that the influence of the theological school has been, in many things most salutary to the lower department. In that department 9 pupils have this year been recieved to the communion and four-fifths of all the sons of Christian parents are communicants. The young men have kept up their meetings for prayer, their benevolent society and their preaching and tract distributing as usual.

We have also taken the opportunity of the vacations to carry our itinerent work into the purely heathen part of our district. The students from the theological class under one of the pastors has done most of this work. Near by us is a region in which we have never gained any footing. In order to make some impression upon it I sent two of our best men, one to open a schol in a central village, the other to keep him company and preach in the region

round about. Our success was enough to encourage us to try again next year. A school was opened and fees collected and a favorable impression made, but so late as to leave little time for teaching. It was apparent that with God's blessing only funds and a good man were wanted to break the solid heatherism of that part of our district, inhabited though it is by thieves and they of notoriously bad character.

In the seminary nearly a thousand rupees were recieved as fees. This is a larger amount than we have recieved in any former year and indicates a healthy interest in education. We shall be glad if we can exceed this sum next year, but the amount we can collect any year depends upon causes quite beyond our foresight or control and should the amount obtained next year happen to be less that will not show that the people are less in earnest to help themselves, or that education is less needed. I am sure that our advance in education rests on a solid foundation.

A scholarship fund has been begun, and now amounts to above Rs 2,000. The interest is used to aid needy pupils. There will be stronger reason for a considerable increase of this fund if a college department is to be added to the Seminary. We wish here to put on record our thanks to the donors for the start they have

given this important matter of an endowment and to invite other contributions towards the permanent foundation of one of the principal schools of the district. Other donations for current school expenses we do not forget to acknowledge.

In conclusion then the school has made a step in advance in nearly if not quite every particular, we look forward to a new year of more distinct advance and hope that nothing may interfere with the largest usefulness of our school.

There has been during the year a slight falling off in the number of pupils in our boarding schools, but in other respects a decided increase; more relegious feeling has been manifested in some of the schools, and a much increased interest in the study of the Bible owing doubtless to the examinations of the "Bible Union."

Boarding Schools

Mr Jones in speaking of his school says, "It is one of our chief comforts and gives us an excellent opportunity of exerting a powerful influence over those who are hereafter to be the main stay of our congregations and churches. No work gives more encouragement and hope."

Mr Herrick writes of his school:— "All are Christians from eight different castes, and all but two

are from this station district, all daily spend a little time in work and are very healthy, happy and obedient. Six have just passed the fifth standard without a failure in any lesson and the others passed in most of the lessons. One of the students has taken a high prize in the "Bible Union examination; two years in succession. All but one pay fees. We have recieved Rs 133, 14 within the year.

Mr John. S. Chandler writes:— "One of the pleasantest features of the boarding school the past year has been the presence of a worthy orphan boy well supported by a Christian employee on a Coffee plantation outside of the district; a man who having recieved his education from the mission is endeavoring to show his gratitude for the past by doing something to educate this young relative. Besides the honorable and charitable spirit displayed towards this boy who may be sup- ~~ported~~ posed to have some claims on him, he has assumed the responsibility of fees and books for an orphan girl for the coming year, a girl in no way connected with him and of a different caste. It is also gratifying to see these orphans, thus kindly provided for, leading their classes in Bible and other studies and rewarding their benefactor by their excellent conduct. The general faithfulness of teachers and scholars

has been very manifest during the year. All pay fees, although some are helped by friends. The sum of Rs 327-10-4 has been realized

Miss Rendall reports:— "In regard to the Madura Girls Boarding School one great item of interest for the year 1881 is Otis Hall. Begun in March it was completed and occupied in November and has added in no small degree to the comfort of the school. It affords excellent accommodation for the three higher classes and meets every want for general exercises and public gatherings. Throughout the year there has been a marked increase in the interest evinced in study. The pupils apply themselves more and more from love of study and as a result the examinations have been very encouraging. Four candidates appeared this year for the middle school examination. This is a step higher than we have before attempted and we trust each succeeding year will see this class increasing. The state of religious feeling in the school has been good. Eight have united with the church and I have noticed a great change in many others. Some who were formerly quick tempered and passionate have very noticeably changed and become gentle and peaceable. During the last few months of school there has been a spirit of

harmony which is most pleasant and I cannot but think that this priceless fruit of the Spirit, peace indicates that His presence has been with us.

Miss Chandler writes:- "The girls boarding school in Palani has suffered from certain disadvantages the past year having been without a matron during that time and for the last six months without even a resident teacher. But while this state of things has necessitated extra ~~care~~ care on our part and yielded undesired results in certain directions yet it has brought us into closer contact with the girls and greatly assisted us in the important work of individual development. The corps of teachers has not been sufficient for the growing needs of the school and we regret to say the classes have suffered in consequence. So that we must wait another year before we can speak of special attainments in that line. Spiritually there has been some progress made in the addition of ten new members to the church. Especially during the last two months of the year we have found much cause for thankfulness in the advance made by those who had previously united. The progress in some cases has been a quiet gradual growth, in other cases it has come only after weeks of continued resisting of the Spirit and yielding to sin. Two of the oldest girls who are orphans of high caste have had the trial of withstanding the efforts of heathen relatives to get them back to heathen

-ism. One had long parleyed secretly with the inducements offered by her wealthy relatives to get her away from the Christians till she had well nigh denied her Lord. It is pleasant to remember that twice in some struggles with this temptation the turning point to good was reached by the instrumentality of one of the scholmates. A weekly meeting among the church members is left to their leadership, and there have I learned as the girls have gradually gathered courage to speak of their own inner life, of a heart experience of which I had previously no idea. One who went quite alone from us to another station told how in the bullock-coach full of Brahmans the Lord enabled her to answer their questions in a way to gain their approval, and to test for herself the truth of the promise "when my father and my mother forsake me then the Son will take me up". Another, who recieved the prize of a Bible in last years Bible examination, recounted some of the benefits she wished not to forget how she had prayed a whole year for a Bible and then the Lord sent her one. And in the meeting held in the last night of the year eight or nine spoke humbly of the fact that never until the past year had they thought of giving by themselves for private prayer and reading of the Bible. And thanking the Lord for what desires they now had in that direction. They asked the prayers of all that their earnestness might increase.

These and other instances which we might name indicate a beginning of a work which may the Lord carry on the full completion."

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schools

"The condition of these schools depends much upon their locality. In the large towns there is such a desire for education that large schools may be gathered, especially Anglo-vernacular schools. School fees are readily given. But in smaller villages where there are very few, if any, who are are able to read, or who know anything of the advantages of an education, though they become Christian adherents, it is very difficult to persuade them to send their children regularly to school and still more difficult to induce them to pay fees. To insist upon their meeting half the expense would be simply closing the schools altogether. There are many instances of boys coming from heathen families to these schools and from our Christian* books learning the folly and wickedness of idolatry. A few days since a case was brought to notice. In the mission school at Nyagady a boy of about 14 years named Ammapatty, the son of well-to-do parents, became interested in what he learned of the Christian religion, bought a New Testament and read in it daily. Then he bought the whole Bible, making a little frame to hold it upon while he read. His parents

noticing that he refused to rub the sacred ashes on his forehead became alarmed, when he told them boldly that all the idols were false gods and he would not worship them nor rub the sacred ashes. They ordered him to do so, but he refused. Taking him to a temple they tried to compel him, but he addressing the idol called out, "You stone god, go to destruction. I will never worship you. Jesus is the true God and him only will I worship." They beat him and sent him away. Being the heir to some property they did not dare to use any very violent measures, and when they again tried to compel him to rub the ashes he declared to them, "If I die I will not;" ~~and when~~ forbidden to go to the Christian school he went off to the catechist's house to read his Bible. At last, at the urgent request of the teacher the parents have allowed him to return to the school. He is zealous and talks of Christ every day to his relatives and school mates. A few months ago this boy was in the dense darkness of heathenism"

Mr Rendall in speaking of his English school that has recently been removed to the central part of the town of Madura says, "There are 170 put down as Hindus, but 30 of these are Muhammadans. There are also 16 Christian boys. It is too soon to speak positively of its standing in the city. But the increase

in pupils shows that it is popular. The fees for the year amounts to over Rs 500. We have adopted the Bible lessons appointed for our boarding schools and we give nearly an hour daily to the study of these lessons. We have also a Sabbath school for the lads, and this is an important thing connected with the school. We must sow the seed, keep up this school, the only one of the kind in this great city, present the truth from day to day and pray for God's blessing."

Girls schools

Mrs Caporn writes:- "I have supervision of four schools which are in charge of three masters and five mistresses. The number of pupils during the year has been 322 and the year closes with 213 names on our rolls. There have been gratifying instances of real self-denial on the part of mothers to secure regular attandance of their daughters at schools. I have had charge of these schools for five years and I am beginning to recieve into the Bible woman's department those who have formerly been my school girls. It is delightful to reap the fruit of that seed-sowing in a larger intelligences and quicker preceptions. These become the foundation for spiritual teaching upon which to go on to build after the similitude of a palace to the honor of our wonder-working Lord. The confiding affection of these women promises

rich and precious returns, and year by year the number will increase. The fact that 700 women and girls of the city of Madura are now under instruction gives occassion for the remark of a woman who has returned after two years residence in a neighboring city. She said "I dared not sit in my door-way and read in a book; but here in Madura you are not only not laughed at but respected for knowing how to read."

Mrs Chester reports:— There are three girls schools of our mission in the town of Dindigul, a Hindu girls school, a mixed school of Hindus, Protestants and Roman Catholics and the third, a boarding school. In these schools there are one hundred and fifty three girls. In the boarding school there are eighteen from almost as many different villages in which they would have no advantages of education after reaching the age at which they come here. These girls give us great satisfaction as they have seemed to wish to improve and are very industrious and obedient. Indeed I did not think there was so much real love in Tamil girls as they have shown to me. A few days since when I gave them a week's holiday to go to their homes after we had exchanged salaams several times over two of the larger girls turned back and throwing their arms around me gave me a loving kiss on each cheek as if they

could not help doing it; it was a loving impulse of the moment; and they have tried to do their very best in everything since their return. Nine of these girls have become Church members and really seem to be growing in Christian character. The Hindu schools are full of promise and through the children we reach the parents. Of course the Bible and singing is taught in all the schools.

Mrs Chandler writes:- The Hindu Girls school in Palani has been carried on the past year under great trials. For three months it was prosperous, then the teacher who had been with me for three years was married. The teachers secured to fill the place, a newly married man and wife, came in the middle of June. When they arrived the new house was not ready and we had to fit up a verandah with mats and keep the school there for two months. But this man proved entirely unfit for the place. Hearing of a situation nearer his own home in Tinnevelly early in October they left us without notice. By going myself daily and taking in one of my Bible women I managed to keep on the school. There is at the close of the year a good attendance of 44 pupils. The girls attend as S. School on our veranda and some of the older ones learn their Bible lessons well. It was pleasant to have about twenty of the mothers and grandmothers come to our house to see the

Christians treat for their children and grand-children. We have now a good school house and a good teacher's house under the same roof and have other teachers engaged for the new year.

Mrs Washburn reports of the orphanage at Pasumalai:— The year just ended is the first one since the famine in which deaths have not occurred among the children of the orphanage. While many have hitherto succumbed who were beyond the help of medicine food and care we hope from the general good health of the remaining ones that they are not only the fittest to survive but also that their health is established. A few of the older boys are beginning to support themselves, and will from year to year do more towards it. The greater part of the children however still unable to do this and until they are we aim to prepare them for it as best we can. Nine of their number have been admitted to the communion during the year making altogether eleven who are now members of the church. It is the custom for some of the boys to accompany the pastors and catechists when they go to preach and sell books in the villages and at the feasts. One of the reasons

Orphan

they present to the heathens for their buying our Christian books,— and what better reason could they give:— is that they may themselves know the truths of Christianity and recieve the good from it that they have. They have saved a portion from their daily rice and sent a small donation to the Madras Bible society from which they recieved Testaments last year. We desire to renew our thanks for aid from Friendless Children's ~~society~~ Fund and to others who have within they year contributed to their support.

Mrs Chandler reports of the Palani orphanage:— The present number of orphans is 72; to these will be added ten transfered from Pasumalai to us at the close of this month. Nine orphan boys are now connected with the boys' boarding school in Battalagundu. The girls will be educated in our station boarding school and already make a very interesting element in the school. They have made great progress this past year in the knowledge and practice of Christian duties. They cheerfully give their handfulls of rice daily and often earn money by extra work to give on Sundays. Four boys and six girls have united with the church since the last year's report, and we hope and expect, these children from high caste families to be a helped in the work hereafter. We are sincerely grateful to friends who have aided

in their support thus far and for the annual donation of Rs 300-0-0 from the Friendless Children's Aid Fund. Two boys now gain their living by daily labor and two have gone to Pasumalai to work there. The daily hand-fulls of grain amounted to Rs 15 the past year; and this sum is to be sent to the boarding school in the Sante agency, Dakota, to support a little Indian girl.

C.N.E. Dindigul training institute

This institution continues its good work of training our teachers and thus helping our schools, all but one of the mission students who were examined in 1880 having recieved teacher's certificate. While the principal, J.E. Evans, Esq, has raised the standard of admission we have more applications for admission than our funds will allow.

Sunday School

"There is an increased interest" Mr. Rendall says "in the Sunday schools at the station. The attendance is in advance of last year and the influence of the school is increasing. We study the international lessons and find them very profitable".

In Palani Miss Chandler goes with her portable organ to the Anglo-vernacular school of heathen

boys where they spend some little time in singing the lyrics and then repeat portions of the Scripture which the boys have previously committed to memory. Some of the boys repeat whole chapters of Proverbs and some of the selected Psalms, also verses given to them on small ornamented cards. The Scripture lessons and religious services of this school, it is believed, will have the best influence upon those bo young men and boys. In the afternoon our regularly organized Sunday school with the international lessons is held here at the Bangalow while the native pastor and some teachers have a smaller school in the town with the regular congregation.

Of the work in Battalagunda Mr J. S. Chandler reports:— We hold three Sunday schools at the station center every Sabbath. These are the best organized and their influence is felt in the villages where new classes have recently been formed. In the morning from 7 to 8½ O'clock the two schools in the town for boys and Hindu girls respectively meet with quite a number of outsiders old and young at the head of the bazaar street. With good singing and recitation of texts and Psalms in common and the study of the Scripture lesson in four or five classes seperately. We keep them interested and

find them growing in character and in their feelings towards Christianity and thus obtain access in a most pleasant way to their hearts. In the afternoon the people in Bethany meet in their prayer-house and have similar exercises but with an excess of adults over children; still our hope there, is in the children rather than the adults. At the same time our large Sunday school with the boarding school children meets and is very interesting and profitable. The children have been stimulated by illuminated printed texts to try to commit ten verses of the lesson perfectly each Sunday and a few have repeatedly done so. Questions from the children also keep up the interest at the close. After the Sunday school we spend half an hour in singing out of the new "Hymns for children."

"In respect to contributions for mission purposes there has been a substantial gain during the year. In a few stations there has been a loss, but it is more than made up by the gain in others. Rs 5100-11-0 have been given, which is ~~Rs 232-6-6~~ $97.44 in advance of last year. But without some pressure upon those whom we employ all this would not have

Contributions

been received. There are isolated instances of a man having no pecuniary connection with the mission giving a tenth of his crop. Mr Howland mentions one man as having given Rs 45 and a Christian woman who has given all her property, house and jewels to the amount of Rs 50 reserving only the right to live in the house the remainder of her days, and then be buried in a coffin in a Christian way.

In Madura doubtless there are some who give a tenth or more of their income; also in the Periakolam station, some are reported as giving their tenths, but as their contributions have fallen off considerably this year possibly they may have become weary in well doing.

Mr Tracy remarks, "Probably every missionary does his utmost to create a spirit of benevolence. I have resorted to every device I can think of till I am almost ashamed to mention the word dharma. The most of my village Christians are as poor as poverty and in proportion to their poverty they give sparingly. If a man has but little what good is he likely to see in giving that little away. They do however give very generously in proportion to their income, doubtless some more so than others."

Mr J. S. Chandler says, "I am preaching in season and out of season, stirring up my catechists and laying before them the noble causes for which they must rejoice to give, and occasionally having public auctions of things. Our Benevolent Society is also a movement in the direction of Christians' helping their own poor. The mission helpers give monthly subscriptions, one-eighth of the contributions of the churches are added to them and the missionaries add something and every month the amount on hand is expended wherever the poor Christians of the station need help. In this way more than Rs60 have been ~~distributed~~ disbursed in a dozen villages for food, clothes, school fees, houses, burials and wedding-fees."

Others have given the testimony in regard to the efforts made to call forth a manly Christian liberality. But it must not be forgotten that we find a great number of people in our congregations who live absolutely from hand to mouth consuming all they can earn from day to day.

Mr Butterson in giving the result of inquiries made in the fertile Kambam valley remarks, "One reports the average yearly income of a family to be about 3840 measures of rice; another

says that the earnings of a family are only sufficient for its daily needs. A third declares that of all the church members in his district only 13 are ploughmen who earn on an average Rs 33 a year while the land holders recieve an average income of Rs 112 per year."

Excepting the case of the first class mentioned there seems very little margin for large gifts, and it is very certain that the income of Rs 33 a year more nearly represents the income of a large class of our adherents than the 3840 measures rice; and it believed that any persistent attempt to secure from the people half the expense of our schools and school houses would be highly injurious to, of not entirely destructive of our village schools.

Native Evangelical Society

This society has already done a noble work, and as more pastors are ordained who will need its help we trust there will be no lack of funds to meet the increased demands that will be made upon its treasury.

Mr Barnes the secretary reports as follows:— The Evangelical Society has prosecuted its work throughout the year recieving help from the mission churches and rendering help to those

which are not able of themselves to support their own pastors. At this date I am not able to tell the annual amount collected. Though I am sure there will be no lack of funds and that the society may the coming year find itself as prosperous as ever. Money grants have been made to churches at the following places, viz; Pasumalai, West Madura, Pommanputty, East and West Karisakulam, Kotaimadu, Kodaikanal and Sevalputty.

This society has 170 members paying from Rs 0-2-3 to Rs 2-4-3 per month and having claims on it in case of death for pensions for their families of from Rs 1 to Rs 5 per month. There are now 10 widows and 3 families of orphans recieving Rs 22 every month. The Widows' Soc

A very marked stimulus has been given to the singing in our schools and Christian congregations by the annual children's concerts in Madura and the publication of several small lyric tracts containing the songs used. Music

In the Hindu girls' schools the

the children seem delighted with their Christian songs. The experiment is being tried of introducing translations of the most popular of the Moody-and-Sankey songs which seems likely to prove a success. European music is not easily learned by the Tamil village people, at least not so that there would be any melody unless perchance it should be in their heart.

Mr Washburn mentions that some time is given to teaching European music in the Seminary which is doubtless very important, and he wishes it continued as far as other duties will permit. But he says further, "The lyrics have replaced the filthy heathen songs among our own Christian people to a great extent. This we ought to value as a great step in the right directions."

Mr Rendall writes "I am able to say there is marked improvement in singing. In some places the singing is good and very helpful in worship. The heathen boys now attending school are learning to sing nicely and young men formerly connected with the schools continue to sing the songs they learned."

Mr J. S. Chandler in remarking that the heathen have begun to sing our Christian Lyrics says, "The family of a village accountant all sing

When catechist Solomon went to this man's house he was at work and singing Pastor Savannin this lyric on the sweetness of Jesus's name. Many heathen and Roman Catholic children use our lyrics in playing and beating sticks, a favorite school-children's game. The cow boys often sing our lyrics in place of their vile songs."

"For the sale and distribution of books and tracts we have fallen slightly behind the last year, though many more Bibles and Testaments have been sold and the sales of the Bible society Colporteurs this year have greatly increased. Books & tra

Twenty years ago it was our custom to give all kinds of tracts and portions of Scripture freely. But we now recieve a price for all except fly leaves and small tracts without covers. This plan we believe results in more good as the people are not likely to value very highly things that cost them nothing. Still we should not refuse a tract or a portion of Scripture to one who was unable to buy and yet seemed a sincere inquirer after the truth, and in some instances a Bible, or portion, or tract ~~[illegible]~~ might be sold at a nominal price where there

was an evident desire to know what they taught.

Many interesting incidents come to notice in connection with this book distribution. Mr Herrick says. In passing through a village when on a tour I met a pensioned native officer to whom I gave a Bible three or four years ago. Before I had time to speak of it he mentioned the number of pages he had read, about three fourth of the whole with the remark, "It has changed my mind."

ldings

The principal buildings erected this year are the following.

In Madura, "Otis Hall" for the Madura Girls Boarding school; the English school house in the centre of Madura sufficient for 180 boys.

In Palani, a house for the Hindu girls school in the Brahman quarter of the town with a residence for the teacher and his family under the same roof; at Virupachi a building for a large school and house for the teacher.

A boarding school building at Mana-Madura. Mr Jones has also erected a somewhat permanent school building in one of his villages.

Mr Howland reports five new churches

or prayer-houses and several catechists houses.

Mr Herrick mentions the completion of the portico and belfry of the church at Mallanganam which have been thoroughly and neatly done. He says also, "In March a new church permanently built was dedicated in another part of the field, the people themselves meeting about half of the expense which was between Rs 400 and 500. One item of interest in connection with this building is the fact that the foundations and walls to the height of 3 feet are hewn stones taken from a demolished heathen temple.

Dr Chester reports as follows:— The year under review has not been an eventful one, in our dispensary ~~work~~ (To bottom of page 67) Only towards its close have we had the appearance of cholera in the Madura district and this but in certain portions. In both the Madura mission and Dindigul dispensaries large number of cholera pills have been prepared and given to the missionaries and catechists who have applied for them. These have also been supplied to all the villages where cholera has appeared wherever friends of the sick have come to the dispensaries and reported the cases, or village officers notified us of the

Medical Work

need of medicine.

As there is special accommodation in Dindigul for in-patients, we have had more of our Christian families there under treatment. There have been some of the families of pastors and catechists from various stations from time to time. A few such have also been treated as in-patients in the Madura mission dispensary. As in previous years many have been relieved in these dispensaries by surgical operations, and it is by such relief, perhaps more than in any other way, that the native prejudice to European treatment is being overcome.

Medicine has been supplied to the mission dispensary at Pasumalai, in which Mr Mathuranaiagam has done good and faithful service. He furnishes a special report of his work. Medicine has also been sent from time to time from the mission stores, to the medical assistant at Palani, who has been of no little help to Mr and Mrs Chandler in the medical care of the orphans and school-children, and also to the families of the catechists.

By the kindness of the Madura Local Fund Board the dispensary at Mandapasalai has been provided with medicines, through the year, the mission paying for the services of the

medical assistant. Between three and four thousand cases have been treated in this dispensary and many of the families of our native helpers have been saved the long journey to Madura in times of special sickness.

The Local Fund Branch dispensaries at Battalagundu, Tirumangalam, Tirupuvanam, Melur, and Mana-Madura all of them at towns where the mission has a station centre and a resident missionary, are entirely supported and controlled by the Madura Local Fund Boards. They have been in active operation the entire year and have had a total of more than 25000 cases. These dispensaries also have saved very many the trouble and expense of a journey to Madura or Dindigul by bringing medical aid near the people of five important centres distant from 12 to 30 miles from any other dispensary. The record of work done in these Local Fund Branch dispensaries is a very good one and many cases of great suffering have been relieved.

Trained native nurses have been given by the Local Fund Board to Melur and Mana-Madura and will soon be given to Battalagundu and Tirumangalam. These in addition

to their special work among the women of the towns where they are located are expected to assist the hospital assistants in the case of female patients coming to the dispensaries.

The two trained native nurses attached to the Dindigul Women's Hospital have had 57 cases during the year and have also done efficient service in the Dindigul dispensary. The trained native nurse attached to the Madura mission dispensary has also made herself very useful to families living near the dispensary, as also to female patients coming there each morning for treatment.

The medical school connected with the Dindigul dispensary has been conducted with very little change for another year. Medical jurisprudence has been added to the studies of the senior class as this subject is hereafter to form one of those for the final examination. This class from the good work it has done through the year and the interest manifested by the members in the general subjects of study has gained for itself a good name. This class passes its final examination in June next at Madras.

The total number of new cases treated in the Madura mission and Dindigul dis-

-pensaries, has been 20,833; of old and new cases together, 46,177. The full particulars of these will be given in the appendix.

To the Madura Local Fund Boards, the Madura and Dindigul municipalities, and to many kind friends who have made donations to these dispensaries, I desire to return my sincere thanks.

"It will appear from this report that real progress has been made. The missionary machinary necessary to carry on our work more efficiently and successfully is all in good working order. We have schools of every grade offering a fair education to every class. We have mission helpers already trained and in the work, and many more in a course of training. We have already put portions of God's words into the hands of ~~thousands~~ thousands who can read and have the means of supplying thousands more. The gospel chariot is moving. But our great want now is the spirit of the living creature in the wheels. May He whose voice is as the sound of many waters and whose countenance is as the sun shining in his strength come among us, and we shall see triumphs that are revealed to us only in the

Conclusi

prophecies and promises of God's word. "Even so come, Lord Jesus."

Appendix

Extracts from the Pastors Reports.

Pastor Cornelius:— "Last March my wife was called away suddenly to her eternal rest. The deep sorrow I was in on account of this bereavement was alleviated by the sympathy and kindness shown me by the congregation and by numerous friends in and out of Madura. She was a great help to me in carrying on my pastoral work and in managing my house-hold affairs.

The congregation under my care besides improving in piety and in spiritual knowledge is advancing year by year in numbers and in the support of their pastor. Some husbands are anxious for the conversion of their wives, and some wives for the conversion of their husbands. A few of the leading members conduct by turn the Wednesday evening prayer meetings in the church. Some on Sunday evenings go to the villages and hold prayer meetings and are thus very useful. Dice are not so numerous as in former days in the Sabbath morning contributions, but many quarter and half annas and silver pieces are now to be seen. Some girls in the congregation and the girls in the boarding school meet once a week and hold a prayer meeting. During this year they have paid in my hands

upwards of Rs 6. Six persons are now under instruction for admission to the church.

A student of the government college here who attended our Sunday school, a nephew of the Rev W. T. Satthianathan, of Madras, being convinced of the truth of the Bible went to Madras without the knowledge of his parents to avoid persecution and was there admitted to the church by his uncle. His father and other relatives went in search of him and tried every way to persuade him to return, but in vain. Another student attended divine services on Sunday also the weekly prayer meetings. His parents and relations learning this forbade his doing so, and to prevent his becoming a Christian married him to a heathen girl. Yet he still comes to me occasionally for advice and religious books. One native high official observed, "Were I unmarried I should become a Christian as I consider the Christian religion far better than any other." One day when the second coming of coming of Christ and the end of the world was much noised abroad a learned Hindu asked me if the expectation among some Christians that the world would on a ~~sudden~~ certain date come to an end was true? And if the hour of Christ's advent was known and what my opinion was, as the Bible declared that

the time of His coming would not be revealed to angels nor even to the Son of God. Another respectable Hindu friend remarked that the Bible should be taught in all the schools as it inculcated morality and good conduct and without it young men in India would be ruined

Pastor Rowland: — The numbers during the year have advanced in the knowledge of the Bible, in cultivating correct habits, in giving according to their means, in the practise of family worship and in making known the gospel to others. About twenty young men meet once a week to cultivate piety and Christian fellowship. In street preaching and singing services, which they accompany with instrumental service, these young men are making themselves very useful. The catechists and teachers connected with this church, and some of the men and women also, as opportunity offers go into the streets to preach the gospel to others. Three of these women teach in the mission schools, four in Hindu girls' school and three are Bible-women. Only one death has occured, the wife of one of the catechists was called suddenly away. She had lived a consistant Christian life and her end was peace

Pastor Barnes:— The Pasumalai congregation contains nearly 280 people living in four different villages, viz. Pasumalai, Sikkandamalai, Palangnatham, and Sokilipatty. During the past year there have been additions both to the congregations and the church, and at times there were tokens of the presence of the Spirit moving the hearts of the impenitent to seek their own salvation. Of eleven who have professed their faith in the Lord Jesus, seven belonged to the seminary and the four, who were from heathen families to the Orphanage. At Sikkandamalai where there was, twenty years ago, one communicant, now there are eleven with about thirty other persons under instruction.

Their contributions to the Evangelical Society are sufficient to render them independent as to the support of their pastor, but it is thought good to remain connected with the society owing to the floating nature of the main portion of the congregation who come and go at stated periods.

Forteen years ago the Sundayschool took the place of the Sabbath afternoon service; the results of the change has been good. The Bible, especially, the historical portion has been regularly studied. During the year thirty chapters beginning with the

thirteenth of II Samuel has been studied by the twelve classes with their teachers, and thirty-seven texts committed to memory; the school is always closed with an address. Twelve heathen young men have read with me the gospel of Matthew spending half an hour each day out of school hours. This has been very interesting and I have tried my best to lead them to the truth as it is in Jesus.

Pastor Colton:— The Sundayschool is flourishing and visitors have been pleased with the large attendance and with the prompt recitation of the Scripture verses by the heathen, Muhammadan and Christian children. One of the heathen boys learning in our mission school has entirely refused to worship the tutelary deity held in much veneration by the people. Children of this kind are not few in the village schools. In another flourishing school 16 miles away from the station centre, some heathen boys are said to retire to a solitary place for prayer.

Beside the handfull of rice collections the women have contributed Rs 26, with which they have purchased 20 Bibles for the use of their meetings and a large lantern for the church. This year we had the privilege of sending

Rs 9 and Rs 5 to the Madras Bible and Tract Societies respectively. Eight of the girls learning in Mrs Chester's school have been recieved to the church this year. One large girl trained by Mrs Chester in her boarding school was given in marriage to a church member in a village congregation, and is exerting a very good influence among the people.

Pastor Clark :— A few have joined our congregation. Eight persons are able to offer prayer in public and declare the truth and the way of salvation to their heathen relatives. The church and congregation have paid Rs 50 for my support in the last year, also repaired their church buildings. Two of the Christians have offered the church four sheep out of their flocks. Joseph, the elder of Kombayanpatty, has paid Rs 10 for the purchase of a pulpit Bible for the Dindigul church. The number of mission schools established in this quarter is nine. 244 students have recieved Christian instruction; of these there are three schools in which the majority of pupils are Muhammadans who pay half of their teacher's salaries. The students hold frequent talks among their relatives of what they have learned from our books.

Pastor Devasagayam :- The hearts of some in this congregation have become darkened through constant disregard of the Sabbath which kept them away from gospel instruction and gave them up to Satan's power. Although this is a great grief to me, I am encouraged to labor. The congregation has contributed toward my salary and I trust they will increase their contributions the coming year. In the neighbouring village of Manadimangalam the diligence of a widow is increasing. The dedication of the new school and teacher's house in that place was a time of much joy to us. However through the false reports of foolish people there, many are keeping themselves still in the darkness of ignorance by preventing their children's attendance at school. The Romanists in Kallaadiputty have abandoned their long cherished hatred for the Christians, and are now on most friendly terms with them. One young man there has joined the church and brought his child for baptism while two boys and one girl are studying in the school at Battalagundu. I am rejoiced at the changes for good evident among the heathen. That they love darkness

rather than light is the great obstacle to their joining the Christian religion.

Pastor Isaac: — I regret to say that among our communicants two women for their misbehaviour have been suspended, and two have died. Thirty-nine of the nominal Christians have relapsed to heathenism and fourteen have died.

There are ten Sundayschools in which all the members of congregations are taught in different classes, the average ~~attendance~~ number in attendance is 268. Most of them can repeat by heart correctly several Psalms and many Scripture verses, histories and Tamil lyrics. In organizing a new congregation the Zemindar of the village prohibited the people from building the school house embracing our religion in that, his chief village; therefore the people fearing him gave up their thought of joining us. I went at that time to the Zemindar with some presents of a New Testament and other religious books, represented the miserable state of the poor people who were anxious to better themselves by joining us and requested him to let them enjoy toleration in his village. I thank God he kindly accepted my presents, complied with my request and now claims to be somewhat favorable to our cause;

so that five families now attend our religious services and others send their children to our school. I think it is a promising congregation.

Pastor Christian:— In Chukapatty there is one family the head of which has the ability of a catechist, and for some time he was a teacher in a village school here. They are poor but earnest. I think many will be induced to embrace Christianity by their examples.

Pastor Eames:— I have resided a part of the year in the large town Gouchuli a Hindu sacred place where the influence of Christianity has not penetrated deeply. Christians are very few and but little known in the community. A young man who is studying in an English school one Sabbath came to our chapel and exclaimed, "There is no god here." He replied "There is, a God who is a spirit, but we do not make a god as you do." It was a new thought to him. One old sick man told me that he believed in Jesus as his Saviour, and asked me to pray with him. A Brahman official said that he had studied the Scriptures in a mission school and trusted in Christ as his Saviour.

Pastor Thomas: — A widow from the Retty caste has for the last two years been regular in her attendance at the church; she has now been received to the communion on confession of her faith and has given more than any one else towards the Pastors support. A young girl belonging to the same caste in another village was sent by her grandfather to Miss Taylor's school. She has also been admitted to the church. A man from the Marava caste, about 50 yrs of age, joined the Roman Catholics but after a time being dissatisfied with the instruction he recieved began to inquire about the Protestant faith and soon united with the church. Another who joined us some years ago maintains a good Christian character without fear of his heathen relatives. He keeps the Sabbath. He has given one-tenth of his crop of grain worth Rs 4 5. for building a prayerhouse in his village. It is a joy to us that the people who have been near our house for 9 years are now becoming Christians. Four persons have promised to give each a sheep towards my salary. Some have given grain, coriandersseed, chickens, eggs and ghee.

A catechist in the Sempatty pas-

torate has ~~[illegible]~~ built a church in his village for the mission worth Rs 50 almost entirely at his own cost. A woman has given a bell worth Rs 4 for the church in another village. Another Christian died this year at the age of 50. He first heard of Christianity from Mr Taylor 15 years ago. He helped to build a church in his village in 1879. He was regular in his attendance at the church and when he died his last words made such an impression upon his wife and children that have since become Christians.

The Meeting of the North Local Committee.

Every year in March the missionaries and helpers of our mission meet in three separate local committees of which ours is the North Local Committee, and includes Dr. Chester's station of Dindigul, Mr. Noyes's station of Periakulam, my father's station of Palani and my own station of Battalagundu. We meet at the different stations in turn and this year it was our turn.

We had present the four missionaries with five of the six ladies connected with our families, eight pastors, twenty-six catechists and twenty-four teachers. These with the eighty children of our boarding schools and the few Christians who attended the meetings made an audience that crowded our little church to over-flowing.

The meetings began at seven o'clock on Saturday morning, March 4th, with a prayer-meeting conducted by Dr. Chester. He took for his

subject the Holy Spirit; and after the prayermeeting, when the lessons were taken up, the first lesson was in regard to the Holy Spirit, so we felt as if our thoughts had been turned in the right direction from the beginning.

Various lessons in theology, Exegesis, polity, etc., were recited until eleven o'clock when we adjourned for breakfast. All through the exercises were enlivened by the singing of lyrics led by the melodious little "Baby" organ, the gift of ~~Dr. Clark~~ yourself.

The afternoon session opened at two o'clock with a lesson in singing Tamil lyrics, conducted by Pastor Savarimuttu, our best native musician. By four o'clock the lessons were all finished and the school children and women were called in to hear an address by Mr. Noyes concerning his trip to America.

While the men were thus engaged the women had held a forenoon meeting to recite lessons and an afternoon prayer-meeting.

At seven o'clock in the evening we all met on the veranda or opposite it to see the pictures of Dr. Chester's magic lantern.

Sunday morning the session commenced at half past nine, but befor that, at seven o'clock, I took Mr. and Mrs. Noyes and my sister to our morning Sunday School in the town, where we had about seventy men and boys, women and girls, including Brahmans and other castes and Muhammadans, crowded into a little shed along two sides of the enclosing wall.

The first hour and a half of the forenoon session was occupied by the ordinary Sabbath service including a sermon on Suffering with Christ in order to Reign with Him. Then followed a report of the work in the Periakulam station, an essay on the uncleanness of the speech and customs of the natives and the position to be taken by mission agents written by Pastor Devasagayam, and reports from the Dindigul and Palani stations.

The afternoon session was opened with the report from Battalagundu station: after this came a lecture on the new English mision of the New Testament. The rest of the time was spent in

admitting four boys, from as many different villages, as members of the Battalagundu church and in the administration of the Lord's Supper by Mr. Noyes and Pastor Isaac. It was a very pleasant communion season, and we did not lose any of the blessing because our service was made up of two old sets used in the villages for the past fifteen years and having one tankard with a bent handle; but when ~~Dr. Clarks~~ of your kind letter came stating that a large service had been sent to me it was very grateful.

Our series of meetings closed Sunday evening with a ~~series~~ full and inspiring praise meeting. The school children did most of the singing, and short addresses were made by the missionaries. Every lyric sung was composed and every hymn translated by some person within the bounds of this Local Committee, and many of the authors were present.

The pastors and delegates of the North Church Union remained on Monday and closed their meeting that evening with a large meeting of heathens in the town.

Report of The American Madura Mission for 1882.

The Field.

From the Western Ghauts of Southern India to the Coromandel coast, stretches a vast plain, of which the Madura district forms a part; this plain, broken here and there, by ranges of rocky hills, subject to intense heat and having no perennial river, is the home of the Tamil people; parts of this territory are very fertile, capable of producing, when well irrigated, two crops of rice per year, other parts are but a wind swept desert; coffee, cinchona and Cardamoms are grown on the mountain slopes, while rice, cotton, tobacco and the cereals, are among the great staples of the plains.

The Tamulians are regarded as a peaceful people, and as a rule, can be called industrious: they are cultivators, weavers of cotton and silk, goldsmiths, workers in iron and brass, basket and cordage makers, carvers of wood and of stone; their temples are among the finest in all India; their powers of imitation are good, but they lack in inventive skill.

Though civilized to some extent, they are bound together by no common interest except that of securing a livelihood.

and the condition of the masses is degraded beyond description — held in the grasp of superstition and ignorance, worshippers of demons, crushed by caste, at the mercy of usurers. These poor people are in sore need of that mental and moral uplifting, which Christianity alone can give.

The presence of the English Government, with its just laws, its system of Education, postal service, railways, telegraphs, and all the machinery of its strong and beneficent rule, is breaking up the seclusion of the people and teaching them the value of Christian civilization.

Roman Catholic missions were established in the Tinnevelly district (South of Madura) by Xavier, as early as 1542, and for 150 years, from the opening of the 17th century to the middle of the 18th, the Madura district was the field of interesting and extensive missions of the Church of Rome, and at the latter date there were said to be, as stated by Bishop Caldwell in his Hist of Tinnevelly (pg. 244) "385000 Christians in the Eastern part of India".

In 1755 the support of Jesuit missionaries from Europe ceased, and a break of 76 years in their work occurred, until in 1831, three years before the founding of our mission, they began work again in Madura. The missions of this church have had some famous names upon their rolls.

A little more than a century ago, in the district immediately South of this, the prosperous mission work of the Church of England, received its impetus from the devoted Swartz; in 1791, more than forty years, before the opening of our own mission in the city of Madura. There were 408 protestant christians in Palamcottah and its neighborhood alone.

The Mission.

The American Madura Mission,* whose 48th year is just closing, now occupies eleven stations in this district; from Madura as a center. The most distant is 70 miles away, under the shadow of the mountains, and the nearest is just out of the city, within sight of its famous towers.

The first work of the American Board in the Madura district, was done by the Rev. H. R. Hoisington, who reached Madura July 30th 1834, having come from the American Mission in Jaffna.

Of those now on the ground, the two who have been the longest term of service, left America together in 1845, and of these two, one having been in charge of the same station, (with the exception of a single furlough) during his entire missionary life, a period of more than 36 years, is now about to return to his

*

The Sentence "whose 48th year is just closing"

native land; the rich results of his life long labors, he cannot take with him, but the absence of his ripe experience and helpful personal influence will be a loss to us all!

The usual degree of health has prevailed, and nine out of our thirteen mission families report that their work has not been hindered during the whole year by sickness! There have been three births during the year, viz, a son to Mr & Mrs Jones, a daughter to Mr and Mrs Noyes, and a daughter to Mr & Mrs Gutterson.

Two members of the mission have returned to America - Miss Martha Taylor, after more than 14 years of labor among us, sailed from Madras in April. We have been enabled also through the brotherly efforts of Mr G. W. Leitch of the Jaffna Mission, to send Mr Burnell, who for nearly two years has suffered from mental derangement, to America. They sailed from Bombay on the 17th of November.

Work for christians.

a. The Churches.

The founders of the mission organized a church during the first year of their occupancy of the field, and before the second year had closed, they had organized another; thus the aim of mission work was

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beings. No means is left untried to promote the spiritual growth of the church members; perfection of character is not among the objects of their ambition, having but dim conceptions of sin. They do not seek the means of overcoming it. Content with meager attainments in holiness, they need to be continually spurred on to greater exertion and surrounded by vigorous but kindly christian influence. Their habits lead them to congregate for religious meetings, the enthusiasm of numbers encourages them: in every station meetings of varied character are held for them, in some there are three Sab. services; besides daily prayer and praise meetings there are also meetings for the women. Some of the Catechists have daily evening prayers, yet the "cultivation of devotion among our ignorant people who labor all day and have but little to eat at night is, remarks Mr Tracy, "no easy matter."

The station reports for the year now closing, indicate, as noted above, that the majority of our church members are gaining a more enlightened conscience. This is shown by their more constant attendance on the Sab. services, and by their increased desire for the education and christian training of their children: Mr J. S. Chandler speaks of a father in the Battalagundu station, "who used to be careless about sending his son to school, now not only shows much interest in the matter, but has had an influence in making him a better boy."

illustrated, namely the establishment of *self supporting churches. — Experience however, came with years and the later history of the mission has witnessed progress in other ways; churches have been formed and with more secure foundations: growth has been realized in church membership, in benevolence, in the establishment of schools under a thorough system, and in general christian culture and character.

* See printe

The gain in benevolence and in school attendance will be noted hereafter; although the gain in actual church membership has been less during 1882 than in any one of the past five years, yet this year forms the last of a decade that has witnessed steady progress.

The total church membership in the year 1872 was 1547, in 1877 it was 1978, a gain of 431 souls in five years, while in 1882 it was 2886 a gain of 908 souls in five years, or more than twice the gain of the first half of the decade! Glancing back still further in our history, for we must look at it in its steady growth, we find that the gains of the ten years between 1872 and 1882 exceeded those of the previous ten years by 936! Still another fact - take the quarter century now closing, — the gain of its first five years was 223 and of its last 908! Surely no ground for discouragement here. The christian community increases steadily, and notwithstanding the great difficulties by which they are beset, the number of those

who give good evidence of being changed in heart, grows from year to year. Still they are but a handful compared with the thronging thousands who are dying in heathenism.

Of our 24 churches, 12 only have pastors regularly installed over them; the conditions necessary for the ordination of new pastors are not easily secured by the native church; conscientious men of good ability are needed for pastors, coupled with power and readiness on the part of the people to give at least a fourth of their salary; there are evidences however that some churches are pressing forward toward this standard — Mr Howland hopes to form a new church within a year, and Mr Herrick reports favorably of two prospective churches.

We note advance also toward a state of things which embodies some of the chief ends of all mission work, namely, toward a more thorough knowledge of the Bible and a steady increase in benevolence; from every station, come reports to this effect. passages from the Bible are being learned more than ever before, delight is taken in the Psalms especially, the framework of Bible history is becoming more familiar, Christ's parables, his familiar illustrations and comparisons are readily understood, the adaptation of the Bible to a simple and ignorant mind is again and again demonstrated.

The standard for admission to the church differs according to the status of the candidate; more is

required from those who have been educated in mission schools than from an ignorant person: purity of motive, the beginnings at least of faith in Christ, assurances of an endeavor to lead an upright life, together with a somewhat thorough* of the central truths of the Bible, are required from all.

Instruction of the Christian community, both in and out of the church, forms no small part of a missionary's work; lists of verses bearing upon subjects which need to be kept before their minds are arranged, e.g. benevolence, Sabbath keeping, the fear of God, etc; "Every person, old and young, is expected to learn these verses, and they proved that they are liable to be called upon at any time to recite them".

But the Catechist is our chief reliance for instructing the people, hence he must be thoroughly instructed: the Gospel of Mark, the sermon on the mount, with portions of the life of Christ, have been among the lessons of the past year.

Nearly half the members of our churches are able to read the Bible for themselves and regular lessons are given them in it: "Given a faithful Catechist and even a little loyalty on the part of the people, and a pure gain in Bible knowledge is the result: Of those who can read many observe family prayers, and in some stations it is probable that the majority do. "There are many houses where the voice of prayer may be heard in the early morning, before the work of the day

are being transformed by the pure processes of christianity into something nobler and purer: still we must remember that christian character is not the product of one generation nor of two

Touring. The labor of touring among the congregations is a vital branch of the work; to see the people in their homes, cheer them in their trials, settle their difficulties and test the fidelity of their catechist — such labors as these make heavy demands upon a missionary's time and strength. "The touring required in a station", says Mr Howland, "where the farthest christian village is 30 miles from the bungalow, there being 100 villages containing christians, and not ten miles of made road, but vast stretches of cotton soil, is not an easy task. I have travelled 1156 miles inside my station this year, and have been away from home 15 or 16 days per month. Touring encourages and helps the people, stimulates the catechists and brings health to the missionary as well as a clearer insight into his work!

Pastors. Of 17 pastors in the mission, the oldest in service was ordained in 1858 and now completes 24 years of labor: no pastor has been ordained since 1877 because the churches have not advanced to such a strength of numbers, or position of self support as would warrant the ordination of more pastors.

At present all the pastors of the mission are supported independent of the funds of

An early initiation into much that is vile seems to be the chief result of training received in heathen families. Family government in the true sense is unknown; if those who have come from heathenism discern the evil of this and follow the Biblical injunctions in regard to the bringing up of children, they have taken a long step toward the rearing of a generation which shall have something of the spirit of christianity in their manners and in their constitution.

There are in several of the stations, Societies among the young men of the church, for mutual improvement and for promoting interest in local and public objects.

A voluntary Society of this port in the Battalagunder station has for its objects, the encouragement of temperance, the observance of the Sab. systematic benevolence and right Christian living generally. it has two meetings a month. Mr Noyes writes that a young men's Christian Association, organized two years ago, in Pastor Williams Church, is in a flourishing condition, meetings are held every Saturday Evening. a Bib. lesson is conducted by the chairman, singing is a prominent feature. prayer is offered; money is also raised for various objects: — 28 young men are connected with this association, and there are five similar ones in the Periaculam Station, having a total membership of 60.

There have been no remarkable persecutions during the year and all the churches are reported as working in harmony

with their pastors.

Congregations. There are 225 Congregations, having a total membership of 11629 persons, under the care of the mission; besides church members, a portion of every Congregation consists of persons, who have voluntarily left heathenism for the purpose of receiving primary Christian instruction; such companies are gathered by the preaching of the Gospel, by the giving of help and sympathy in times of trouble and by christian influences from neighboring districts; family and caste connections exert no small power, and a christian school established in a village or at the station center, is a most efficient and hopeful means for the introduction of Christianity. "There is in one station a company of 19 persons, who were first led to seek the truth through the influence of one of their children, who was received into the boarding school. After being in School one year the boy's father died, and he was not expected to return, but he came promptly at the beginning of the term; a year later the boy died, and it was feared that the new Congregation would scatter. but his death had accomplished what his life could not, it led the people to think about the religion that had done so much for the boy. They decided to unite with us, are now under instruction, and give promise of being but the beginning of a great accession from that district and caste."

Eight new Congregations have

been received this year; the worldly prosperity of the people is not at once increased by becoming christians, nor do they seek christianity for that purpose as much as formerly. "years ago many joined us because they were desirous of securing certain advantages which they fancied came by virtue of association with Europeans, now it is far different; if a missionary is sought at all, it is mainly as an educator". Habits of thrift are gained through christianity, yet the worldly wealth of the average christian is far below that of his heathen neighbor. indeed wealth as we understand the term is wholly unknown among the christians of the madura district! But although it is not possible for these poor christians to pay fully for their religious privileges, although as yet, their christianity has not brought them increase of goods, it is lifting them into a purer and happier life than they have ever dreamed of: such growth is slow, but it is marked: "I believe," says Mr Rendall, "that there has been decided progress among our people in purity of speech and of life. this is especially apparent among the rising generation who are being taught in our schools". "Vile songs have given way to christian hymns among boys and women". And the mountain coolies lighten their labors, by the singing of christian lyrics as they toil up the steep ascent. As the music and songs of a people testify of their inner life, let us hope that these songs come from hearts, which

and the condition of their congregations leads to the conclusion that they are men of faith and prayer; the magnitude of the work before them, the state of society in which they live and the difficulty of winning these people to Christ, are things not to be learned from printed reports, nor in any other way except by a life lived among them!

Teachers. The work of a catechist is expected to be principally evangelistic, that of a teacher the same, but by a different method.

There are 239 teachers in the employ of the mission; of these 3 have passed the B. A. examination, and 3 the F. A.; 15 are matriculates, 9 have passed the middle school examination, and 49 the 5th grade.

Ten years ago the total number of teachers in village and day schools was 81, this year finds 139 names on the lists, a nett increase of 58 in ten years; it is noticeable also that the wages of good teachers and in fact of good helpers of all kinds have increased. The average pay of a station Catechist has more than doubled in 25 years, and there can be no doubt that the expense of conducting mission work has grown greater during this period, as has the expense of living generally.

The help given by Government in the form of grants in aid is an encouragement to the establishment of heathen schools; quite an awakening in this department is

the Board; three are engaged in other than pastoral work.

The duties of a pastor, if he be faithful, are such as to engage all his powers; to maintain the character of a leader and spiritual guide in this land, where jealousy, evil speaking and deceit, fill the air, demands uprightness of life and purity of motive.

The regular work of a pastor consists in the care of his church, together with oversight of the congregations and schools from which it is fed; in some stations they take the lead in Evangelistic work, especially in itinerancies, are expected to prepare persons for admission to the church, and in some stations have charge of the lessons assigned to the catechists and helpers.

(For special reports of their work, see appendix)

Church Union. The missionaries, with the native pastors and delegates from the various churches, form an organization, known as the "Church Union". This society does an important work in relation to the government of the churches, and their general welfare, and is also an ecclesiastical body, having the power to ordain new pastors or to dissolve the relations between pastor & people; it receives appeals from the churches, and helps them to decide important questions in regard to their conduct. Stated meetings are held twice a year, essays are read and various other literary exercises are held; its officers are selected from among the native pastors.

Catechists.

More than a third of our native agency can be classed under this head; the number in our employ at present is 149. four less than were on the lists last year.

That a large body of native helpers, paid wholly or in part by funds raised outside the mission, is indispensable to the conduct of its work, no one familiar with mission history will question. Says one of our missionaries, "the people are not by nature lovers of responsibility or of accountability, and our unpaid agency must be an irresponsible one; the laborer is worthy of his hire. Voluntary service is a noble thing but it is a late product of christianity". Says another, "the character of the people is such, that for a long time, they should be under restraint, and if their Catechists are not paid by us, this restraint cannot be properly exercised". Still another remarks, "it is the only way to secure an agency at all, as there are no church members able to devote their time to such a work". Unpaid preachers of the Gospel in Southern India are, as a rule, unworthy representatives of it, nor are they apt to be educated sufficiently for so important a work.

It is generally felt that our work is demanding better educated men than it did a few years ago, or at least differently educated men; there are many causes at work to produce this demand. — the higher classes have a desire for western civilization, and its influence is spreading among them:

the presence of the Eng. Government, with its vast and elaborate system of rule, is having its effect; the English language is studied everywhere. — Mr Joseph Cook found no difficulty in securing an audience in every large city in India, who were not only able but anxious to hear him. English literature is being read, widely read, and it forms a part of all the higher Govt Examinations; the general fund of information is constantly increasing — all these causes tend toward a state of things, where the religious teachers of the people must be alive mentally as well as spiritually: "the diffusion of education among the people demands that the Catechist be a well educated man and one who can command respect", remarks Mr Howland.

Such being the case it is encouraging to find evidence that our helpers are improving in this direction: this evidence is found "in the growth of the congregations in piety and in numbers, and in the interest shown in the monthly recitations & Examinations. Such men make better preachers, they originate new plans for teaching the Bible and for increasing the benevolent contributions of the people: Mr Rendall speaks of the success of such plans in his station, and Mr Jones mentions the case of a Catechist who "bought Sell's new book on Islam, and made forcible use of the arguments there found, when preaching to the people".

A fair proportion of our Catechists devote time and thought to their work

It is expected that another class will be opened in 1883. Two of the young men are the sons of our native pastors, and the other two, of long standing Catechists: all have been instructors and the intellectual and moral influence of this new addition to the school upon all the other departments, I expect to find of great value.

The returns of the University entrance examinations which appeared in Feby, showed 5 candidates from this school to have passed: 3 of these were christians. Thus within 3 yrs a dozen christian men connected with this school have passed this examination, all but one of whom are now either students or engaged in mission work.

Besides these there are about an equal number who have gone from the upper classes of the school to increase the number of xtian educated young men & add to this grade of christian influence.

Three things have operated to the disadvantage of the school this year — an unusual number of changes in teachers — the unsatisfactory attendance of the day scholars and illness in the school.

The first master, who had been with us since the opening of the school in 1875, passed his examination in law about 2 years ago and left the school in June to take up the profession of a pleader. Another gave up his post from illness and a third on the offer of a better situation: four men have

reported from the Palanai Station, and one Brahmin teacher in another station has 12 such schools under his charge.

Some of these teachers pretend to wizards and to possess the power of the evil eye. Thus keeping the people under their control, they work against the establishment of christian schools; teachers of energy and ability are needed to compete with these men.

School mistresses. The teaching force of the mission includes 47 School mistresses; of these 31 were educated in the mission and a number in "The Madura Girls Boarding School". They find work in Boarding and other schools; Several of them have passed the Middle School Examination, and all are christians; many reflect their work as fully equal to that of same grade done by men; Mrs Capron, who has six under her supervision speaks of them in terms of praise, and Mr Rendall remarks, "that they manage their Classes well, and are successful as teachers".

The close of the year finds us with a total native agency of 414 in our employ; the majority of them sought this work of their own accord. many of them are from our christian families. more than 70 studied at Pasumalai Seminary; Still the search for good helpers never ceases, our own mission, in spite of our improved school system, is far from furnishing an adequate supply; "this seems to me to be one of our chief needs at present", writes one;

"We ought to have more good helpers. the work demands it" remarks another.

Ten years ago, in 1872 we employed 245 helpers; our present force exceeds this by 169 and is more than double that of 1862; This large increase has been normal in every respect, it is a healthy growth and not an expansion; it has been a necessity, not only to the proper instruction of the christian community, but to its very existence, present and future: The production of christian character and the planting of christian institutions, in this land, demands a vast amount of labor; withdraw the laborers, and the losses of 5 years would offset the gains of 15!

In 1872 our christian community numbered 8606 souls, besides these there were 2178 children in our schools; for the care of these people and the instruction of the children, there were 245 teachers and catechists; in 1882 the christian community numbers 14515, and the school children 5287, for whom 414 helpers are responsible, thus, although the labor have increased, the number of laborers has not, in equal proportion.

When we remember that in addition to general oversight, each one of these persons should receive much personal instruction and all these 5287 children be fitted for examinations, whose standards

are continually being raised. Then we get an idea of the amount of work devolving upon these men.

In view of these facts, any cutting down of our funds, or any measure tending to cripple our educational work, is both short sighted and fatal, only the old requirement of "bricks without straw", over and over again!

Educational work.

A veteran missionary of Southern India, remarks concerning the missions of the Church of Eng. in Palamcottah, that from the first, Education had not been neglected. "From the time of Swartz, the Congregation and the school went hand in hand".*

Pasumalai Institutions.

"Pasumalai is chiefly a collection of educational institutions: its School register contains the names of above 200 persons under instruction: of these, more than 3/4 are in the middle & higher schools; the increase in numbers over last year, has occurred both in the Christian pupils from the District, who come in as boarders, and in the Hindu day scholars.

The school was affiliated with the Madras University as a second grade College, early in the year, and a preparatory F. A. class, consisting of 4 christian young men was opened on the first of March.

School and to the Welch Churches of Northern Ohio for funds for the endowment of a scholarship of the Welch Churches. Thus though the members of these churches may not be able "in their own persons to effect a mission to the heathen they are raising up men native to the country who can speak in their own tongue the wonderful works of God".

In view of the approaching jubilee of the mission, the raising of a Pasumalai Station fund of 500 rupees toward endowing the school has been undertaken and has already made very encouraging progress.

Owing to the increase in the attendance of the school, the fees have risen more than 25% above those of last year. We are thus in various ways pushing toward self-support and we trust our efforts and success will continue to commend our cause to the interest and support of our friends" (Signed G. T. Washburn)

Boarding Schools.

The report for 1856 speaks of two of these schools as in operation, Eleven years later, Mr Herrick notes the fact that four new ones had been opened in June 1866; now there are 12 such schools, seven for boys, having a membership of 243, and six for girls, having a total of 195 pupils; All but 12 of these 438 children are from christian families and some 66 are children of our mission helpers.

These schools have a strong hold upon

come to fill vacancies, two of whom are graduates of the Madras University.
Our school in common with all mofussil schools, suffers from the bane of Indian schools. — The inclination among its day scholars to read merely for an examination, and the pernicious habit of deserting the school for the purpose of private cramming immediately the application for the entrance examination has been handed in; it is the poorest scholars who are most addicted to these habits and while they have the most unbounded hope of passing they effectually insure a failure by practising these obnoxious customs. The years work of this sort of pupils scarcely begins before march and ends as far as the school is concerned with August.
In other respects the school attendance has been very steady as will appear from the fact that within 8 years we have had less than 200 names upon our register.
The leading scholar in the lowest class, the son of a pastor, died in Feb. of disease of the heart: in Nov. another member of the same class died of malarial fever, and a considerable number of other pupils in the school suffered from attacks of the same disease. This illness very much disturbed the regular ongoing of the school as it also interfered with the progress of the sufferers.
The sick had the unceasing care of Mr Mathiramanayagam, and all necessary attention from Dr. Chester.
We have a spacious play ground two lawn

added some playground requisites also some apparatus for gymnastic exercises: the students have done very creditably in their athletic games & gymnastic sports. We are indebted to a friend for the interest he has taken in the games & prizes offered for some of the contests.

The working of the school has required less disciplinary interference than usual: six from the school have become members of the station church, and all the young men in the upper classes are communicants. The pastor, Mr Barnes, took great pains in instructing the candidates preparatory to uniting with the church & has followed up the matter by the regular weekly instruction of nearly all the christian scholars in a ch. members manual of christian duties. Thus acquainting them with the duties which will be expected of them as members of a christian community when they shall settle in life.

The committe on the school conducted an examination in the scriptures about the end of the year, the returns of which appear very satisfactory.

Catechists and School-masters.

Four young men have completed the shorter course of study provided for village service and have just left the School. Two young men have joined this deptt, and others will be transferred to it at the beginning of next year.

The class was organized to provide instruc-

tion for promising young men, whose early opportunities did not permit them to take the full course of study to fit them for Catechists and School masters.
A class of 9 catechists and school masters was also received for further instruction & training. The great diversity in their attainments has very seriously interfered with producing the best results of instruction.
The class has been engaged upon our prescribed course of Theology, Church History, Homiletics, Christian Evidences & Scripture Study, and have passed a written Examination at the end of the year. In company with Pastor Buckingham the students and others have carried on two itineracies in the vacations and have taken advantage of the frequent festivals to sell books and to preach to the assembled crowds.
Several hundred tracts and scriptures have been sold and a number of Bibles and New Testaments; We have thus preached in nearly every village & hamlet of our station, and to great numbers from other parts of this and other districts who visit the festivals.
Our Board has kindly granted us an appropriation with which we have erected rooms for the College classes and a dormitory 106 ft. in length by 20 ft. in width, above the class rooms of the lower school; a much needed library & reading room has been begun, but awaits funds for completion.
We are also indebted to friends for contributions toward the current expenses of the

desire is supposed to keep pace with the growth of christian character, and although the average Tamil christian has not yet attained to that joy in giving which is the outcome of a more perfect christian experience than they have yet reached, yet we find abundant evidence that they are learning to give more & more, hence the first test does not find them entirely wanting.

It may that their gifts are limited by their poverty for that is certainly very great! yet the christians of all our stations are called upon to contribute in many different ways toward the support of their religious teachers, the erection of school houses and churches, and the support of the poor: in some stations there are eight, in others five ways of collecting; from ready money to hand fulls of their daily food, these poor people are called upon to give: it is true that constant urging is necessary to accomplish this, yet they give.

Thus in the Tirupuvanam, those who gave 57 rupees in 1879 gave 209 rupees in 1882: Mr Noyes says of the Kumbum church "that although the people are poor, 100 of them being widows and most of them others barely able to earn a living, they have raised nearly 300 rupees during the past year".

Mana Madura reports a gain of 80%, and Madura a net gain of 128 rupees, and other stations can show similar gains.

An examination of the records of the past 20 years, gives the following results:

our community. The children remain in them from one to four years, and during this time are under the special care of the mission family residing at the station; they attend church regularly, are made to conform to a system of rules, and their welfare is sought in many ways.

Mrs J. S. Chandler reports the encouraging fact concerning his two schools, that 3/4 of the boys and nearly all the girls are converted during their school life, and this fact holds true in nearly all the schools.

The Boarding school bears an important relation to the general work of the station both among christians and heathen, it helps to create a desire for education and is a center of influence second to no other: "My chief comfort," remarks Mr Jones, lies in my Boarding School, it is the center of attraction in my station".

"My Schools," writes Mr J. S. Chandler, "give me an authority and influence among the people: by them they are taught to be more faithful, and when they see the children hurrying back on the day they were told to come, they are taught the nature of an agreement: A Roman Catholic family has been brought into the church thro' the influence of a boy who is in our school, and an unstable christian woman is held to christianity by the presence of her daughter in the girls school".

The influence of this work is seen also in the fact that many of our helpers begin their training in the boarding school; in some stations more than half the pupils enter this service.

As far as possible the boys are taught habits of industry. This is especially true of the Tiruvumalam school, where the boys are regularly employed in the care of their school buildings and in keeping the Mission Compound in good order.

Boys manifestly unfit for mission helpers, who must find employment in other ways, carry back to their villages from the boarding school, a fair amount of primary knowledge, as well as habits of cleanliness and self-respect. Such boys become cultivators, compounders in civil dispensaries, some become servants, others find positions in the police force or on Coffee plantations but one & all, they can not fail to carry into their labor, their homes and all their social relations somewhat of the spirit of christianity.

Personal influence is the most efficient agency we use for the shaping of character: our helpers and the young people who live within our reach, are largely what we make them, our boarding schools afford almost the only opportunity for using such an influence upon the children of our village christians.

Madura Girls Boarding School.

Miss Randall thus reports her school:

"The Madura Girls Boarding School, has enjoyed a good degree of prosperity during the past year, there has been quiet progress in many directions: six girls have joined the church, having given good evidence of a change of purpose and conduct: nine of the girls who have left during the year, are now engaged in teaching

in different parts of the district; we feel that this is an encouraging fact and that thus the influence of the school is increasing.

The result of the Govt Examinations have been very satisfactory, and indicate the interest of both teachers and pupils.
This Hall, with its facilities for study, has spurred the scholars on to greater earnestness in application.

We trust that each succeeding year may find the higher classes larger and that thus the standard and efficiency of school ministrations may be raised".

Bible Union.

In 1879, need being felt of some stimulus to a more thorough study of the Bible in our boarding schools, a society was formed called the "Bible Union"; ten schools belong to this Union, written Examinations are held once a year embracing the subjects of the years study, the papers are examined by a committe chosen from the mission and prizes are awarded according to a fixed standard, the results being published in the mission paper, which is in itself regarded as an honor.
The effect of these examinations has been to quicken the zeal and energy of the children in the study of God's word.

Benevolence.

The desire to give of one's knowledge or sympathy or money to those who have it not, is thought to be one of the first fruits of a christian life, the increase of this

added, and the whole substantially put in order; the cost of this much needed work has been met partly by a grant from the "Otis legacy", and partly from funds received as results fees, but mainly by funds contributed for the purpose by friends in America.

The school is now commodious and substantial, calculated to meet the demands of the work for many years."

Work for Hindoos.

Their Condition. It cannot be said that the last five years have witnessed any striking change among the people: they are ready to hear the gospel, and listen, especially to lyrical preaching, and they buy books to a greater extent than formerly: the total book sales for 1872 were 460 rupees, while for 1882 they were 1532 rupees!

A greater stimulus has been given to Education: — Comparing the same periods again — in 1872 there were 2178 pupils in our schools, in 1882 the total was 5087, of whom 3709 were from Hindoo and Roman Catholic families: the year 1881 is especially noticeable as witnessing a clear gain of nearly 1000 scholars!

The people are every where seeking Education and urging the missionary to give it to them; "they believe that the only way to wealth is through the school house, and although they are aware that the heathen temple cannot long stand by the side of the school house, yet

viz., in 1862 our total contributions were 1024 rupees, in 1872 they were 3446 rupees, in 1882 they were 5569 rupees, an increase of 400% in 20 years! The contributions of these poverty stricken people have probably increased faster than those of any religious society in America however wealthy they are, or however great their interest in foreign missions, and it must be remembered withal that this 20 years embraces a period of terrible famine!

Widow's Aid Society.

This society holds an important place among the means used for improving the condition of our xtian people; it was established in 1864 and its work and usefulness are constantly increasing: it has 175 members, having claims upon the society, in case of their death, for pensions varying from one to five rupees per month; the total amount of such claims is 381 rupees per month.

It has dependent upon it, 12 widows & their children, and four families of orphans; these receive pensions amounting to 25 rupees per month.

The society has funds in America, amounting to 17000 rupees, and in Madras to 7000; its income from monthly subscriptions of its members is now more than double its expenditures, so that its funds not only increase at the rate of compound interest, but have a portion of its fees added to it every year; thus its sound financial condition is shown.

Its work, both direct and indirect among the people is very valuable:

Dr Chester reports that he distributes every year, to widows and orphans in his station, 166 rupees from the funds of this Society, and that some who are not mission helpers, enjoy its benefits.
It cannot but have an influence in counteracting the improvident habits of the people, obliging them to make some provision for the future.

Its Sec. Rev. J. S. Chandler, in addition to the above report, also remarks that the Society "makes the people more comfortable, in regard to their families, thereby promoting a healthy self esteem".

Buildings.

There are probably 15000 public temples and shrines, or places for heathen worship, in this district, while the places for protestant christian worship number but 225; thus for every christian church or school house, there are 660 temples, large and small, devoted to the worship of wood and stone idols, or of the countless divinities and demons supposed to be manifested through them.

Twenty six new buildings have been erected in the mission during the year. of these four are in wholly heathen villages; when new work is begun in heathen communities, for which buildings are necessary, their cost must often be met by the mission, and even in xtian villages the people find it exceedingly difficult to provide their own houses for worship or for schools.

These buildings, indispensable

as they are, and for which it is so difficult to obtain the necessary funds, are mostly of the cheapest character, built of mud and thatched with grass. Three years is the average length of their existence, and they are not calculated to give an impression of stability to the religion which is taught in them! If toward the erection of such buildings, the people can give but one fourth, some idea of their poverty can be obtained, as well as the distance still intervening between the present state of things, and that much talked of heaven, "self support"!! "The people are all poor and always poor", says one who knows their condition well.

The most important building erected during the year is the new school house built by Mrs Capron in the city of Madura. She thus speaks of it — "A new building has been completed for the "Central School" within the past year; this is the 15th year of the history of this school, and a suitable school room in place of the cramped quarters hitherto rented, raised the attendance from 40 to 70 girls; there is now a room large enough to accommodate all the schools for prize giving, Examinations and other gatherings.

The building with the land cost 3600 rupees, of which 1500 rupees was given from the "Otis legacy".

Mr Tracy also reports that the Station boarding school, long in a ruinous condition, has been thoroughly repaired, a large dining room

christ. Battalagundu has had for some time an equally prosperous Sab. School for Hindoos and Mohammedans.

Village Schools.

The prosperity of old congregations and the securing of new ones in many instances depends on the keeping up of the village school, of which there are 155 attended by over 4000 children, in our mission: they exist primarily for the christian children, but many heathen boys and girls, from the lowest to the highest caste, receive their early education in them.

As a general thing, these schools compete successfully with the heathen schools of the same grade.

Here, as in the Anglo vernacular schools, daily instruction in the Bible, is given: in some schools, one hour per day, in others, 1/4 of the whole session is devoted to this study.

Fifteen years ago, it was not the custom to open schools in purely heathen villages, but it is now done to some extent; the effect of such schools upon the heathenism by which they are surrounded is evident — they illustrate the nature of christianity as a refining and helpful religion: nor are direct results wanting — Mr Rendall gives facts to show that, in some cases, children are led to become christians, through these schools, and instances are less than four lads in the madura station now applicants for admission to the church from heathen and Roman Catholic families, who have been gained through impressions received in these day

they are willing to risk the temple and the idol for the sake of the school".

In the Periaculam station, where there were formerly 4 schools, now there are 27; yet it is the opinion of some that this desire for education has not reached the poorer nor even the middle classes fully. If the people are less inclined to worship idols, it is not because they are more inclined to christianity. Education and civilization may have rendered the worship of stones ridiculous, but as Mr Capron remarks, "much of idolatry is so interwoven with the social life of the people and with their national customs that it will not be easy to recognize the loosening hold".

Mr J. S. Chandler says, "it is largely a ceremonial requiring outward conformity rather than inward belief, and whatever they may think, they will practise idolatry as long as they are bound by caste ties and national prejudices".

"I believe", writes another, "that idolatry would be very much weakened if the revenues of the temples were not secured to them by government".

Spiritual truth dawns slowly upon their minds, "indeed spirituality is too high a word to use of any heathen I have ever seen. Many are moral men, some have theories of benevolence", but thoughts of food and raiment and chiefly of wealth occupy their minds. "An appreciation of spiritual things comes to them only through familiarity with certain formulas of the simplest truth; how crude

Their ideas are is seen from their belief that sin is not a thing of the soul at all, nor of the mind. but as it were the wounds made upon the soul by its confinement in the body. the soul is to be made whole by being free from the constraint of the body. hence no need of a redeemer".

Education, and the entrance of new ideas have shaken the old faith and scepticism is abroad — the Orthodox Hindoo still claims to believe in his ancient system and will not let go the religion revered by his fathers, and dignified by tradition; he professes to believe in one God, and will accept our Christ, if — we will accept his Rama! They are trying to change front without losing their foothold!

Higher Education does not necessarily produce infidelity yet in many cases it does, chiefly because it gives the power to examine the materialistic literature of England and America; a Christian education is needed to counteract this pernicious reading.

Anglo Vernacular Schools.

One of the most hopeful departments of this work is the Anglo Vernacular School; there are 14 of these in the mission, and 598 boys are studying in them; these schools vary in their standards, some carry the pupil as high as matriculation, others only through the 5th Standard.

The sessions are opened and closed with devotional exercises and the Bible forms a part of the regular study; with two exceptions, one hour a day for five days in the week, is given to this study, or in other words, these boys spend a total of

2070 hours or 86 days of 24 hours each every year in the study of the Bible.
This instruction is imparted by men who in return receive theirs from the missionary; many of these teachers are so well acquainted with English that they are able to consult with profit valuable books of reference on the Bible, while those who do not understand English, study in the Vernacular.

These schools are supported in part by fees and results grants, and without the aid of these latter could not be sustained.

Sabbath Schools.

Mr Rendall has a Sabbath school composed of volunteers from his Anglo Vernac. school: it is held in the school building, from 60 to 100 boys attend. Mr Rendall, assisted by his daughter, conducts the exercises; the Gospel of mark has been studied through the year.
A Sunday School for Hindoos has also been opened in the Mama Madina Station: the singing of Christian lyrics accompanied by music on the portable organ, forms a prominent feature of the exercises; the scriptures are studied and verses repeated, attendance about 50.

Dr Chester reports a Sab. School of 220 members, more than half of whom are Hindoos and Mohammedans; for many years the lessons have been drawn from the 4 Gospels and the book of Acts, this system of lessons has been gone through with 5 times; the object is to make these heathen boys familiar with the life of

Having married and removed to a distant village it gives us the greatest pleasure to hear of her, as being, as her husband reports, like a school mistress in her treatment of those about her and in her delight in reading to them from the New Test. which she calls her treasure."

Mrs Chester writes as follows, of her schools in Dindigul. viz, "The three girls schools in the town of Dindigul are still kept up, and are increasing in numbers and interest.
The children of the Hindoo girls school have made good progress in the usual lessons of the school, and show much more quickness and readiness in their studies than ever before.
An old Brahmin has set up a school for Brahmin girls only at the end of the street in which our school is located, but as yet we have lost none from our school: when I asked some of them if they were going, all said, no! in a most decided way: One dear child, whom I cannot help loving, said, as she ran her little hand over the sleeve of my dress, — "there is no lady there and no sewing".
Oh, if the fathers and mothers of these dear children would only break away from their wretch heathenism, the children seem ready to love and serve the dear Saviour, who is ever ready to receive and bless the little ones."
Bible Women.

Only 6 of our mission stations find employment for these workers.

In Palamai, their work has

schools; in some places the ignorance of the people is so great that a personal examination of the Bible would be impossible were it not for schools to teach the people to read.

Concerning the Periaculam station where these schools have been especially useful. Mr Noyes says that "they are a light in the surrounding darkness and most efficient preachers of the Gospel. They have been one of the most effective ways for diffusing christianity, where other means have failed"

Many obstacles oppose this most important work; the lower classes are not alive to the value of education, hence they will not compel their children to attend school; many of the parents are extremely poor and need their children's help in getting their daily bread — Caste distinctions and fear of christianity are no trifling hindrances — Good, reliable teachers, willing to take up work in remote and entirely heathen villages, are not easily found, nor does the Mission command sufficient funds to warrant enlargement of this work.
If those in America, who contribute to our work, understood the vital relation of village schools to the conversion of souls, we should not be continually hampered as we are by lack of funds for this object; indeed the present number of schools could not be supported were it not for money obtained through results grants and school fees.

Hindoo Girls Schools. The condition of women in India and the work done for them are subjects con-

Sadly before the Christian public.
However much the Hindoo may believe in education for himself, he does not consider it necessary for his wife and daughter; although one of his revered poets was a woman and although he is aware that women in other lands whose civilization he sees he sees and whose power he admires, are educated and hence influential, yet he is doubtful — his fathers saw no necessity for this innovation, and who can be wiser than they, especially if he be a brahmin!

Caste prejudices and the position of women in Oriental Society, are against this innovation, there is a prevailing idea also that learning unfits a woman for that which they consider her duties, and can not possibly do her any good.

Notwithstanding the aid generously offered by Government and the labors of those interested in this work, indifference is the mildest term that can be used in regard to the attitude of the people toward female education.
While there are hundreds of heathen schools for boys in the district there are scarcely any provision is made by the people themselves for the education of their daughters.

Hindoo Girls Schools were first opened in this mission about fifteen years ago, and at present there are 16 of them, in which 667 girls are instructed by 20 teachers, all of whom are christians: These schools receive the special attention of the lady residing at the station, and in some cases are kept on the compound.
The Bible is used as a text book, and many of the

girls also attend a Sab. School — in the Battalagundu Station. The Sunday attendance exceeds that of the week.

Mrs Capron speaks as follows of her work in Madura — "I have supervision of four schools, with three masters and six school mistresses; the number of pupils during the year has been 345, and the year closes with 226 names on our rolls.

It gives an idea of the trial we have in the changes that occur in our schools, (mostly from removals) to notice that 69 girls from the classes studying for the three standards during the year, have left us; 113 girls were prepared for the Results grants Examination in December.

The master of the South gate School furnishes the following illustration of the influence of the Schools upon those who attend them: —

"There was a girl who had attended the school from its commencement but whose irregularity had prevented any attainment in scholarship; although shy and of violent disposition, there were good traits in her character. She was fond of coming to the school mistress' house and was observant of all that happened there; the forms of the religion in which she was brought up, interested her, and she was inclined to ask many questions concerning them.

When she could no longer attend school, she gave much time to reading the life of Christ, as contained in the Gospels; gradually her character changed, and all that was unlovely in it, passed away as dew before the sun!

been seriously hindered during the year.
Mrs Herrick of Tirumangalam thus speaks of her work: "There are not as many women of comparative leisure here as in a larger place. Still my Bible woman is invited and welcomed by all castes to their houses and often meets companies of women who are engaged in some quiet work; her opportunities for reading and teaching seem limited only by her time and strength. She has visited 794 families during the year and 1866 persons have listened to her instructions, among whom were representatives of 14 different castes.

Tirumangalam is but eight miles from one of the most sacred places in the district; people of both sexes flock to the monthly feasts held there — Our Bible woman has improved these occasions by gathering the travellers under a tree by the way side and reading to them from God's word - 180 persons have thus been reached.
Seven women, having learned to read well, have passed from under her tuition.

In 4 houses, she is asked to pray, and 4 women offer prayer themselves to the true God: She has confidence in the sincerity of some who dare not confess Christ before their relatives, thus furnishing proof of the ignorance and degradation of Hindoo females; they can only be truly elevated by the light and power of a pure and holy religion, such as we seek thro one of their own country women to offer them, but which they are not at liberty to accept."

Mrs Capron writes as follows

concerning her work among the women in the city of Madura: — "There are eight Bible women under my charge. Their work consists, in part, in teaching women in their houses how to read, in order that they may read the Bible; we never go to such houses unasked, but receive constant applications for pupils.

By constant communication and by written reports I keep informed of the progress of their work and their faithfulness in it; the Bible women all study regular lessons from the books of the Bible, and on the Sabbath they have a special exposition of such portions of God's word as shall be used for teaching, during the following week, or as shall act as our inspiration to better service on their part.

We must ourselves be what we wish our helpers to be: they must find in us the stimulus of our own steadfastness in all holy living and they must also recognize in our knowledge of the word of God, which is always with power, that we are being continually taught by the Holy Ghost.

The number of women under instruction in the city of Madura at the beginning of the year was 364.
During the year there have been 632 names on our lists, and the year closes with 466. There have been 5 deaths — Of those who have left 61 have learned to read the Bible, and this single fact is an in-

centuries to do our best in teaching all to learn to read while we have them with us: the number now reading the Bible is 206. the number of listeners to Bible readings is 17070.
Renewed effort has been made to read the Bible in homes where we have no one under instruction: the number of such houses is 352, and some of them have been visited again and again.
The welcome received at all the houses of these dear women and the affection shown in many instances to the Bible women, deserves grateful mention".
Medical Work.

Of the medical work of the mission for the year under review, Dr Chester, writes as follows: "We have the pleasure, this year, of reporting not only the work of the Madura and Dindigul dispensaries, but of Eleven other Branch dispensaries in our Madura District, which are either at towns where a missionary family resides or where mission agents or Native Christians are living.

Of these 13 dispensaries in the mission is responsible for the support of but one, the mission dispensary at Madura, and even to this the Madura municipality has very kindly continued the annual grant of 200 rupees for another year.
The total number of new cases treated in these thirteen dispensaries during the year is 64.054.
To the Dindigul dispensary, patients have come from 502 villages and to the Madura dispensary from 234; trained native nurses with a diploma are attached to six of these dispensaries and have

of 126 special cases: forty six of these were in Dindigul. These women also assist in the care of women and children coming to the dispensaries for treatment.

In the Madura Mission Dispensary Mrs Capron has continued to give her kind and efficient assistance in the care of women and children coming to the dispensary. The hospital assistants are most grateful to her for many an act of kindness shown to them. The native nurse with a diploma, under her care has been of greatest service to our native christian families living near the dispensary.

Cholera has prevailed in the Madura district for two thirds of the year and cases have been treated by the Hospital assistants of each of the 13 dispensaries.

At Dindigul there have been less than half a dozen cases and these in each case, persons coming from places where cholera had been prevailing. The disease has been most severe in Periaculam, Pulney, Tirupattur, Kannathi, Bodenayakanur and Vandesenthur.

Cholera pills made up from a prescription which has in previous years, been found very efficacious, have been made up and distributed by thousands from the Dindigul and Madura dispensaries. These pills have been well tested in the dispensaries located at places mentioned above.

The Local Fund Boards medical school at Dindigul, sent up in June, nine students to the examination of the Madras Medical College students of the Third Class Hospital assistant Grade, of which number, eleven passed.

The examination, which continued through three days, was a severe one: forty nine candidates presented for the examination and Dindigul students were second and fifth in the list of those who passed. These passed Dindigul students are now attached to Civil hospitals at Trichinopoly, Tanjore, and Madura, but will be employed in July 1883 to take charge of Local Fund Branch dispensaries.

As funds in the Budget for 1883-4 would not permit of the opening of seven new L. F. dispensaries in the Madura and Dindigul circles, Government has sanctioned the proposal of the Madura L. F. Boards to employ some of the Dindigul men who passed last June, to Madras, to act as Village Sanitary Inspectors on the same pay as those employed in the L. F. Board Branch dispensaries.

Dr Fornell, Madras Sanitary Commissioner, most kindly sent to the Provincial Board, his hearty approval of this measure; it must be for a time tentative, but I believe that it will prove a great success, and that most important advantages will result from the trial.

Certainly if an ounce of prevention is worth a pound of cure, it will be vastly cheaper for the L. F. Boards to pay for the support of these young men, whose sole work will be to attempt to improve the supply of good drinking water in all the villages, and bring these villages under the best sanitary condition, than to supply cholera pills, chlorodyne, pill distributors and disinfectants, after cholera has broken out in the district. The medical work at Pasumalai has been attended to no less faithfully this year

by Rev. S. Mathiramanaiagam than in previous years. As the number of resident students connected with the Pasumalai College has been larger this year than ever before, the medical work of the Dispensary has been much increased: in one outbreak of fever, when many were sick at Pasumalai, the very kind and untiring efforts of Mr Mathiramanaiagam were most successful. And of his labors for the native year, the residents at Pasumalai speak most gratefully.

In the case of each one of the L. F. Hospital assistants, in charge of L. F. Branch dispensaries in towns where a missionary resides, I have had frequent testimonials from the missionaries of the good work done by these young men, not alone for our Native Christians but for the whole community: for the kindness our Mission families have to them, especially at times when some have been sick or in trouble, I feel most grateful.

I render my sincere thanks to the Municipal Commissioners of Madura for their kind grant of Rs 200 to the Madura Mission Dispensary: I also as sincerely thank kind friends among the Civilians and natives who have made such generous donations to the Dindigul Dispensary. An abstract return showing the number and kind of cases treated at the Madura Mission and Dindigul dispensaries during 1882, will be given in the Appendix.

I take this occasion to speak in warm commendation of Mr R. P. Vathakunu and his assistant, Mr G. J. Jungam, connected with the Dindigul Dispensary, of Mr S. V. Perianaiagam, connected with the Madura Mission dispensary and of Mr V. Kumdasami, my assistant in the superintendence of the Local Fund Branch Dispensaries, for the

faithful and good work they have done through the year; without their cooperation and zealous service it would have been impossible for me to have shown such good results the present year.

And of Mr Jones, my Assistant in the Dindigul Medical School, I can only speak in terms of the highest praise; his efforts for the Medical Students and his excellent plan of instruction did very much to secure the good results of the last examination at Madras. Our native Assistant in the Medical school, Mr Solamalai, has also done excellent work.

Our motto in the Medical work of the Madura Mission is Onward, and onward we mean it shall be, not satisfied with the work of one year, but meaning to do more and better the next. In the spiritual part of this great and increasingly important work, we look to the hearty support of all the missionaries and native helpers in our Madura Mission."

(Signed) Edward Chester, M.D.

Native Evangelical Society.

A home missionary Society of 30 years standing exists in the mission: the Secretary thus speaks of it: "This Society was founded in Oct. 1853 by the churches of the Madura Mission at the suggestion of Pastor Barnes, who had first got the idea from the Hawaiian and Jaffna Evangelical Societies.
It was started for the purpose of undertaking evangelistic work in outlying portions of our mission field, but in Septt. 1858, when it was found that the original object was not practicable, it undertook to aid churches which of themselves were unable to support their own pastors.
Its funds have always been raised by voluntary contributions, and during the past year it has supported seven churches and is now free from debt: the churches thus aided have been the centers of helpful influence & have helped to create large congregations of such as shall listen to the word of life"

Station Missionary Societies.

In several of the stations there are societies among the mission helpers and native christians, having for their object, the promotion of various forms of home missionary work.
Battalagundu has two such societies and Tiruvadanai, Mandapasalai and Irainmalam - one each.

The Battalagundu Evangelical Society supports an Evangelist in a remote village and has during the year built a house

Orphanages.

There are two orphanages maintained in the Mission - One at Pasumalai, another at Palamai; Mrs Washburn thus reports her work at Pasumalai; "In looking over the orphanage for the year just closed, we find less changes to record than in any previous year; there has been no sickness worth speaking of. This is a cause for thankfulness when we remember how slight a hold upon life these children had when they came to us. And that many of the sufferers in the famine seem to have far less ability to resist hardship, or even to endure ordinary labor and exposure.

We have been gratified in seeing their desire to do right and their faithfulness in things great and small connected with their every day life, and also the interest manifested by the larger ones in selling books at fairs.

One of the boys has this year finished a substantial education and has taken up a trade.

One who has received the prize for the highest marks in the Bible Union Examination for the previous two years has this year taken the second prize, and another four boys received the first prize. These results are creditable to them and to the Tirumangalam School where they studied; these and two others are in the class admitted to the Seminary in January.

Again we acknowledge with gratitude the donations from the "Friendless Children's Aid Fund" and from friends, which have enabled us to minister to the necessities of these fatherless

and motherless ones".

Mrs Chandler sends the following account of the Palamcottah Orphanage — "Since September 1877 we have had the care of orphans: during this period between three and four hundred children have found a home with us.

After the famine many were returned to their friends; many wandered off, not liking our regular life here — many died. we have laid away seventy five in our little grave yard, there to await the day when "He cometh to make up His jewels".

We have now 40 girls and 23 boys in the orphanage; of these, most of the girls are connected with the Station Girls Boarding school, and seven of the boys are in the Battalagundu boys school: in scholarship and standing they compare most favorably with the children of christians in the same classes.

Two of our boys and one girl have been sent to earn their living with missionaries of other stations; two girls have been transferred to another station school, one has attended the Madura Normal school the past year, and two more will go next year to fit themselves for teachers.

Five have been married to respectable christian men in other stations: fourteen have united with the church here and others have united with the church in the various stations to which they have been transferred.

Some of these dear girls have been greatly tempted by their heathen relatives secretly urging them to return to heathenism. but by God's

grace, have stood firm for Christ — to Him be all the praise! We thank God that He has given us these children to train for Him. And we desire to thank our many friends in India and the United States for their donations of money, clothing, dolls etc; Could they see how these dear little ones enjoy their gifts, they would feel more than repaid for all their interest.

Dear friends your help and your prayers are needed to enable us to educate these children for the Master's service".

Itineracy.

The Itineracy is especially useful in showing various needs of the work: it impresses us with the greatness of the work we have to do, the ignorance of the people, their low condition and the terrible nature of the heathenism by which they are bound; we are reminded of the thorough, systematic labors necessary to make the gospel known to the masses of the people, such labors, as will, to use Mr Herrick's words, "with the promised aid of the Holy Spirit, and the promised presence of Christ, bring these people in large numbers into the fold of Christ, and that without long delay"

These journeys among the outlying districts reveal another fact, which, in view of threatened reductions by our Home Committee, is well nigh appalling — the meagreness of the outward means with which we cope with heathenism! More missionaries, more helpers, more schools and hence more funds, are needed.!

was 1156 rupees, while the year now closing shows that 1532 rupees worth of books have been disposed of.
It is said that in 1865 there were 1755 different works, in Tamil, on Theology, natural science, & Poetry, besides Dramatic works.
Since that date the number of publications must have been largely increased, still many of these books are neither popular nor saleable. The cry is - new books - illustrated books, books of poetry, etc: many school books have been sold during the past year: 30 copies of a new life of Christ, compiled from the gospels, have been sold in one station.
Certain books in Tamil for helpers are needed - Bible histories and helps to the study of the Bible: The mass of helpers might also be greatly benefitted by epitomes of general history, such as the many excellent ones to be found in English, for as a rule, they are sadly deficient on this subject: to those having facility in it, this field offers an attractive and exceedingly useful sphere of labor.

Music. Mr John S. Chandler writes as follows concerning this form of work, the influence of which is constantly increasing:
"The Tamil people love music. They sing from childhood, they sing their lessons, they wail out their laments in times of bereavement, they encourage each other when in common. They are engaged in monotonous forms of labor: the rowing of a boat the jolting of the bearers of a palanquin, the pounding of mortar, the tedious driving of oxen

suitable for a home for the Catechist and for a place of worship: it has raised and spent 80 rupees during the year.

The Battalagundu Bible Society raises money for Bible distribution among the poor, and buys as prizes for repetition of Bible verses.

The Iramanathapuram Society raises funds for church repair and for the care of burying places; 80 rupees was the amount of its collections for last year.

The Iraipuvanam Society endeavors to raise the whole wages of a Catechist for work among the heathen in remote villages. The Tuticorin Madura Missionary Society has supported one Evangelist during the year and rendered assistance to another.

Street preaching.

In addition to the routine of labor carried on in every station, efforts are made to place the truth before large masses of people who may not be reached by ordinary means; the Itinerancy is one of such means, street preaching another.

A company of people ready to listen can be gathered in any village; sometimes they are inclined to argue or raise objections - not long since a blind boy was brought into one of these gatherings and the missionary was asked to restore his sight in order to attest the truth of the Gospel he preached!

Some missionaries are in the habit of paying frequent visits to the town near which the mission bungalow is situated and engaging

in personal conversation with people in the streets and public places.

Sciopticons. Various new appliances have been recently brought to the aid of this branch of the work; the exhibition of pictures by means of the sciopticon is an easy way of attracting and instructing the people.

At the last annual meeting held in Madura, this was tried most successfully by Messrs Tracy, Jones and Chandler — This is thus described by Mr Tracy — "Recently, I have used on my tours and on the Itinerary, one of Marcy's Sciopticons: in Madura at the annual meeting with Mission Agents, an evening was spent in conducting open air Gospel services, in which the use of the Sciopticon combined with the singing of lyrics and an accompaniment on one of Mason and Hamlin's portable organs, was tried.

The place selected for the service was the open space in front of the East Gate church; a choir of native singers had been selected and choice made beforehand of appropriate lyrics. Several of the pastors and Catechists were appointed to make addresses. A large curtain raised several feet from the ground enable a great number to see the pictures, even from a considerable distance: a temporary platform had been made for the Sciopticon and another for the singers and preachers, by using native ox carts from which the upper part of covering had been removed.

The pictures thrown upon the screen were photographs and colored views

illustration of events in the Saviour's life, or of places where his mighty works were done. As one after another of the pictures were shown some lyric was sung, and immediately followed up by a brief and earnest address — Sin, the need of a Redeemer, the Story of Christ's life, his miracles as attesting his divine mission and authority; his teaching; his death and resurrection; his love, and similar topics were presented.

Passing in and out among the audience were persons delegated to offer for sale various tracts and books, especially the lyrical tracts from which the lyrics then being sung were taken.

A large number of persons flattered to listen and though the service continued thro' an hour and a half, very few went away until it was over.

The truth was preached under favorable circumstances; the hearers were pleased and their attention secured by the pictures and singing, and being so held, they were less disposed to cavil and oppose them they often are — at all events, the seed was sown, and it may be hoped that it will in due time spring up".

Books, Tracts, etc.

The increased sale of books during the past few years, indicates that the Tamil reading public is growing larger; in 1872 the total sale of books amounted to 460 rupees, four years later, it had reached 1201 rupees; the famine brought it down to 800 rupees in 1877 and 775 rupees in 1879; for the last three years the scale has been rising — in 1881 the amount realized

better — This people still "see this a glass, darkly". They have as yet no conception of their great need of Christianity, nor of its ability to make them nobler in character and more prosperous and happy in their daily life.

The work of Christian missions in any land must be one of "faith and courage": "the weapons of our warfare are not carnal".

By the preached word — by the school house — by the purifying, uplifting power of sacred song, the missionary seeks to accomplish his errand — Yet, "it is not by might, nor by power, but by my Spirit, saith the Lord of Hosts"!

The statement is often made at home through the press, and in public meetings that the heathen are casting away their idols, are hungry for the truth, and that the work of foreign missions is well nigh done!

The Christian missionary, however high his courage, cannot always accept such statements. He realizes that heathen institutions and customs do not so readily give place to those of Christianity — and that the patient work of years and of generations cannot be done in a day! He is in the presence of vast systems of error, as strong as they are ancient — disintegrating surely they are — but slowly!

are all accompanied by song, to sustain their spirits.

They love to listen to the singing of their standard books; a wealthy man will often hire a singer to render them in his house and will sit up for nights every night until the whole of a book be performed.

Two or three of them will often sit upon a piazza night after night and sing to a scattered audience of one or two women in front and a few men and women scattered behind posts and doorways.

This taste of the people can be turned to good account, and something has been done by our concerts; by their influence christian tunes are heard at weddings even of the heathen, and heathen boys and men sing christian songs in the highways.

Many evening meetings for singing have been held in different villages and they drawn the people.

The heathen tunes, are some of them very smart and have been adopted with much profit by our christian singers; many parents now want their children to learn to sing.

In order not only to please but also to win the hearers at our concerts a musical exercise adapted to preaching at intervals, was prepared and rendered at our last Annual meeting.

The subject chosen was "The Passion of our Lord"; the audience was good and the exercise well rendered; but greater ability on the part of speakers longer preparation on the part of the singers and more of the purely Tamil part of instrumental music are necessary to make this thoroughly popular.

It is an effort in the line of taking advantage of

the tastes of the people.
One peculiarity is, that the central thought of the whole exercise is repeated so often that no hearer can possibly fail to have it impressed upon him. For instance the children's choir sang repeatedly

Christ Jesus died, O Sinner, hear
Jesus died for thee.

And a few days afterward a Bible woman about her work, overheard a heathen singing the same in the street. This effort was only a beginning, but we believe it can be used with much effect in a more perfect form".

Conclusion.

It may be truly said, that the year just closed has been a progressive one in our mission history; A complete analysis of its report might be expressed in one word - progress - and such a progress as will, we trust, be followed by no retrogression.

This has been due in part to the fact, that all our stations have been occupied, and that we have had a body of native helpers fairly strong in numbers and in ability. Discouragements there have been, and always will be as long as human nature continues to be what it is; discouragements however, are but temporary, no true work is stopped by them and progress is possible in spite of them.

To say that Christianity had gained a foothold in Asia, would be to make a very moderate statement —

there can be no more doubt of its presence than of its purpose; — There were at the opening of the year 1882, in India, Burmah and Ceylon, 716 mission stations, 4538 churches or congregations, 528.590 native christians and 145.097 communicants, and 228.517 rupees was given in benevolent contributions in the year 1881 alone.
The ratio of increase of native christians in India only, between 1871 and 1881 has been 86 per cent.

From these larger figures, let us glance at our own humbler record — The gain in our church membership during the last five years, has been 908 — in number of children studying in our schools 2563 and in benevolent contributions, 2559 rupees.

Figures, however can express but a portion of the truth — We may read between these lines of statistics, which record the advancing steps of the present generation out of the bondage of error into the liberty of truth, and see christianity gathering to herself materials & tracing out the first faint lines of her far reaching design — with silent power she grasps the great moving forces of society, her fingers are upon the springs of human thought and action — the touch of a master is hers — We wait with no uncertain mind the full and perfect harmony.

Yet, to declare that christianity had fully begun her work in India, would be to do her injustice. her history teaches us

Human nature anywhere, warped and degraded by centuries of idolatry, is not eager for the truth — The thousands around him are not hungry for anything which combats their evil passions and demands such a radical change as does Christianity.

The slowly dawning Christian civilization, exists in perfect form in his faith alone, he knows its ultimate triumph is sure, and by the light of such a knowledge and the power of such a faith, he lays, as best he can, the foundation, than which none other can be laid, "Jesus Christ, the same yesterday, to-day and forever".

To.

The American Board.

Most Honored Sirs

We the undersigned representatives by appointment of the American Madura Mission College at Pasumalai feel ourselves deeply indebted to you and availing ourselves of this occasion — the dedication of the dormitary which our beloved principal has kindly built for our accommodation — thank you individually for all the good that you do us in the name of that Divine Being who went about doing good May He be our pattern and may we learn of Him, while here, so that we may the better communicate a knowledge of Him to others as God shall give us opportunity.

Praying to God to bless you with success in all your undertakings.

We beg to remain,
Most Honored Sirs
Your Most Obedient Children

1. Samuel Barnes
2. Daniel Colton
3. Ignatius Savarimuttu
4. S. Paranjothi.

} VIII class.

5. Carunie Loomis
6. A. Gnanapragasam.
7. Chinnamuttu.
8. G. Visuvanum.
9. A. Gnanamuttu
10. Lehunniah Eames.
11. Joseph Colton
12. Vadakunnoo Samuel.

} VI Class

The Fiftieth Annual Report of the American Madura Mission

1883

Madura
Printed at the Lenox Press, Pasumalai
1884

Report

There are two sides to many things with which we have to do, and there are two sides to Mission work in India. One is the Sunny and the other the Shady side. And as a Mission Report is supposed to be a mirror of Mission work it, too, must reflect both of these sides.

While the main object in preparing these annual statements of our work in the Madura District is to render an account of our stewardship to those who have sent us to India, yet we are glad to encourage our fellow workers in other parts of India, and prove to friends in this country, who take a kind interest in our work, that their sympathy and aid are not given in vain.

We know that Mission Reports sometimes fall into the hands of those peculiarly constituted individuals, who can only look at Mission work through smoke glasses or those tinted blue and so are blind to the sunny side, which more hopeful observers discover. All such, as well as those who have made

up their minds that Missions must be a failure, should read these pages cautiously, lest they awake suddenly to the discovery that there are some Missio sun-beams bright enough to penetrat even the dark and gloomy recesses of their hearts.

For an interesting and instructive example of growth in Missio work, as shown in a single Station, we quote from a paper received from Mr Nayes.

"For six years the Station of Periaculum had been without a resident missionary, and when I too charge, in January 1854, there were 12 congregations, containing 785 souls 47 church members 4 schools with 45 pupils, 6 catechists, 3 Bible reade and 4 teachers. During the past thirt years the number of congregations h increased from 12 to 38; the members from 785 to 2650; the communicants from 47 to 560; the native assistants, most of whom have come from our congregations, from 13 to 54; the villag schools from 4, with 45 pupils, to 27 wi

o8 pupils; the village school fees from
othing to Rs 150; and the benevolent
ontributions from Rs 50, in 1854, to Rs
450 in 1883.

But these figures do not indicate
he full amount of progress made in
ese years. In 1854 the only church was
t the Station centre with 47 members,
cattered over the whole field, and that
nder the care of the missionary. Now we
ave seven village churches, containing
50 members with four Native Pastors,
ot one of them receiving any part of his
alary from the Mission.

In 1854, there was not one
ative assistant, who had received a
eminary education, and of the wives
f these native assistants, one only can
ead. The people were proportiona
gnorant. But there has been
hange in this respect. Of the
ssistants, now employed, 13 have died
t Pasumalai Seminary. 16 have 5th
rade Teachers' certificates and 8
re well educated school mistresses

Of the people, over 600 are able
read, and of this number about 80 are

women. When I made my first visit to the congregations in 1854, I found comparatively few of the members able to answer the simple questions in our Primary Catechism, or repeat the Lord's prayer, and fewer still could recite the Ten Commandments. But now, even women unable to read, can repeat whole chapters of the Bible, and not a few are quite intelligent on religious subjects. Where not a man, much less a woman, could sing or pray in public, a majority of the people now take an active part in these and other exercises of religious worship.

In 1845, the Kumbum congregation was transferred to our Mission, the Church Mission Society having retired from the Madura district. This is the oldest, and at the present time, one of the largest congregations in our Mission. The roll at the close of the present year is 300, and the members of the church, living in 8 different villages, number 139. Its efficient Native Pastor, has for several years, received his entire

support from the Church.

One new Native Pastor, Mr. Nallatampy, a young man of our own training, and of much promise, was ordained over one of the seven Churches of the Station on the 10th of June last. The four Native Pastors have been much encouraged in their work. Besides their ordinary pastoral duties, within their Congregations, they have, in connection with the Catechists in their districts, conducted six itineracies."

One sunny aspect of our Mission work, in the year under review is the encouragement which has been afforded in the work among Hindu women. Mrs Capron, in her residence at Madura, has the largest field for this special work, and the largest number of laborers. Why the name Bible women has been given to these laborers, will seem more apparent in reading the report which she has furnished. "Seven Bible women have been employed, during the year. An assistant each, has been given to

two Bible women, who are anxious to be relieved from teaching beginners, in order to devote more time to instruction direct from the Bible. Under the care of these nine workers we have had 726 women, of whom 294 have been reading the Bible; 11 have died; 7 have moved away and 63 have left for various reasons, leaving 575 with us, of whom 253 are reading the Bible. Of the 63 who have left, 54 have taken their Bibles with them. For this we are grateful. One Bible woman speaks of it as an oft repeated experience that when one of her pupils has shown unusually intelligent interest in the Bible, she is removed to carry her little light to some distant place.

The work during the year has been full of interest and encouragement. Consciousness of the power of God's Word, in their own hearts, has been the testimony of many. Comfort from it, in time of trial, has been the testimony of others. During the recent severe epidemic

of Cholera, many have given a proof of their faith, in refusing to have part in the various ceremonies for warding off disease and have trusted the God of those, who believe in the Holy Bible.

One woman, when taken ill in the might, told her mother that in their loneliness they must turn to the Lord for help. Bidding her lie down and not be afraid, she thought of our faces and our work and recalled a remark of mine upon a verse she had repeated to me, that it was the language of Heaven and that Heaven's King had worded it so that we could understand it. She lifted her eyes to Heaven and said "God so loved the World that he gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life. Oh God, I know this is thy language and I have said it as well as I know how. I have now no other trust but Thee" Again alarmed by disease again she took refuge in these same words. As she herself expressed it "He

gave me sleep and I woke in the morning to praise Him".

One, in her dying hour gave signs for her Testament to be brought to her. She pressed it to her heart with the fervent pressure of love and though unable to speak thus testified how much it had blessed her. For two nights and a day she kept it beside her, that she might lay her hand upon it and it seemed like the rod & staff that Comfort.

The Bible women had often mentioned the need they felt of being ready with the right reply to questions put to them & especially of being able to rightly divide the Word so as to give the authoratative Command of God Himself. A Bible woman was one day asked by a woman who had called the Soothsayer and his little drum to keep her out of her perplexity.

"What would you do?"

The Bible woman turned to Jeremiah and read "Behold

I am against them that prophesy false dreams, saith the Lord, and do tell them and cause my people to err by their lies and by their lightness. Thus shalt thou say, What hath the Lord answered, what hath the Lord spoken.")

"Then" asked the woman, "how would you find out what the Lord says" To this the Bible woman replied:

"Instead of the drum I take my Bible and open it before the Lord and tell Him my trouble and ask Him to give me comfort from his Word and I always find some verse that meets my heart with peace."

To this the woman answered "You, Christians treat that Bible of yours as if it was alive"

It is this hidden power of God's Word and this resistless mighty force which lies underneath every verse, that is our inspiration, in this Work. More faith still, still more courage and we shall win many a precious

mother

and daughter for the Kingdom of Light.

Renewed effort has been made to visit houses, where there are no persons under instruction. 486 houses have thus been visited.

Over 16,000 hearers have listen to the reading and explanation of the Scriptures

Mrs J. E. Chandler writes "that there are two Bible women employed in the town of Battlagund and three in the villages. These women are earnest and energetic and much good work has been done. There have been 241 houses regularly visited. Eight women are learning to read. The number of hearers has been nearly 7000.

Three of the Madura Bible women came here, for one week, and gave a new impetus to the work. Their enthusiasm is marvellous and the joy in their looks and actions, as they went forth, impressed itself upon all who saw them. "Who are they?" "Why have they come here?" were question

the lips of all who met them. They
ceeded in opening a number of
uses, formerly closed to us. In several
ses men and boys followed them
out, from house to house, to
ar more". May the Lord give us
re like fellow workers".

Mrs Chester, in her notes
regard to the work of the Bible woman
Dindigul, begins with her impression
Christian women as compared with
ir Hindu sisters.

e tent was pitched in a place, where
e roads met. In front there was
old temple, fast falling to ruin.
, I thought, as I looked at it, falling
decay as are the rites and ceremo-
es and the religion it was built
honor. Yes, the Hindu religion is
wly crumbling to decay, for here
ross the green fields, which stretch
t as far as the eye can reach, came
cling through, men, women and
ildren, in clean bright garments,
ding their way to the tent, all from
ny different villages, all to join in
holy communion service. When

all are seated, and I look round upon the women, I think, "Here is a result of women's work." Many of these women were educated in the Madan Girls Boarding School, and some other schools, in more recent days. And these women had kept steadi on and grown in the Christian life, a their looks and conduct testify. As the services progress three great men stood up, not great in a worldly sense, for doubtless their houses and fields, all told, would amoun to but a trifle. But they are tall and strong looking and one has silver threads in his hair. Then they take holy words upon their lips and promise to be God's children. Here there is a little pause, and three children are presented for baptism. Thus far, there has been nothing of formality and all the service as simple as was possible. And what followed, though looking a little odd to me, seemed to the gathered company to be nothing out of the way. Pulling out a basket

from under a table, the missionary takes from it three little red frocks, and passes them to the mothers, whose faces express a deal of pleasure, as they array their little ones in the new garments, for in their daily toil and poverty, a bit of cloth wrapped round their little children is all they feel they can afford. Two of these mothers came seven miles to the service.

Then the service is renewed, and the children are brought forward for baptism. After the two babies comes a little boy, too large to be taken in the missionary's arms, so he says, "Kneel down Tamby", which the little fellow does and lifts his face and receives the water on his brow with a child's perfect trust. Then we all bow our heads and partake of the emblems of the broken body and shed blood, in that holy ordinance instituted by the Master for all nations and tribes and people. Then comes the offering "to the Lord", the Lord's prayer and the benediction, and with a few words to the Native Pastors present, the

Catechists and people, and salams to all, we return to Dindigul. And in returning I muse upon the difference in appearance and manners, between Christian and Hindu women. In the Christian women with whom I have been worshiping, there had been foundations laid, upon which to build Christian Character. The Hindu women have little foundation to build upon. Their minds are shallow and weak and they are very unstable. A plant will grow and thrive in new soil, but you have to make the soil. And one has to make or lay a foundation for the up-building of Christian character, in the women of this country, going down to the depths and throwing out the rubbish of bigotry ignorance and superstition. But there are many women, all about me, whom I see daily in Schools and various work, in whom the Master has laid deep and firm foundations. Several Brahmin women, in a certain street, say, they have become Christians, that they only pray to Christ Lord,

and that He hears and answers them. The Bible woman who frequently sees them, constantly tells me of their simple trust and belief in prayer. One young woman in particular, whose husband had not come home, as formerly, to his evening meal, but went to the temple, and was not kind to her, as he used to be, asked the Bible woman "what she should do?" She told her she thought the only thing she could do was to pray, and she felt sure God would help her. So she and the Bible woman went into a little room, and shut the door, and both prayed that God would help this young man to leave off his evil ways and come to his house as usual. "When we rose from kneeling," said the Bible woman, "I was almost frightened at the beautiful look in the young woman's face, as she said, "The Saviour Lord, has heard; I believe my husband will come!" and she hastily threw her arms round me for an adieu, and immediately

began making the house tidy, and cooked the evening meal, then put on a clean cloth and flowers in her hair and waited. Soon she heard the husband's voice speaking to his mother, who was sitting outside. The young man afterward went to the husband of the Bible woman and told him how astonished he was to find the evening meal all ready for him, and his wife never afterwards saying an unkind word to him, but looking so glad. He said there was something about it, he did not understand. So the Bible woman's husband said to him, "As you gave your wife leave to learn to read, my wife, who is teaching her, told her about the Christians' God and your wife prays to Jesus Lord and that makes her so different. She is learning to become a Christian" The young man did not get angry, when he heard this, but seemed thoughtful and has become very friendly with the Bible woman's husband, who has long talks with him about Christianity

In regard to the work of Bible women in the Mundapasalai, Mr. Hawland writes "We have one Bible woman who has been working for 8 months of the year. In our absence at Kodi Kanal, she commenced of her own accord teaching a few Hindu girls in Brupucotta. When we came from Kodi Kanal Mrs Hawland was so much pleased with the work that she encouraged her to keep on and take more girls and women, as opportunity offered. The work has opened in a wonderful way and more than twenty women and girls have been under her instruction. At some of the houses, where she goes she often has an audience of eager listeners, as she speaks of Christ and His love for sinners. Most of the girls are from wealthy families and some are Brahmins. Mrs Hawland has been able to go repeatedly to the houses of most of the pupils, sometimes taking the portable organ with her, and one or two girls, who could sing Our Christian Lyrics. These

visits have been greatly enjoyed by all and the pupils are learning the lyrics."

Another particularly interesting and encouraging part of our Missio work is that which is being done fo Hindu and Christian girls.

Of Hindu Girls' schools in Madura City Mrs Capron thus writes. "I have the supervision of four schoo with three masters and eight schoo mistresses. The year opened with 22 names on our rolls. The whole nu ber in attendance, during the year, has been 358 and the numbe now on the rolls is 251. We do not undervalue the opportunities afforded to those who have left, however disappointing it may be to part with them. We have received 163 girls for Results Grants Examinatio and presented 101 on the 4th and 5th Dec. Of these 37 were for the fi standard, 32 for the 2d, 23 fo the 3d, and 9 girls for the 4th standa We have entered 167 girls for the Stan dards in 1884. A growing inter

on the part of the girls to remain for higher classes, has been one of the cheering signs of the year. We have entered 36 girls for the 3d standard and 19 girls for the 4th standard. Although we cannot hope to have all these at the close of 1884, we shall have the pleasure and privilege of ministering to them for more or less of the time.

There can be no more delightful work than this, among these responsive young girls. When we remember how our Lord Himself responds to the young hearts, that turns to Him, it seems as if we had only to tell of Him and His love and He will reveal Himself. Many a school girl, in the early morning, looks heavenward and repeats the winning words. "I am the bright and morning Star. They that seek me early shall find me."

A little girl, in the West Gate School, was seized with Cholera. As she was dying she opened her eyes and looked around upon those beside her. She raised her hand and made a salam to her

mother. "I am going to the Heavenly Flower Garden." She said, and close her eyes to all earthly scenes She had heard of the Rose of Sharon and the Lily of the Valley and her child-faith was not disappointed

The North School is so situated that funeral processions pass by it. One day, after school hours, a few girls were looking on the parapet wall at the street scene when another of the victims of Cholera was being carried by. It had been a day of many deaths in the city and the girls were silenced by the sight. One of them remembered being told how they ~~might~~ find Comfort, in a time fear, and repeated the words. "Fear not, for I have redeemed thee. I have called thee by thy name. Thou art mine." One after another along the line took up the same message of heavenly love and repeated it as if for herself. The last one in unconscious thought of its beautiful adaptation selected another verse and added. "Thou

be to God for his unspeakable gift".

He who hath ordained praise out of the mouth of babes will use His own words in His own time and may if we will but teach them".

Of this work at Melur, Mr Gutteson writes. "The Hindu Girls' School is in a prosperous condition, the chief obstacles being those common to female education in India, namely indifference, child marriage and fear of Christianity. We can keep the girls in school for a short time only. They have time to learn, reading writing and simple accounts and also to sew, and then must go away to their husbands' houses or be kept at home. It sometimes seems as if moral elevation can come to this race only as its women are educated and uplifted. The women are the chief opponents to progress, the great upholders of caste and all the social customs connected with it. They are the first and the last to oppose the giving of European medicine, or the attempt-

to alleviate pain and suffering in their families"

Mrs Chester says "The School of Hindu girls continues as interesting and hopeful as ever. The total number and the attendance of Brahmin girls varies, but little for while some are leaving, at the time, for various reasons, as many come to fill their places. And there is never a time when there are not some girls of such affectionate dispositions and engaging manners, to win my deepest interest and love. So many nice women came in from the neighborhood, to see the school as ever, and always have something to say to me or the teachers. Sometimes they ask for work to take to their homes and then will often come to the school afterwards, to report progress. And we have the same evidence as to that much, which is heard and learned by the girls at school, is repeated to their parents and relatives in their own houses. Schools, like this, reach a class which we cannot hope to

attend our boarding schools.

But I think a Girls' Boarding School, the most hopeful work, for we can have such daily, personal contact and control for good, over such girls. The simple child-like trust and faith in the "Good Shepherd", as they are fond of calling the Saviour, is very apparent. All the girls, who have graduated from our boarding school, have married and established Christian homes, and their influence is acknowledged, in the various villages, to which they have gone, and I am glad to say they have shown themselves workers, teaching the young women around them to read, and holding weekly meetings for reading, singing, and prayer. A thorough Christian native woman makes an excellent worker, for her simple truthful faith is so real, that she expects God to bless His own work, so goes forth scattering the precious seed."

Of the work of the Girls' Boarding School, in Madura, Miss Rendall thus writes.

"The Madura Girls' Boarding-school has had another year of steady work and progress. The examinations have shown good results. We realize, however, more and more, the necessity of holding back the youthful mind rather than of urging it on under the high pressure system of Results examinations.

The increase in the number of pupils has been a source of satisfaction. More than Seventy have been enrolled on the School Register during the year. With the excellent accommodations, 100 might as easily be provided for as 70. There have been seasons of same religious interest, during the year, and towards the latter part a number of girls expressed a desire to Confess Christ. The prevalence of Cholera and other visitations of the Lord have contributed to this sense of feeling, though it has not at the time developed to any great extent. We have noticed a marked improvement in attention to religious services. The great need, must

is the outpouring of the Spirit, making the girls truthful and faithful on little things"

Miss Chandler writes of the Girls' Boarding School at Pulney and Battlagunda:

"During the first six months of the year under review, the Pulney Girls' Boarding School was in a prosperous condition. The number enrolled in its classes was 48, of whom 35 were orphans, and 13, from the families of catechists or of members of village Congregations.

In January, four of the older girls were received into the Church. By the end of that month, we looked with great pleasure upon a new substantial wall of stone, and mortar, forming the three outer sides of the Boarding School and orphanage enclosures. This was very much needed, as the former walls were of mud and a same portion had yearly to be repaired, after the rains. To finish the new wall we had to draw somewhat on our bank of faith, but our Heavenly Father seemed to have our special need

in mind, in sending us some spe
donations during the year, for wh
we are most greatful.

During the six weeks that f
our return from our Summer Va
the Spirit of God found an abidi
place in the hearts of many of the g
making known His presence by a
or less intelligent, but ~~on that~~ with a
earnest seeking after spiritual g
on the part of all above nine y
of age, while the older girls ma
fested much desire to bring the
younger sisters to Christ, each ha
her special ones to pray with and
Did I go into their yard after s
closed, at 5 P. M., to call the girl
same exercise or game, I was s
to miss part of them, and the soun
prayer from the class rooms, woul
show me where some had gone.
Not only on the Sabbath, but var
evenings in the week, a dozen o
fifteen would present themselve
ask us to have a meeting with t
as they wanted to be Christians.
Finally upon the last Sabbath

our stay in Pulney, out of twelve candidates, six were received into the Church of Christ; One, the daughter of a catechist; and four our orphan girls, all between the ages of 10 and 12. Two of these ascribed the date of their first personal interest in Christ, to the time when another school mate had begun regularly to pray with them.

This was an occasion of much joy on our part, especially as we had had evidence of the needed change of heart, in the daily walk and conversation of these girls for some time previous.

The Goverment examination for Results took place at the beginning of July, and with that, ended the existence of the Pulney Girls' Boarding School, until some new missionaries may come out to respen those large commodious school buildings, which we were so sorry to leave behind.

In our removal to Battalagundu Station, most of the girls, who had parents in the Pulney district, were sent to their homes, while

our orphans were brought with us. The day on which they started was eventful for the marriage of one of them and the effort made by a large party of the heathen relatives of another to get her back to heathenism. It seemed a final effort and was continued all day. But they were obliged to accept the decision of the girl herself, when we said we left it entirely with her. And I think they carried away in the end more of future success.

By the advent of our orphans the number of scholars in the Battlagundu Girls' Boarding School increased from 19 to 60, and we earnestly desired that the buildings could enlarge proportionately, as the accommodations were not sufficient without such crowding as we feared would be detrimental to the health of the girls.

Good offers of marriage for four girls were accepted, during the course of the year, one of these by a catechist, who is supported by contributions of Tinevelli Native Christians

in his labor among the rude Koie tribe, far north in the Godaveri district. And thus, one of our girls has, in reality, become a foreign missionary, and must learn both the Telugu language and the Koie dialect, to be a help-meet to her husband, in his work.

The interest taken in Bible and other study has, this year, I think, been deeper than usual, and we have already spoken of spiritual growth. In closing the year, we feel that we have more than ever cause for gratitude to God of His great blessings, and ~~first~~ just reason to expect still more.

Mr Hawland, in speaking of the work in the Congregations of the Mundupasalai Station, mentions the following facts.

"We have one new congregation. This was started last year, by the intermarriage of some of the people with relatives, who were Christians. In Sevalpatti there has been a very large accession, the greater

part coming at one time. They we
being persecuted by the high caste
heathen of the village and came to
for help. Though they have still
many things to trouble them, they h
not turned back, but have contin
ued as Christians thus far, for se
months. Some of the congregations a
growing in every way, others seem
to remain stationary. There has bee
an increased activity, in mos
congregations, towards a strict
observance of the Sabbath and
towards resisting the contraction
of hasty marriages. The Catechis
have also shown more earnestness
teaching their congregations. There
have been a little less preaching,
than usual, this year, but there
been more teaching of the Bible an
Bible truth.

The Congregation of Arupal
now numbers over 170 persons a
of these 48 are communicants. O
this reason it has been thought be
that they should be set apart as
Church, by themselves, with an

ordained Pastor. In October they met and nominated a committee to call a council and issued a call to their present Catechist to become their Pastor. The people agreed to raise one third of his salary, from the commencement, and hope to increase their part yearly. In accordance with the plan proposed the Local Pastors' Union met at Arupucotta, December 27th, commencing the exercises connected with the ordination and installation of Catechist Samuel Taylor, on that day, and concluding on the 28th. In addition to Mr Hawland there were present five missionaries connected with the Madura Mission, Mr Chapin of the Passumalai College, the three Native Pastors of the Mundapasalai Station, and delegates of the South Local Union.

One of the missionaries, who was present, wrote of the interesting services as follows.

"We received a warm welcome, at Arupucotta, from Mr Hawland, the Native Pastors and Catechists and the members of the

congregation. We were all much
pleased with the substantial an
well built Church, we found a
Arupacotta. It is large, light an
cheerful and well ventilated.

The exercises, from first
last, were of deep interest. The Candida
had a long and strict examinat
which was most creditable. t
him and entirely satisfactory. He
showed that he had not only ma
good use of the opportunities he
had for study, at our Seminar
at Passumaldi, but that he ha
been keeping up with the time
in his private reading and stud

It was arranged to have
the ordination and installation o
Friday morning and to have the varia
exercises of moderate dimensions.
the result was most satisfactory,
the condensation gave additional
to each exercise, and though many
to take part, the entire service,
most enjoyable and not at all we
some. The addresses of the two
Pastors, were both interesting an
appropria

We had, during our brief stay, visits from three deputations from the town, presenting us garlands and limes. Of these the most interesting one was the formal visit of the entire Congregation.

The young Pastor starts upon his new work with much of promise, certainly those of us, who had the privilage of being present at this very home-like ordination, saw a great deal of "Sunny-Side" in the work of the new Church at Arupacotta."

Mr Tracy reports of the work in the Tirummungalum and Tirupuvanum Stations, of which, he is in charge.

"The force of Helpers, in the Tirumungalum Station, has remained much the same as in former years. Rev. G Vathanaragum, however, has removed to Tirupuvanum at the invitation of the "Day-Spring-Missionary Society", and his support, is furnished, in part, by its members. His work is mostly of an evangelistic nature, in the region

north of the river Vigai. He renders me, also, efficient aid, in paying occasioned visits to the villages in the Southern range of the Station, where I should be unable to go, and in administering the Sacrements to native Church members. All will wish him many years and much success in this work.

The congregations of the Station have been increased by two, this year. Each was gathered through relationships. In one case a man living in the Madura Station, and having a son, who had married a Christian wife, tried also to secure for another son like Christian alliance. This was the means of all the members of the family pledging themselves to the Christian religion. They have also brought other relatives with them. Here and there I have been pleased to see a few seeking to do their duty in the matter of personally seeking relatives and others and persuading them to embrace Christianity.

The growth of our native Christians

community will not be considerable till this duty is felt by all.

I am glad to report a hopful state of affairs in the Mallankinaru Church. Substantial progress has been made, during the year, and there is reason to hope for still more, in the coming year.

The various schools of the Station have continued, through the year. The village schools are a great blessing and, where vigorously conducted, are valued by all. In several of them, the influence for good, over the boys, is recognized by their heathen parents, and though feared, is endured, for the sake of the teaching.

The Hindu Girls' school has been revived and continued through the year. The wealthy traders, in the town, who have always withheld their children from Christian schools, are now sending their daughters freely, and allowing them to attend daily morning worship and Sunday school, though such action is entirely voluntary.

The Boarding School has been somewhat larger than usual, because of the temporary removal to Tirumungalum of the Tirupuvanum school. One case of Cholera was the only serious case of sickness, during the year, and the general diligence and behaviour of all the scholars has been commendable.

Mrs Tracy reports that the Bible woman's work, in Tirumungalum has been carried on as usual, with the exception of a two months' interruption toward the close of the year, by the sickness of the Bible woman. A considerable number of houses have been more or less regularly visited and a number of interesting incedents might be recorded."

"The Congregations and native helpers of the Tirupavanum Station remain much the same, as last year, with the exception mentioned elsewhere. The time of increase does not seem to have come, as yet. One congregation, at the close of the year was received back, after a year or

tion of seperation, and I hope its members may now remain firm. The work of the "Day-Spring Missionary Society, on the north side of the Vigai, though yet in its infancy, gives promise of growth. It is pure native home-missionary effort, and deserves success.

The Station Boarding school has temporarily been removed to Tirumangalum, but will reopen in its former quarters, when the Station has a resident missionary, once more. The Hindu Girls, and other schools continue as usual, somewhat reduced, however, in numbers, temporarily.

"The Contributions by native Christians, for Self Support and benevolence, have not fallen off, but will be seen, by the statistics, to have rather increased"

Mr. Jones reports in general upon Mission work in Madura City and the Station of Madura, of which he has charge.

"The Lord has in many ways manifested His Presence

and has taught us, as never before the lesson of our dependence upon Him. Five months of the year were spent in charge of the educational work at Passumalie. These were days of hard work, but were filled with inspiration and encouragement. The last six months, I have spent in the city of Madura, endeavoring to fill the position made vacant by the death of our sainted brother Rendall. It is not easy to come in the work of one, who was so justly and profoundly loved, and so universally revered; for natives are slow to transfer their affections and require time to accustom themselves to a stranger. Yet it is a comfort and inspiration to have this new assurance that they do appreciate and reward with affection a life of disinterested love and increased toil, in their behalf.

In reviewing the work of the year, it is proper to look first at the statistics of the Station. These always speak for themselves. It w

vain to pretend that I look upon the large reductions, in our Congregations and Churches, with any thing approaching Complacency. The fact is full of sadness, none the less because it does not mean any actual defection, during this year. We have indeed been permitted to add very few to our Congregations and Churches, during the year. Our losses, on the other hand, have been many. In addition to our ordinary losses, there is a much more serious one. Many of the people, who were brought in during the famine time, a few years ago, and others who came to us at other times from motives not the best, all of these have, for a long time, vibrated between Christianty and Hinduism, now professing the one and now practicing the other. Their final Status would seem to have been but a question of time. It has been hoped that, under God's blessing, they would reform and develop into Consistent Christians. Instead of this, they grew more careless and

callous to Christian truth and life. The time has now come when we must cease to regard them as any longer connected with us and when the health and life of our Congregations demand a purging and purifying process. This is a most painful task and I would fain leave it undone. But, if our statistics are to be, in any sense, an index of our true strength and life, we must take many names off the rolls. If the vine is to bear fruit, the dead branches must be cut off.

It may be found necessary the coming year, to excommunicate a few more irregular Church members, unless the Lord so revive His work that they may leave off their bad habits and live pure and holy lives. I now feel as if, with our revised statistics, we may live in hope of rapid and permanent growth. To attain this end, however we need the constant presence and power of the Holy Spirit. I cannot help mourning the conviction, that if our native agents had been mo

fully endued with the Spirit from on High, these souls had not so utterly abandoned the cause which they once proposed to embrace. It is certainly a lesson well calculated to humble us before God and impress upon us the important truth that it is "not by might nor by power, but by my Spirit, saith the Lord".

I am encouraged to hope for this new life, by the spiritual awakening of the native agents. The influence of our good September meeting is still felt by the vast majority, who feel as if they had been called into a new life of Consecration. There is also a comfort in the fact that notwithstanding these losses, no congregation has fallen off the list. In every place we have a nucleus, which we count upon to help us in the work of converting those villages.

Our work, within the limits of the City is growing and has many features of interest. One of the two Pastors has been dismissed and a younger man of piety and

ability succeeds him and has begun his work very auspiciously. The Church is united and I trust is entering upon a new career of power and usefulness.

The Christians of the City are showing unwonted zeal and a desire to do good. Several of the men and women are engaged in independent evangelistic effort among the Hindus. The women of one of the Churches meet weekly, for a couple of hours, as a Sewing Society, under Mrs Jones' guidance, the proceeds of their work to go to the Jubilee fund. If these various kinds of Christian effort only continue and grow we may soon expect a rich reward in the Lord.

We are not without present evidences of these blessings. A young Hindu of education and position has, through the zeal and perseverance of a Christian, decided to accept Christ and is now preparing himself, under my guidance, and I trust, under God's Spirit, to unite

with the Church. He seems a very serious and thoughtful young man. He has already been driven from home by his relatives. Another young man, an educated Brahmin, has several times visited me as an earnest seeker after the Truth. Eight years ago he was the member of a Bible class, taught by one of the missionary ladies. That seed was not as he says, "vainly sown". One of these young men, died a heathen, but with the dying cry: "Why did I not in health become a Christian, and not leave it till this hour". The other members of the class have been restrained only by family ties, from becoming followers of Christ.

During the closing months of the year the city and district have been sorely afflicted with cholera. Within the City limits more than eight hundred souls have been swept away, by this scourge, and twice that number have recovered from the attack. The Lord has thus far, wonderfully spared our Christians,

though several have been numbered among its victims.

It is during such a season of sickness and death and of consequent religious excitement, that one can learn the true character of Hindu-ism. The Hindus regard the plague as the curse of their gods upon them for the paucity and poverty of their offerings. So in their panic, they fly to every means imaginable, save the right one, to appease the enraged deities.

This season of religious excitement has been our opportunity. We have held special meetings all over the city, at which thousands heard gladly of the Great Physician. The people are in a very susceptible state of mind and give willing ear to the Truth.

Our schools are in a prosperous state. The fees of the year have been Rs 200, more than those of last year. The village schools are always liable to fluctuation and change, since the

children, who attend them, are in the main, the children of poor parents, and therefore often called upon to engage in various employments. These schools, however, are ploughing deeply the furrows and scattering broadcast the seed of divine truth, in the youthful mind.

The schools within the city are very flourishing. I find that there are now 618 children, all told, upon the rolls of our Mission schools, within the city limits, among whom about half are girls. And when we remember that all these young and tender minds are being introduced to a knowledge of the truth of the Bible and of the Christian religion, it is a work of no small interest, even apart from its educational value. This work has developed into proportions that demand respect from all the inhabitants as well as from the Government. The demand is strong for a higher education, and we are compelled to listen to it. The field is open to us and

if we do not occupy it at once, others will step in, whose influence will be antagonistic to Christianit

Under this conviction I am nou opening a High School, which I trust, will prove a great power for good in the City and district. And in connection with this, I am preparing to open a Reading Room which is a great desideratum, in the town, and through which we ho to advance the cause of Truth.

The contributions of the Christi of this Station, during the year hav been Rs 1409, which shows that they have increased Rs 200, beyo the total of last year. This is mo than Rs. 4 for each Church-membe a very commendable showing, a I am confident that few Christia anywhere, give more relatively, th do the majority of the Christian of this Station. The difficulty, in th department of our work, lies in th efforts to lead the poorest and mo ignorant of our village member to give unto the Lord of their po

tion

It should be said that the above sum includes the special contributions of the year toward the Coming Jubilee.

In conclusion, I would say that the lack of substantial results, in the Salvation of souls, is a cause of much sorrow to us, in the field, as it will be to our friends at home. But we see many rifts, in the dark clouds, through which the Sunshine of Divine Favor beams upon us, and we trust that through prayer and a new consecration of ourselves to God, the cloud itself will be converted to a blessing and will pour down upon us in abundant showers of Divine grace."

Of the Passumalai College and the work in Passumalai Station Mr J. S. Chandler sends the following paper. "The College having in December 1883 sent up its first Class of Eight students to the University Examination for the F.A. degree, takes its place among the regularly affiliated

institution of the Madras University.

Still the number in the College Department proper is small, as compared with that in the High and Middle schools being 18 against 149 in the others. The theological class has numbered 11. In addition to these the primary schools for the instruction of the day scholars from the vicinity, and a few of the orphans of the Orphanage have numbered 44, making a grand total of 222 scholars of all ages, who have been regular members of our institution.

Besides the 8 who entered the first Examination in Arts 22 were sent up by the College, for the Entrance or Matriculation Examination; and 20 more, who had studied here, entered the same as private students. Sixteen were sent up for the Middle School Examination. As to results, we cannot yet speak but if they prove to be good the students themselves will deserve commendation, for two changes

in the principalship, within the first six months of the year, were anything but favorable to the steady persistent prosecution of study necessary for mastering the various branches of the Curriculum.

Rev. G. T. Washburn left for America in April and Rev. J. P. Jones, his successor, was transfered to Madura in June. Besides these important transfers it was necessary for various reasons, to change the masters in the High-school and College departments. In September Mr H. C. Chapin B. A. of Batticotta Jaffna, having finished his labors there, and being on the point of returning to the United States, was induced to join the College here and has since been a regular instructor. His presence, while it requires a somewhat higer expenditure, has strengthened the Christian influence of the institution. One feature of the year has been the addition of a number of Christian

students to the Matriculation Class, from other districts. Our young men need the healthful influence that result from the intermingling of various races and classes.

The members of the theological class have differed so widely in attainment and ability that it has been difficult to lead them forward in learning. But their union in a faithful earnest desire to be fitted for catechist work in the Mission, has helped to overcome other difficulties and we feel that they go out better fitted to do the Lord's work.

We look forward to the reorganization of this department at the beginning of next term with pleasant anticipation. Two classes, an English and a Tamil one, are to be formed; the one to be up to the standard of the Matriculation Examination the other to that of the Middle School. Mr Mathuranayagom has gone away and his place will be

supplied by Mr Buckingham, who formerly had charge of one of our village Churches.

Our mission is in sore need of suitable Candidates for the pastorate and for other of the more important posts of labor, in behalf of the Churches, and it will be some time before the need can be supplied but with the organization of classes now effected there is no reason why such men should not be raised up. Much credit is due to Mr Washburn, for the careful and wise preparation made by him, during the years which he spent in labor here. If the Lord be pleased graciously to grant us the abiding presence of His Spirit, the past years of preparation will bring forth fruit in abundance.

The theological students have had many and varied opportunities for practical work among the people. Monthly festivals, at the neighboring temples,

have been improved for united efforts in preaching and selling books. The surrounding villages have been visited by the missionary and the pastors in connection with them and they have been sent out two by two every Sabbath. A Sabbath School has also been started, in an open stone building adjoining the temple, composed entirely of Hindu children and adults, the majority of whom probably have some connection with the temple or its priests. In this the children learn just what Christian children learn in Sunday School and at the close unite in chanting the Lord's Prayer. The students themselves feel that this Sunday School gives them a wonderful opportunity to teach Christian truth.

In the only village where a catechist is employed, an old man of the theif caste, desires to be baptized and seems to be a Christian. If he does join

the church, he will be the first-fruits in all that region of thieves and robbers.

We have our needs. There are many things we should like; such as scholarships and teacherships to enable us to employ those of the best attainments, good and faithful Christian teachers highly educated. But the great need is the moving controlling power of God's Spirit."

Mr Gutterson writes of the work in the Melur Station

"A new Primary school has been opened in Melur town, and 20 names are on the lists, with the hope of some 12 more, for the next term. This will shortly be made a part of the Boys' English school, already having 67 boys on its roll. Thus there will be 100 boys in the town of Melur studying in our Mission schools

The principal event of the year, in our educational

work, has been the completion, and dedication of a new and permanent building for the English school. A suitable piece of land was secured, in a good part of the town, bounded by two of its principal streets, and in view of the thousands who for the purposes of trade and worship constantly pass down from the Northern towns and villages to the great heathen centre, the city of Madura

The cost of the building, with the land, has been Rs 1342 of which Rs 581 were from the Otis legacy. There is room for 75 boys. The building is attractive and promises to be of much service in our Mission work. There are two small native schools still alive in the town, but the majority of the boys as well as the more intelligent attend our school.

An encouraging feature of our school work is the willing

next

of the boys to study the Bible. They formerly opposed it, now they readily buy portions of the Scriptures and seem eager to recite verses from them.

Since moving into our new quarters a Sabbath School has been begun with an average attendance, thus far, of 55. Genesis is being studied and the boys seem much interested.

The Mehar Lyceum, which held its first anniversary in September last, is still holding regular meetings for discussion, the reading of essays &c &c. During the past year 44, regular and 2 special meetings have been held. Thus much time has been spent by educated officials and others in the discussion of important scientific and religious topics. All subjects to be discussed are chosen by vote and it indicates the present attitude of the Hindu mind, that many of the topics have been of a most decided religious

character. Nearly Rs 50 have been received as fees during the year, and spent chiefly for papers and periodicals. A library on a small scale is being begun and additions of books &c are expected during the coming year.

It can be said in general of the work in Melur, for 1888, that greater interest is manifested, concerning our movements, more friendship is shown toward us, we are admitted into more homes than ever before, and although the people are not anxious to listen to preaching, yet it is evident, that they do not regard us with the same fear and hatred. We are thus greatly encouraged and look forward to the opening year with hope and confidence assured that the time will yet come when this people will find the light."

Mr J. E. Chandler who has charge of the Pulney Station as well as that of Battagundu,

where he resides with his family, speaks first of the work at Pulney.

"Very soon after our mid-summer vacation the news of Mr Rendall's death reached us. This sad event made many changes in our Mission, necessary. It was with much regret that we were called to leave our home in Pulney. But the Mission thought it best that we should remove to Battlegundu, the Station where we commenced work, some twenty six years ago. I was, however, permitted to retain charge of Pulani.

Though much extra labor and travelling has been thrown upon me, I would say with thanks to our Heavenly Father that my health has been constantly improving, and the end of the year finds me much stronger than I was at the beginning

We brought our 50 orphans with us and a few children from the Palnai District to our Boarding School at Battlegundu

The Hindu girls' School is kept on at Pulney and is in a very flour-ishing condition, with an average attendance of about 30 .. The Anglo Vernacular School is also prospering.

A night School has been started by the Pastor, in which 30 young men are studying. They meet in the School house, after their work is done, bringing their own light. One of the young men, who had pre-viously studied in a Mission School is their teacher. On two evenings in the week the Pastor instructs them in the Bible. This teacher receives but Rs 3-8-0 for his labor. As he is a good Singer a little time is spent every night on Singing our Christian lyrics. He has also expressed his determination to be a Christian and is hoping to be received as a Communicant.

Three of the young men in the class have joined the Congregation and attend Church regularly. This is very hopeful as is also the report

of the Pastor in regard to the work, in a village about five miles from Pulaoy, where 14 families have placed themselves under instruction. It is the universal testimony of the Mission agents that the heathen are more willing to listen to preaching and purchase Christian books and Scripture portions, than ever before. There is a very encouraging tone to their monthly reports."

Mrs Chandler in speaking of the orphanage, of which she has charge, writes,

"I wish to say to all who have contributed to the education of orphans or Christian girls, in Pulaoy, that their money has not been spent for nought. Our girls are growing up to be useful Christian women. Some have married and gone to their districts to live, and from all but one, we have good reports. Three orphan boys stand the three first in their Bible class, as well as in other studies in classes of eighteen or twenty. We thank

you for all you have done and trust you will continue to remember us in your prayers and counsels.

Mr Chandler, then speaks of the work in the Battlegundu Station.

"Having had charge of the work here only half of the year, I have scarcely become acquainted with all of the Mission agents. Only three of them were here, when we left, nearly a quarter of a Century ago. As a body, they seem to me a very useful set of men, and I am confident that more progress in the work is in store for us. The town of Battlegundu is much smaller than Palni, and does not furnish the materials for so large schools. Brhamin influence is much stronger and the English school exclusively of Bramin boys is the largest in the place. I am constantly meeting familiar faces among the elderly men, and on enquiry for others, whom I knew well, it astonishes me to find how many have passed away

in the 25 years.

It is most obvious that the Christian religion has a much stronger hold upon the people, than it had then. The plain truths of the way of Salvation, through Christ, command a more corteous and candid hearing. This is the testimony of the catechists from all of the villages. A village accountant, living where we have a Church, attends the Sabbath worship regularly, and at the last Communion season he and his father, and two other friends remained through the services. One of those present said that he and his mother had decided to give up their idolatry and join the Christians. The accountant bought a New Testament and reads it daily. He has also borrowed of the catechist and read some thirty Christian books and has often expressed his disgust at the immoralities of the heathen books and of their practices, also.

In our Boarding school, here, where all castes eat together, and mingle in their classes and their sports we have two boys from well to do heathen families, who pay their school fees regularly. One man also pays for his son's board.

There is also a better state of things among the professed Christians. Some of the catechists have started night schools to teach the adults to read the Bible. And family prayer is becoming more and more common. Some of the principal members of the Church go out with catechists on the Sabbath evenings, after the regular services are ended, to preach Christ and sing Christian Songs. I have scarcely heard of a case of disturbance, at such meetings during the year.

The fear of persecution and the disgrace that will fall on them, if they break their caste, deters the mass of Hindus from openly acting accordance with their convictions. But a better time is surely coming

We all need more faith, more prayer and the constant presence and aid of the Holy Spirit."

Mr Burnell writes of the work in the Mana Madura Station.

"As every Station that changes hands, suffers in consequence, so this Station has, since many plans of Mr Jones, my predecessor, have been undeveloped and certain lines of work, which he planned not carried out. It is hoped, therefore, that after another year, larger gains will be seen, in consequence of better and more intellegent work. Three will join the Mana Madura Church in January. One new and very hopeful congregation is added in our list, this year, one in which I take a great deal of comfort. Besides this another has joined us within the last five months, which has in it much of promise. Still another congregation, in a village five miles from Mana Madura, will I trust be ready to join us before many months. The other congregations

in the Station, are, for the most part, doing well. One I have been obliged to discipline, but I am glad to see that the members have profited by it. The past year has been one of many blessings to them, no disease or trouble of any serious nature coming to them though Cholera has been prevailing in parts of the districts.

During the year one new substantial prayer house has been built. I am also erecting from the Otis fund, this year a new and commodious building for a boys' and a girls' School. By the beginning of another year, it will be finished, when I hope that a fine building and an able staff of teachers, will so far attract the boys that we will more than regain our losses. I am also putting up a building at Sevaganga, which will be large enough to accommodate 80 or 100 boys. This school has also suffered much by the teachers and many of the scholars being led off by more tempting

offers from other parties. When the new building is completed, I hope, as at Mana Madura, its former strength will be restored.

Our boarding School has been a source of great pleasure to us and I heartily ~~reach~~ re-echo the statement made by Mr Jones, a year ago, "My chief comfort lies in my boarding School; it is the centre of attraction in my station"

The work of the Itineracy, or systematic preaching in villages where there are few or no Native Christians has been a feature of our Mission work, no less than in previous years. The table of statistics will show the number of persons, who have been reached by this means, and the time devoted to the work by our Native agents. In most of the Stations it is so arranged that the Native Pastors and Catechists, while engaging in this work, may return to their own villages in time to spend the Sabbath with their own Congregations. Not

more time is given to this purely
evangelistic work than its impor
ance demands, and though we ca
not, at the time, give results in
figures of the good accomplished
we know that it is one form of see
sowing, which will not be in vai
In no other kind of Mission wor
are so many Scripture portion
and tracts scattered among the
people. These are now, as a rul
purchased by the people, only fe
leaves or single leaf tracts bein
distributed gratuitously.

We were called, early i
the year, to part with our co-labo
Mr and Mrs Herrick and Mr an
Mrs Washburn, who well deserve
their furlough. Mrs Burnell re
rned at the same time to Americ
not expecting to come again to Ina
The changes consequent upon thei
leaving their stations and tho
subsequently made necessary by
the death of Mr Rendall have alrea
been alluded to in other parts o
this report. While in the working o

all Missions, allowance has to be made for these unavoidable changes, it is pleasant to look forward to the time, when we may again welcome back those who have left us only for the benefit of their health or necessary rest. Where from the lack of men, Stations have to be left for a time without a resident missionary, their care being committed to one already in charge of another Station, there must be from transfers &c, differences in our tables of statistics This is aside from the reasons for alterations alluded to elsewhere, in the statement of the work in the Madura Station. Even deficiencies in the total number of the members of our Congregations do not therefore necessarily indicate a want of growth. That there have been in the year 204 additions to the Churches in our Mission, on profession, shows that there has been advance in a direction where there is most ground for hope and encouragement

Dr Chester reports of the

Medical work as follows

"There seems to have been as much hard work accomplished in the Madura Mission and Dindigul Dispensaries as in any previous year. At both Dispensaries, we have had an unusually large number of cases of fever small-pox and Cholera. The last became an epidemic in both Madura and Dindigul about the middle of November and prevailed upto the close of the year. The total number of cases treated at the Dispensaries has been 51128 of which 23,091, were new cases or those coming for the first time to the Dispensaries. There are Six Local Fund Branch dispensaries, under my Superintendence at towns where there is a resident missionary family, and five others of them in towns in or near which Native Christians are residing. In all of these our Native Christians are sure of kind treatment and many of them have spoken to me in gratitude

of the great assistance and comfort, these dispensaries had been to them. In these eleven Local Fund Branch dispensaries 47.384 new cases have been treated, during the year under review. But what has made this year a red letter one in the history of the Dindigul dispensary, has been the grant received from our Board in America for a new Dispensary building and other necessary Hospital houses. The new Dispensary will be ready for use in a month or two, and will greatly facilitate our ordinary Dispensary work as well as that of the Madura Local Fund Board's Medical School at Dindigul.

For this grant, I desire to return my hearty thanks, as also to the Dindigul Circle Board and to the Dindigul Municipality, for their continued assistance. No less grateful am I to kind friends who have sent donations for the Dispensary.

Our thanks are due to

the Christian Vernacular Education Society for their aid given in the training of some of our young men as teachers in the Society's Normal School at Dindigul. Former students from the Institution are to-day filling many positions of influence in the Schools of our Mission and we feel that we have much to hope for, in the future, from an Institution, whose past record and present management are so excellent.

Of the Native Evangelical Society, the Secretary writes "that during the year 1883, which is the 30th year of its existence, the Society received as contribution from the Stations of the Madura Mission, Rs 1182-15-2, and granted, towards the support of pastors Rs 698-13-4. to the Churches at Karesalkulum East Karisalkulam West Seredpatti, Bodanaickanur, Kottaimerdu and Pulany. Our thanks are due to the Author of all good that He has kept this

Society for the space of thirty years, that He has inclined the hearts of benefactors to continue their subscriptions and that He has made the Society a means of permanent help to the native churches of the Mission, in the important matter of supporting their own institutions"

The following statement has been received from the Secretary of the Madura Widows' Aid Society

"This Society now numbers 174 members and assists in supporting fifteen widows and their children of three families of orphans. These receive from one rupee to five, each month, or an aggregate of Rs 384, each year. The Society has funds in the United States to the extent of Rs 17000, and in Madras Rs 7600. Besides these items, it has in its treasury an amount, recently received for interest and sums received from the agents, at the close of the year to be shortly invested, which gives a total to the credit of the Society of about Rs 26,000"

It remains but to allude brie
to changes in our Mission families
not already referred to. Ward Kingsl
Burnell, son of Mr and Mrs Burnell
was born in October. Two of our Missio
families have been called to mourn
the loss of dear Children, Mr and Mr
Jones having to part with little
Arthur Safford aged 11 months, on the 8th. of August
and on the 27th. of October their infant
Ethel Mandeville Noyes, infant o
Mr and Mrs Noyes, died at Kodi-
Kanal the 29th of October, aged
11 months and 7 days.

In the death of Mr Renda
at Bombay, June 13th, our Missio
has sustained a most severe l
which it is very difficult, if not
impossible to make good. The
Changes in our Mission, Consequen
upon this, have already been all
ded to, in other parts of this report
By request of the Mission, a
Memorial Sermon was preach
in Madura September 9th, dur
a session of the Mission. As this h
been printed, it will not be nec
sary

to repeat details given in that. It will, however, be pleasant to hear from Mr Herrick, of our Madura Mission, now in America, on furlough, who greatly esteemed Mr Rendall, and whose affection was throughly reciprocated. What we quote was furnished by him at the request of the writer of the Memorial Sermon, to form a part of this. But Mr Herrick's letter reached India a few mails after our Mission-meeting, in September.

Mr. Herrick, after briefly touching upon the voyage to India, in 1845, on which Mr. Rendall accompanied him, and of the various duties Mr Rendall had been called to undertake for the Madura Mission during the 38 years, he spent in India, concludes as follows. "And what shall I say on other points? 1st. skill and accuracy manifested by him as Treasurer was remarkable. These were especially apparent in the estimates presented from year to year, and the explanations subsequently

given to officers of the Board, of things not understood or misunderstood.

2nd. Regards for the feelings and best good of his associates. The business he had to discharge with us was much of it, of a peculiar kind. How ready he was always to meet our wants, as far as he could even if extra efforts were needed to do this. How careful he was to avoid, both in word or deed, any thing that would be liable to give offence or cause sorrow. I can say without the least exaggeration, that I never received pain from any act done or word spoken or written by him, though I have been many times helped, comforted, and cheered by him. And as he was anxious to help his associates, in any way he could, so he was always desirous to help the natives, especially to help them spiritually by self-denying labors.

3rd. His consistency of Conduct, as a Christian and missionary. He made the example of Christ his

rule of life. Every one saw that he served but one Master and that he strove to serve Him faithfully. Every body knew that he was sincere showing, as he did at all times, and in all places, that he was just what he professed to be, a man of God, a true disciple of Jesus Christ

4th Equanimity. This was partly the result of his natural temperament but more, I believe, of firm abiding trust in God and was very remarkable. How rarely did we ever see him unduly excited or cast down. Whatever the trials he had to meet he was generally able to "Cast his cares" upon God and maintain peace of mind. This was especially noticeable after the great affliction suffered in the loss of his beloved wife. Some of us, knowing how much she had helped and cheered him in his work, were anxious as to what the result of her absence might be upon his spirits and work, after his return without her;

But bringing one of his daughters to help him as far as she might be able, he was not only able to resume his work with cheerfulness but to carry it on with the same degree of efficiency as before.

As he put his trust in Christ and strove to serve Him faithfully, so he experienced the fulfilment of the promise. "Lo I am with you alway" and was sustained and comforted"

At a special meeting of the Mission, held in Madura, June 19th 1883, the following resolution was adopted.

"Whereas it has pleased our Heavenly Father to call away from us by sudden death, our dear brother and esteemed Co-laborer Rev. John Rendall, therefore,

Resolved, that while we are deeply sensible of the severe loss, which we have sustained as a Mission, in the death of our brother yet we bow in submission to the divine will, assured that

our Heavenly Father" doeth all things well" and grateful that our brother was spared, for so many years, to work in India, and that his life has furnished us with an example so rich in faithfulness and love

We extend our most cordial sympathy to the bereaved family and friends of our brother and our prayer to God is that their hearts may find comfort and strength in the assurances of Christ's blessed presence and teaching"

In drawing our Report to a close, we do so with a sincere offering of praise to Almighty God, for the many mercies of the past year. He has visited us and greatly afflicted us, but with this affliction, He has sent unnumbered blessings. We thank Him for keeping all of our Mi Circle and the large body of our Native agents from the direpetilence. We thank Him for allowing us to spend so many years of most pleasant inter-

Course

with our dear departed brother Rendall. We thank Him that He has permitted us to welcome two more to the ranks of our Native Pastors. We thank Him for the presence with us of His Holy Spirit and for the evidence that many among our Native agents have licenled by His Spirit, to a new Consecration of themselves to Him. The future will not be altogether free from trials and difficulties. But we enter upon a New Year with hope and Courage relying solely upon the promised presence of our dear Lord, and the guidance and influence of the Holy Spirit.

Kodi Kanal. Pulney Hills. South India
April 23. 1883

Rev N. G. Clark. D.D.

My dear Dr Clark.

The year has come round and the time for my usual letter. In my letter last year I represented the need & the work in this city so that it does not seem necessary to repeat.

I was very sorry to suffer reduction on my Bible Woman's work. Hindu Girls Schools and Medical Asst. No appropriations were received by our Mission this year and the sum total mentioned by Mr Ward was the basis on which reductions were made and pro rata was made to touch every thing. I felt that I was doing well to ask for no increase in view of the way my work was extending on every side.

Report

The Bible Woman's Work includes more than 600 women who are actually reading and many houses have been visited during the year. More than 60 women bought Testaments during the year and the plan introduced of having passages of Scripture

committed to memory succeeded beyond my expectations. I did not dare furnish my most interesting facts for our Annual Report as this is read so generally. It gives me intense delight to think that all over the city are dear women who have laid away in their hearts such divine messages as.

"For God so loved the world &
"Him that cometh unto me &
"I know that my Redeemer liveth.
Fear not, I have redeemed thee
"I am the High and Holy One
Let the wicked forsake his way.

What opportunities for the Holy Spirit to use, when He shall desire to complete a work begun with so much hope and love! The joy of the Bible Women in their really severe and trying work is a continual comfort to me. Every Friday Evening and Sunday Morning we all meet together.

The Museum for education among the women of India is felt on every side. I offer to lecture free for instruction in Arithmetic and Geography. I cannot get due it my

duty to take up fancy work. I should always desire to have the Bible women confined to strictly Evangelistic work and have fancy work in charge of a Sewing Mistress. As it is, I greatly magnify my office of Ambassador from the Court of Heaven and delight to deliver my message at once that all may see that the Kings daughter knows the worth of her Father's Message. But I must not enlarge.

My four Hindu Girls Schools number 230 girls. The new Central School Building is beautiful. The number of girls has already gone up from 40 to 75 and standing as it does near Minad's chis Temple I greatly rejoice to see its fair proportions. An official one day came to the door to look in and said, "It will be an Education in itself for my little daughter to be in this place." On condition of owning a slate and pencil the beautiful little child is brought daily to the School and trams gaudily about at her own sweet will. On the 26th Dec. the Govt. Examination was held here — a great improvement in my

verandah where we have held it for want of room. 113 girls were presented and the examination was creditable and needle work very superior. On occasion of giving prizes, I gathered the pupils of the Central and South Gate Schools here and invited the native Christian women to be present. They were greatly impressed with the exercises confined to the religious instruction and telling Bible Stories.

I was pained and pleased to conduct Phillips Brooks to my new Central School and to show him so many Hindu girls.

I thought it best to commit the matter of more workers for the city of Madura to the Missions at the January Meeting. They voted to request Miss Hillis to confer with you on the subject.

I will remark in your proposition to send Miss Hillis to our Mission, that the only place where she could be employed would be in the city. I wondered why you should mention other places. I know Miss Hillis. I have a high opinion of

Rec'd June 21 1883

Miss Capron
Miss Hillis
assist
cmc

Miss Hillis

Report of the American Madura Mission 1884.

In December 1884. Mr. Todd wrote to the secretary of the Board. from Madura.
"So completely is this immense field unoccupied. that the nearest missionary stations are Palamcottah eighty miles south. and Trichinopoly sixty miles north east. This field has at no former period been occupied by Protestant missionaries. So that these hundreds of thousands might well say. No man hath cared for our souls. Now as the only spiritual guardians of these immortal beings. is it too much to ask of the American churches. that they should send us one missionary for each of the governmental subdivisions of this district."

Fifty years have passed since these words were written. Three Protestant missions now occupy the district. The American mission still occupies the largest part.

The statistics for the first few years are very incomplete. The first printed report was issued in 1842 and was entitled "Statement of Schools under the care of the American Mission."

In 1846 there were over one thousand adherents. These have since gone on increasing at an average of nearly three hundred per year.

The communicants admitted on profession of faith have grown to a total of an average of per year for the fifty years. and of for the past forty years.

It being the fiftieth year of the Mission's history. preparations were made for a large gathering in Madura. of Christians from all the stations. From Feb. 26th to the 28th more than fifteen hundred Christians crowded with eager and attentive audiences. the large pavilion erected on the Mission compound in Madura.

Papers on various subjects had been prepared. These to-gether with the addresses. and prayer meetings. were full of interest and inspiration.

The marching of the fifteen hundred Christians in procession with music and banners through the principal streets of the city. was an occurrence

that added greatly to the enthusiasm of those assembled. The concert rendered by the children from the boarding schools on Tuesday evening under the leadership of Mr J. S. Chandler, and the scioptican exhibitions by Dr Chester and Mr Tracy, also enhanced the pleasure of all.

The public Offerings on Wednesday exceeded the expectations of most. A large majority of the mission agents had laid aside a whole months salary. Many Christians contributed, not only money but sheep, oxen, cows, fowls, grain &c. The amount reported during the week, exceeded Rs 4000. This has since reached a sum exceeding Rs 5000.

The English meeting on Thursday morning was one of peculiar interest, addressed as it was by the delegates of the Marratta, Arcot and Jaffna Missions of our Board.

A more extended account of this great meeting, together with a short history of the mission, and statistics, has since been prepared in both Tamil and English.

The list of contributors to the Jubilee Fund for Pasumalai Institutions, will be found in the Appendix of this report.

The Year

The year under review has been in many ways exceptional. The harvests at the close of 1883 were unusually good. but the usual ~~rates~~ rains of July and August were wanting, and in large portions of the district the dry crops were a complete failure. The rains commencing with unusual severity the last of September, and followed by two cyclones in October and November. have been so continued that in many places the late crops have been seriously ~~injured~~ damaged. Many tanks breached and wet cultivation retarded. The Vaigai river reached a height never before recorded and immense damage has been done to roads and villages. At the close of the year the prices of rice and other grains have reached almost the same rate as in the famine of 1877.

Cholera has been more or less prevalent in all parts of the district. and especially so the last part of the year.

Missionaries and their Families.

Since the commencement of the mission there

have been connected with it forty two missionaries with their wives, and fourteen single ladies. Eight of these missionaries have labored for a time in the Jaffna mission.

The average period of missionary labor for all (including those now in the field) is twelve and three fourths years. Of the missionaries alone, fourteen and one third years. of the wives of missionaries, thirteen and one sixth. And of the single ladies, six and three fourths years. Two, Mr and Mrs. Tracy labored over forty years, and twelve have spent more than thirty years in the field. Of these one hundred and four persons, twenty seven, or more than one quarter, are still members of the mission.

The health of the missionaries and their families the past year has been on the whole good. Mr. and Mrs. Washburn returned in September after an absence of eighteen months in the United States. Mr Hazen who joined the mission in 1868 has rejoined the mission after an absence of fourteen years. Miss Evan M. Swift joined us in July with Mr and Mrs Hazen expecting to take the place in the boarding school left vacant early in the year by the

departure ~~to the United States~~ of Mrs. H. S. Rendall to the United States. Mrs Minor who joined the mission in 1876 has also returned to the United States. Mr. and Mrs. Herrick are still on furlough.

Recruits are greatly needed. Three of our number have been in the country more than thirty years. One family expects to leave the coming year for a visit to the United States.

A missionary physician is urgently needed in Madura city. and there is work enough for another missionary in this city of seventy four thousand souls. The work under Miss Leaman is now so large that two more ladies will find all that they can do the moment they are ready to enter upon it.

While we believe in throwing the responsibility of the work more and more upon our native Brethren. the time surely has not yet come when it is safe for the vigorous prosecution of the work to withdraw or lessen the number of missionaries.

Pastors

The first pastor in this mission was ordained in 1855. twenty nine years ago. Since then twenty four have been ordained. Of these twenty five. Two died while connected with their work* two died after leaving the mission. Two are in the employ of other missions and nineteen are still connected with us. sixteen in the pastorate and three in evangelical work and teaching.

The question of their support is one that is still not fully settled. A number still receive a portion of their salary from the Native Evangelical Society. This aid is however decreasing by one tenth every year. Quite a number are supported in full by the subscriptions in their churches.

In many places this is a severe burden not only to the people who furnish the support but also to the pastor who must collect it. It certainly could not be borne in many places were there no salaried agents (mission or government) connected with the churches under their charge

* Since the report was written Rev. D. Vethanayagam of Palani has died.

It is encouraging to know however that the portion given by the people is gradually increasing and that in some churches there is no aid from salaried agents, while in others this is very small.

The number of pastors has been increased this year by the ordination of Mr A. Pitchaimuttu over the church at Kodikanal

At present four of ~~the~~ our stations have no pastors. In some stations the pastors have the superintendence of the work of the catechists within the limits of their pastorate, and under the missionary the direction and control of the work. Of course no discipline of agents being exercised, or changes of any kind being made without the advice and consent of the missionary.

Most of the pastors wives seem to feel a responsibility for the care of the women in the church, which we do not often find among the unpaid wives of the catechists. Many of them hold weekly meetings with the christian women, and engage heartily in Sunday school work.

Catechists.

At the commencement of the mission, the native agents came wholly from Jaffna. Even up to 1857 out of one hundred and five agents, only twenty had been educated at Pasumalai.

There has been but little change from last year in the total number. Their work is emphatically evangelistic. The large majority have in their care not only the congregation in the village where they live, but often in many surrounding villages. The paucity of funds demands this, and many congregations have a catechist or teacher only every other Sabbath.

The support of the catechists comes in the first place wholly from mission funds. It is supplemented however, by contributions from the different congregations, and in some cases by the money earned in Government grants for examination of schools taught by them.

The readjustment of the helpers classes in 1883, has given a great stimulus to private study among them. The better educated are securing all the books they can, which it must be confessed are very few in the vernacular.

The wives of some of the catechists teach school, their salaries being for the most part met by the results grants from Government. It is conceded by all that as a rule it is not the best plan for the wife to receive a salary, for it establishes the false idea that wives of agents are not expected to work in the congregations except as they receive a salary. That there are many exceptions we are glad to know. and it is pleasant to hear of many as rendering valuable help to their husbands in teaching the women in the congregation, the children in the school, and in speaking to the heathen women about Jesus.

Teachers.

How many in each of these 3 classes?

The teachers may be divided into three classes, namely the well educated Christian partially educated Christian, and the non Christian or Hindu, usually graduates.

The demands of Government in respect to Education and grants, growing more and more strict every year, and the requisitions for regular standards among the pupils, with the annual examination by Government Inspectors, have caused

a marked change for the better among our teachers. This with the young men who are now every year coming out of Pasumalai has raised the standard greatly.

There is a second class who having a limited education are teachers only in a small way. They are earnest and some of them valuable men, and although teaching a small school, are also doing a good work in keeping together and instructing a small congregation. The new rules of Government as to certificated teachers will soon cut these off from securing grants for their schools. But in our present state of funds we shall have to keep a good many of this class of laborers, and have them under the direction of a better educated and efficient catechist or Pastor.

The other class of non Christian or Hindu teachers are used almost exclusively in the advanced or English schools. These are only employed because of the scarcity of Christian teachers of the right grade. What Dr Chester remarks is emphatically true. "As Christian teachers of the right stamp are available the non Christians will be replaced"

Churches.

From 1834 up to 1855 none but station churches had been organized, with one exception. A village church was organized in 1848 at Mänkulam, a village now connected with the Melur station. It proved to be a premature movement and soon died out.

The church at Mallankinam was organized in 1855 ~~and~~ and as a result of ~~of~~ the visit of the Deputation, five were organized the same year in the Mandapasalai station. The next year six more were organized, five of which were in the Periakulam station and one in Madura.

From 1857 ~~to~~ 1859 eight more were organized. Of the twenty five existing village churches seventeen were organized between the years 1855 and 1859. The present number including station churches is thirty five, and sixteen of these have pastors, ~~ordained~~ ~~over~~ ~~them~~.

The first members of these churches were the missionaries and the Agents who came with them from Jaffna. The first communicant from heathenism was baptised in 1836. Two more were received in 1839. At the

close of the first twenty five years twelve hundred and three persons had been admitted on profession of faith since the commencement of the mission. At the close of the present year this total numbers 4898.

The present number of communicants is 2932 There have been 233 received on profession of faith during the year. But owing to the mistake made in one or two churches in keeping on their records up to last year and this the names of persons who had gone elsewhere. ~~this total of 233~~ the total gain has been reduced greatly by the correction of those records.

The communicants in our churches are our real strength. Growth here is more sure to be permanent. There is evidently a growing sentiment among the church members that irregular members are better out of the church. While in some churches the presence of the missionary is still needed to encourage those who believe in this wholesome discipline. but dare not act alone. in many instances the churches of their own accord are quick to move in the right direction. In

Some churches we find an "espirit de corps" which not only corrects irregularities but brings the church forward in every good work. This spirit is usually, though not always, owing to the character of the catechist or pastor who is placed over them. A Hindu contrasting the spirit of two congregations said of one that was unusually forward in every good work. "Ah, but see that catechist. He loves those people and they love him, and of course do well"

The spirit of benevolence among the communicants is growing. To say nothing of the unprecedented gifts by the mission agents for the Jubilee fund, in many cases exceeding one tenth for this alone, we find encouraging things among the people themselves. The abject poverty of the large proportion of them should be taken into account. But those who have enough for food and clothing are often quite liberal. As Mr. Jones remarks: "A very pleasant kind of benevolence among them is in the form of thank-offerings. They quickly see the Divine hand in every blessing and express their gratitude in this form of offerings. One church member upon finding employment gives a thank offering of

Rs.4. another is exonerated. and reinstated in his work after being unjustly accused by an enemy. and gives an Offering of Rs 5. A child is restored to health. and the grateful parents bring Rs 10 as their tribute of love. Another brother for a domestic blessing gives to the Lord Rs 20." Mr Tracy mentions a farmer who has brought him Rs 40 as a thank Offering to the Lord for a bountiful harvest.

As a rule. the communicants are more advanced than others in systematic benevolence. A few give tithes. but the majority need a constant pressure to keep them up to systematic benevolence.

The methods of giving are varied. In tithes of crops. in kaliams (little pottery jars) which are broken once in six months or a year. Sabbath collections. Handfulls from the daily allowance of food. vows. special gifts of money or materials or work for church buildings. gongs. bells. or drums for the churches. A heathen man in the Mandapasalai station gave Rs 30 towards the purchase of a small bell from America for the church in his village. The bell came and was put up on Saturday evening. On Sunday he came openly ~~with~~ to the church and united with the Christians in making their annual pledges for the support of the Pastor.

has since remained firm. and is now a candidate for admission to the church,

There has evidently been more effort made during the year to increase the average Sabbath attendence. and also in having daily morning and evening prayers in the church or school house. In many places these are very fully attended. In one congregation where a daily evening meeting had been held for several years they have lately commenced ~~an~~ very early morning prayers. even before daylight. as at break of day most of the members are obliged to commence their work

In a Christian community where the proportion of persons able to read is so small as it is in the majority of our churches. this custom of morning and evening prayers in the church is very helpful in keeping up the tone of Christian character.

Mr Jones mentions an interesting visitation of Christians. " In connection with my pastors I have of late visited and had prayers in every family connected with us in the city. I am glad to find that the large majority of them conduct family prayers. Their houses are neat and

comfortable. and exhibit thrift and prosperity. They try in various ways to lead their Hindu neighbors to accept Christianity."

In quite a number of churches there have been interesting gatherings. Those churches which have pastors have had as a rule one or more large gatherings of all the members of the congregations included in their ~~midst~~ limits. The making of pledges for the coming year. the bringing of offerings. the breaking of kalianas. to-gether with the gathering of the communicants at the Lord's Table constitute the principal parts of the meetings.

Quite a number of the churches are without pastors. Some are abundantly able to pay the required portion of a pastors salary. but are unable to agree at present upon the proper man. or as is the case in one or two churches. they are unwilling to burden themselves with the support of a pastor. preferring a catechist paid by the mission. The large majority however are as yet unable to undertake to raise that portion of the salary of a pastor required at the beginning of a pastorate.

There is a certain advantage however in their being organized into a separate church. for in this way they learn to a degree the functions of a church

the regulation of business and discipline.

Congregations.

The mission at its commencement made no record of any but communicants. But in 1843 the missionaries began to receive applications from families and communities to be taken as Christians. These applications were occasioned in some cases by the extortion of priests. and the hope of securing the aid of the missionary. Others had been led to see the folly of idolatry by the portions of scripture distributed among them. They asked for baptism at once. But they were very ignorant. It seemed best to receive and give them instruction and in this way prove their sincerity. The instruction of such ignorant people was no easy matter. These communities were at first called Christian villages. But later Christian congregations.

Within the first ten years of such applications the number of adherents rose to over four thousand. With varied increase and occasional decrease they have now risen. so that we now

have. including the communicants. a Christian community of nearly twelve thousand.

The wisdom of receiving and instructing these people before baptising them. is shown not only by the fact that many have proved unstable. but also that our communicants come from these same adherents. and as a consequence cases of communicants going back to heathenism are much less frequent than they would be were it otherwise. As a rule a person must have been an adherent and under instruction for a year or more before he is received as a communicant. The proportion of communicants to adherents has been rising from one ninth in 1853 to more than one quarter in 1884.

Several new congregations have been formed during the year past. and in one or two stations some have become extinct. There is manifestly in some places a lack of earnestness on the part of the people themselves to seek for others to join their ranks. One congregation. for example which has been growing smaller from year to year in answer to inquiry for the reason. replied. "How can our number increase. All of our relatives in this place are Christians and we are most of us

old people" It was absurd to them. So low down in the social scale as they were considered. that Hindos from higher castes should be expected to join their ranks. Other congregations of a higher social standard have evidently stood in the way of people from a lower status who wished to become Christians. Sometimes owing to lack of funds in the hands of the missionary a congregation has to be left for a time with only an occasional visit from a catechist residing in another village. The people become discouraged. grow irregular and often relapse into heathenism.

Many of the members of the congregation are connected with or dependent upon their heathen neighbors in regard to work. This occasions a constant temptation to work on the Sabbath. especially in weeding and harvest time. Mr Jones remarks. They are many of them poor and live from hand to mouth. and Sabbath observance often means to many of them a Monday without food. Some of them also serve hard and relentless heathen masters who would rather dismiss them. than let them observe the Sabbath. In one congregation the deacon and all the people used to go to work after the Sunday morning meetings. Now that deacon

not only observes the Sabbath himself but gives small presents to the most ignorant Christians of the congregation for their Sabbath keeping.

In the Mandapasalai station a man of large means who has long held aloof from Christianity sent word early in the year to Mr Howland that he wished to become a Christian, and would like to have him present when he first came to meeting, so that his relatives might believe in his sincerity. The head men of the village tried almost the whole of Saturday night to turn him from his purpose, promising help and threatening persecution. He could not be moved, and came with his family on Sunday. He has since remained a quiet firm and evidently sincere follower of Jesus. The heathen tried persecution in one way and another, and when his only grandson died tried to persuade him to turn back but without avail. He had promised to give thirty rupees towards the rebuilding of a Hindo temple. He has now given it for the repairs of the ~~Christian~~ church building, and has helped the congregation in many ways.

The large majority of the adults in our congregation cannot read, and the lesson first taught them is the catechism, which

contains with other simple truths of Christianity the ten commandments the Lords Prayer and the Apostles creed.

At several stations there have been interesting gatherings of the Christians on New Years day at the station centre. The one at Ramnadura was large and pleasant. The people bringing with them fowls baskets grain and so forth. which at the close of the meeting were sold at auction and the proceeds given to the fund for the building of the station church.

At Madura also the Christians came in from all the villages. A crowded meeting lasting two hours was held in the large church. Into it thank offerings for the new year were brought by all in the shape of vegetables. fruits. grain. birds. animals and various fancy articles. which were sold at auction and brought with the money offerings Rs 50. After the meeting the people came in families and congregations to call upon the missionary's family. and present their limes and garlands. Next came a feast for the poor village Christians. which they enjoyed much. At seven P.M. there was a concert in the church followed by a display of fireworks for which all natives have a peculiar

fondness. Pecuniarily the day was inexpensive. but its results in good cheer. gratitude and enthusiasm were very perceptible

As one remarks "The lack of "occasions" and festivals is one of the hardest things for these festivity loving orientals to bear. Heathenism abounds in festivals. There is a danger least we neglect this natural demand"

Education

The mission commenced its work in this district by an extended system of free schools including a flourishing English school. These. together with the boarding schools were almost entirely given up after the visit of the Deputation in 1855. and Pasumalai modified. so in the words of the committee as to "have respect mainly to our present wants and not look too much to the future"

In 1865 the mission finding that the supply for Pasumalai did not come from the village schools as they had hoped. and convinced by the paucity of helpers that it was a foolish policy to think only of the present without regard to the future. gradually recommenced the

boarding schools. In 1870 the Pasumalai school was changed into a Theological Seminary. In 1875 a new department was opened at Pasumalai which has since grown into the present schools and college.

All of the boarding schools and the majority of the village schools together with English schools and Pasumalai are under Government inspection. This inspection has brought the schools into a greater uniformity than ever before, as well as raised the standard of all. While our connection with Government and its constantly increasing restrictions is sometimes trying, yet nearly all are agreed that the stimulus of the annual examination is of great value to the pupils, and the requisitions for receiving a grant are of themselves of value to the teachers in promoting exactness and precision. Besides to obtain employment in Government service a man must now show his certificate of the examination he may have passed. And no person can pass a higher without the certificate of having passed the lower examination. For this reason, if for no other, it is worth our while to keep up our

connection with Government. Otherwise as it is manifestly impossible for us to provide employment for all of our increasing educated Christian community our Christian boys and girls would be forced to seek even their primary education in Hindu schools.

Pasumalai Institutions.

Mr J. S. Chandler who has had the charge of these institutions the greater part of the year reports as follows.

" The teachers of the previous year in the college, high school and primary school have all, excepting the Tamil munshi, been changed during the present year. While this is unfortunate, we feel that the faithful work of the new teachers, especially the graduates respectively of Trevandram College and the Christian College, and a former teacher in Jaffna College, has done much to compensate for the numerous changes.

We were thankful to have Mr Chapin with us until September and should have been glad to have him longer.

The results of the years work in the higher

schools cannot be specified until the results of the examinations come out at the beginning of 1885 but in the primary school the results of the examinations have been much better than those of last year."

"The theological school has been smaller than formerly because of the increased requirements for admission, and of the demand in the mission stations for men of high grade."

"Two classes were formed, the one to be taught mostly in English and consisting of students who had either passed the matriculation examination or were of about that grade; and the other of those whose attainments were about equal to the requirements of the middle school examination and whose studies were to be in Tamil:

"There have been three students in each of the two classes, and they have faithfully kept at their work, taking most of their subjects separately, but uniting in certain general lessons and exercises. The English class commenced the study of New Testament Greek, and made creditable progress" "They have also shown considerable interest in practical work on itineracies, in labors at the heathen festivals, and in special efforts on

behalf of particular villages assigned to certain ones.

We feel therefore that the year's labor on their behalf has been well spent notwithstanding the small number. and we hope that in the future a larger number of men of the right qualifications will be available."

"Both of the students who passed the F.A. Examination are pursuing their studies in the Christian College. Madras. for the degree of B.A.

"Of the seven Christians who passed the matriculation examination in 1893 several are usefully employed in teaching. and two remain at Pasumalai for the F.A. Examination.

"There is reasonable prospect of larger classes each year and of a larger proportion in each class available for mission service."

Village Schools.

Outside the larger towns the village schools are usually small and irregular. The fact that the children of the Christians have to work during the busy season. often breaks up a school for months at a time. In the larger towns Anglo Vernacular schools are

kept up more easily. The pupils consisting of high caste Hindo boys. Fees are collected in nearly all of the village schools.

While the majority have more or less Christian pupils in attendence. There are quite a number who do not have a single Christian pupil ~~in attendence.~~ The Bible however is taught in all schools. Mr Chandler Senior speaks of the examination in the Bible of a village school where there is not a ~~single~~ Christian pupil. as very creditable to those who wrote. Also of another heathen school where the boys hold a meeting by themselves to study the Bible. and who always begin their meeting with prayer. Pastor Seymour speaks of a similar instance (see appendix) Owing to the new and increased fees called for by Government for schools which have fifth standard pupils. some schools have decreased in size owing to the discontinuing of the fifth standard classes.

English Schools.

These are practically Hindo boys schools. and are not largely attended by Christian pupils

In connection with the former middle in Madura. Mr Jones opened a high school early in the year. It has had an average attendence of 350 pupils. It sent up nearly sixty boys to each of the Middle School and Matriculation examinations at the close of the year. The boys include the sons of many of the best and most influential members of the Hindu community, more than half being Brahmins. The Bible has been taught regularly, Mr Jones himself taking the classes three times a week. "There has been" Mr Jones remarks _ a marked growth among the students in Bible knowledge - as well as in reverence for the Bible. So far, the fees and grants have covered entirely the salaries of the large corps of teachers"

There is a large and prosperous English School under Dr Chester at Dindigul, which ~~also~~ takes boys up to the Matriculation Examination

Mr Gutteson has kept up a prosperous English school in Melur town, taking boys up to the Middle school examination. The boys are glad to attend the Sunday school held in the school house every Sunday.

There are also more or less prosperous English schools at Palani and Ramanadura.

Boarding Schools.

There are at present five boys. and four girls boarding schools. and are for both boys and girls. Those at Battalagundu being for the stations of Periakulam and Palani as well as Battalagundu.

As a rule. no pupils are taken into the boys schools without having passed the second standard Government examination. This rule is more flexible in regard to girls schools. excepting the Madura Girls ~~Boa~~ Boarding School which is an advanced institution. taking pupils to the middle school examination.

Mr Sutteron mentions that the boys in his boarding school have maintained an independent prayer meeting of their own on Sunday nights. They have also improved much in singing and have furnished music for two anniversaries of the Melur Lyceum.

The two boarding schools at Mandapasalai were much broken up near the close of the year by an epidemic of fever. An earnest Christian boy - the only son of a catechist. after nearly recovering had a severe relapse and died. During the year five of the pupils have united with the church on

profession of faith

Mr Tracy mentions that five of the boys from his school have been admitted to the church on profession of faith.

Mr Burnell mentions an interesting case of a heathen brother and sister from the Chetty caste who have been admitted to their boarding school. The sister is a widow of about seventeen years of age. Her husband died when she was quite young. Knowing that in accordance with the Christian religion widows can marry again, or if educated earn a living by teaching, she has come to the school. Her conduct has been most satisfactory and as a pupil she has done well in her studies. She seems to believe fully the truths of Christianity.

Mrs Chandler mentions items of interest in regard to the girls boarding school and orphanage at Battalagundu "With few exceptions the pupils have shown dilligence in their studies, and as a result passed a most satisfactory examination at the end of the year. The teachers staff has been well filled by the Head Master and two graduates of the Madura girls school.

As the principal building was too ~~small~~ crowded for comfort a small thatched building has been put up outside the enclosure to accomodate ten or twelve of

the youngest pupils. We put one of our oldest girls in charge of the cooking department promising her slight wages if she did well. This has proved an excellent arrangement and we are thus enabled to reap from her faithfulness what has been sown in the years past. At the communion in October three girls were admitted to the church on profession of faith. Six others who had shown a desire to be also received were formed into an inquirers class, and met with me weekly for the study of the Bible on subjects on subjects relating to their souls salvation. And at the last communion four more were admitted to the church. A class of three girls goes from us to the Madura Girls Normal School."

"Dr Chester writes of the girls who have gone out of Mrs Chesters boarding school. "They are in a number of the congregations and a great help to me in conducting the Sabbath service. They are as a rule the leaders in reading the Psalms in unison, as well as in singing the Tamil lyrics. Then at the close of each service in the presence of all the congregation, they repeat one or more verses from the Bible, which they have prepared beforehand to recite. I believe they

exert a good influence upon the women in the villages where they live."

Madura Girls Boarding School

Mrs Jones reports as follows. "In some respects it has been a year of trials and changes. Miss Kendall left at the beginning of the year and since then no one has been able to devote as much time and attention to the school as we felt that it needed. In May. Mr Thomas ~~Rol~~ Rowland. the efficient and beloved Head Master died. after a long and painful illness. and it was some time before his place could be filled.

"Miss Swift has been now for some months studying the language and will ere long be able to take charge of the school.

"The year closed with the Government Examination which showed the classes in good order and training. There have been seventy three pupils connected with the school this year One day scholar. a little Hindu girl died recently of cholera. In the boarding school it has been a year of almost uninterrupted good health. Eleven of the older girls have united with the churches in the city. and others leave

with the desire of connecting themselves with the churches in their own stations.

"We expect to establish a normal department in the school the coming year in order to prepare our girls more efficiently as teachers. This special course will begin with the fifth standard and extend through the middle school.

"It is now so strongly insisted on by Government that all teachers should have received this training that we feel it very important not only for our own sakes in securing teachers, but that our educated girls may be fully equipped for the work in any position to which they may be called. We look upon the work of the school as very important in its influence upon our educated Christian women, and hope the changes in prospect will add in every way to its usefulness.

Hindu Girls Schools.

There are at the close of the year twelve Hindu girls schools with a total of 518 girls in attendence.

Mr Tracy mentions as a pleasant feature

of the school at Tirumangalam. "the readiness of the girls to attend regularly the Sabbath services"

He reports also that "through the kindness of friends in America a convenient and substantial building has been erected this year. That the children enjoy their school and derive benefit as well as pleasure from being in it we have many evidences. In times of sickness the Bible woman is welcomed to their homes. and Bible reading and prayer are not forbidden"

Although there has been no resident missionary at Palani the Hindu girls school has not only been kept up. but has done remarkably well.

There has been an increased amount of Bible instruction in the school at Dindigul. Dr Chester adds "There is no doubt but that the Hindu girls who have studied in this school make better wives and mothers."

Mrs. Leapran writes of the Hindu girls schools in Madura city as follows.

"I have charge of four Hindu girls schools with three masters and nine school mistresses. The whole number in attendence during the year has been 422 and our number at present is 261 girls. The results grant Examination occurred

on the 15th and 16th of December. In consequence of removals only 102 girls of the 167 who had been in the standard classes during the year, were presented. Of these thirty eight were in the first standard twenty seven in the second standard. twenty two in the third. and fifteen in the the fourth standard.

"Eight of these fifteen have entered as day scholars the Normal ~~School~~ ~~hitherto~~ ~~in connection with~~ department of the Madura girls boarding school.

"The constant removals are a hinderance to substantial progress."

"In the North school an interesting little talk had been given on the words "His name shall be called the Everlasting Father" A few weeks after. a little girl who had seemed impressed by the verse. died of small pox. During her sickness she found pleasure in saying over these words.

"There have been two deaths among those connected with the South Gate school. One of the girls had passed the fourth standard and had been prevailed upon to join the girls ~~the~~ boarding school as a day scholar. She had for a long time shown the effect of the truth by her changed conduct. She and her mother

have ~~long~~ in the face of Opposition long expressed their faith in the Lord Jesus Christ.

"The other case was that of a little girl in the second standard. When I went to see her I asked her what the blessed Saviour said to dear little girls like herself. Though burning hot with fever she promptly replied" He says I am the bright and morning star. They that seek me early shall find me" The next day she begged her grandmother to take her to school that she might see the teacher once more. We have much comfort in remembering how her heart seemed to open to all holy influences."

Bible Women

There are nineteen Bible women employed by the mission at the various stations. This work for Hindu women is of comparatively recent commencement. Yet it has grown into one of the most important departments of our Evangelical work

✓ Of the work at Battalagundu Mrs

Chandler writes " We have three Bible women One of these works at Pommanpatti and in the neighboring villages. She has four regular pupils who are very anxious to learn to read. The other two women work in Battalagundu town. and are kindly received. They have been admitted to forty new homes the past year."

Of the work in Tirumangalam Mr Tracy writes _ " It has been interrupted to some extent by the death of the Bible woman Samiyadial who was for many years. a faithful quiet worker in Tirumangalam. She had been in failing health for some time. and died in July. a triumphant happy death. The last words which were heard from her lips were the words of the lyric "Just as I am without one plea O. Lamb of God I come. I come" Her life. ever since her marriage. nearly forty years ago. has all been spent in the Tirumangalam station in humble service for her heavenly Master. During the later years of her life. in lonely widow-hood. alone. and childless. she was always cheerful and faithful in service. Family sorrows which she had found a heavy burden to bear. were evidently sanctified to her. She bore her cross with gentle

patience - and at last has laid it down in exchange for a crown which an angel might envy. During her last days she gave to me the three pairs of plain gold earrings which she had been accustomed to wear and told me she wished them to be sold and the proceeds to be devoted to the Lord's service in Tirumangalam Station in any way that seemed to me best. that her whole support had been derived from the mission and that she was grateful for all that she had received"

"Some mention also should be made of another long time worker who has this year gone from service to rest. I refer to Mary the wife of the Station catechist of Tirumangalam

"She was a woman who seemed to gather into her life the graces and sweetnesses which are born of Christianity. In her home and among her neighbors she exemplified the best that Christianity has yet accomplished for woman

"To say that she was a model for native women is only to say what all who knew her felt. Her monument will yet be seen when time shall bring into the Lord's service the children whom she trained in Christian nurture and consecrated to Him in

humble fervent prayer. Many a heathen woman came to her stricken family with their testimony of sympathy. Saying only between their sobs. "O mother! Golden mother!" Such lives as hers are barbed arrows of conviction finding lodgement in many a heart outwardly armored. They are the ripe fruitage of the Gospel.

Mrs Haviland reports "The work of the Bible woman in Anupshahr is more and more interesting. Thirty four Hindu women and girls are now under instruction. Several have completed the fourth reader and are now studying the gospel of Luke. It is interesting to notice that a number have purchased Bible portions that they may read and study them regularly for themselves. What seems to affect them most deeply is the story of Christ's sufferings and death "Why did he suffer all these cruelties" they will ask. When the reason is explained they seem ready to receive him as their Saviour with their whole heart. Some show a desire to openly profess their faith, but the bondage of caste hinders them. They read and study with great care and can recite many of the Bible stories. The Bible woman visits on an average thirty persons

daily. and reads with them from the Gospels. Many more are anxious to learn. It is encouraging too. that in many cases the men try to aid their wives and daughters by removing the difficulties in the way of their study. The cordial greetings I receive as I visit them from time to time and their hearty response to all instruction given assured me that there are here souls not far from the Kingdom"

Of the work in Madura Mrs Capron reports "Seven Bible women with three assistants. in all ten workers, have been employed during the year. We have had under instruction 8886 women. of whom 335 have been reading the Bible. Eight women have died. 143 have moved away. 72 have left for various causes, leaving 6660 with us. of whom 255 are reading the Bible. Of the 143 who have moved away eighty have carried their bibles with them. ~~651 houses~~ There have been visited 851 houses where we have no learners, and 19370 listeners have had the Bible read and explained to them.

"In the month of January. we had a special mission. Eight verses on "what God thinks of sin. were selected and the Bible women read and explained them in every

house where they could find entrance. In that month alone we had 2359 listeners. In November we carried all over the city the sweetest and brightest verses on "God's love for us" that we could find. We found our way into 137 new houses, and of some smiled at us, as if we were harmless enthusiasts. They were evidently impressed by the message. One woman followed the Bible woman from one house to another. So eager was she to hear more. In a week she died of cholera. We all had the feeling that we were King's messengers and that our main business was to proclaim his love for us.

"In the streets where we observed the most interest in hearing, cholera has removed many.

"The two notable ~~feas~~ features of the year's work have been the opening among silk weavers, of whom twelve are now studying with us, and the return to us of those who had left us because of their own indifference ~~of~~ or from the opposition of their relatives.

"A woman who was badly burned sent at once for the Bible woman. Without mentioning her sufferings she exclaimed, "The Lord Jesus loves me I know it"

When the Bible woman read to her about the three men in the fiery furnace. her delight could not find expression.

"It has been interesting to notice an increasing disposition on the part of many of our more intelligent readers. to read to others. Our former school girls are helpful in this respect. A man stopped a Bible woman one day. to say to her that he had noticed her faithful work. going in and out of all houses. and added. "your seed is bringing forth fruit I hear these women reading aloud evenings"

"The work of the year has been unusually interesting. and more anxiously than ever have we tried to lead our dear friends to confess Christ openly. There is entire fearlessness in reading the Bible at home and frank expression of conviction of truth. May our duty be made plain to us all, both to teachers and taught."

Medical Work.

Dr Chester reports of the Medical work as follows.

"To those who are watching the general influence of mission dispensary work. in India. it is most interesting to notice. that not only is the

prejudice of the natives against European treatment, diminishing. but that the people are beginning to appreciate the value of dispensaries.

"We still have to bear patiently with many of the inconveniences of ancient and oriental custom. The patients who take six days' medicine in one, to get well the sooner, who chew up pills as if they were sugar plums, instead of swallowing them direct, who are astonished if they are not ordered to observe all the strict diet of the native doctors, and so die of starvation, if not of disease, are not all extinct. But worse than all this, is the evil habit too many of the natives have of trying all sorts and kinds of native doctors, and native treatment; including city, town and village doctors Hindu, Mohammedan cow doctors and old women until there is very little of them left but skin, bones, and torture, before coming to the dispensary. And then they expect to be cured in a day.

"But among the many, are a few patients loyal to the dispensary, and to European treatment, and it is a pleasure to see the improvement most of these make.

"As the year closes, we have to record, as last year, the prevalence of cholera in many

parts of the Madura district. In the city of Madura it is not so severe as last year. The unusual amount of rain which we have had in every part of the district during the monsoon, has caused much fever, and is doubtless also the reason why cholera has appeared in so many different places. We supply cholera pills and medicine to all who come to the dispensary from the villages where cholera is prevailing.

" The total number of cases treated this year in the Madura and Dindigul Mission dispensaries has been 58406 of which 21256 were new cases or those coming for the first time to the dispensary. The three trained native nurses, with a diploma, connected with these two dispensaries, have attended 76 special cases during the year.

" For the mission dispensary at Pasumalai we have secured permanently the services of an Hospital assistant who has been for ~~a~~ some years in charge of one of the Madura district dispensaries. and we have reason to believe that this dispensary will be a great success in the neighborhood aside from the advantage and convenience to the large number of residents now at Pasumalai.

"The medical catechist in charge of the Mission dispensary at Mandapasalai has had about his usual total of cases. Some of these have ~~required~~ required the most careful and skillful treatment. and have proved how indispensable a competent medical man and a good supply of medicine are, in a quarter so far removed from Madura and any other dispensary

"The Mission is indebted to the Madura Local Funds Board for the supply of medicine for these two last mentioned Mission dispensaries, for which I would express their renewed obligation and thanks. I desire also to thank the Madura Municipality for their kindness in continuing the grant of Rs 300. to the Madura Mission Dispensary. The abstract return which will appear in the appendix of this report giving the particulars of the work done in the Madura and Dindigul dispensaries for 1889 will I trust prove the wisdom of assisting these dispensaries.

"The Dindigul dispensary has had the luxury of using for the greater part of the year the new and spacious building provided for it by the kindness of the American Board. We find it admirably adapted to the

uses of a dispensary and the ample space afforded under cover, enables us to keep the male and female patients entirely distinct, a kindness which the women fully appreciate.

"Near the close of the year I sent into the Madras Government my resignation of the Offices of ~~the~~ Superintendent of the Madura Local Fund's Board's Medical School and Branch dispensaries which will hereafter be under the charge of the district Medical and Sanitary Officer Madura. The Medical School will be located in Madura. It is pleasant to know that there is no other portion of the Madras Presidency better supplied with dispensaries than the Madura district. And it affords me no little satisfaction to be able to state that the young men in charge of the fifteen Local Fund's Branch dispensaries all of whom are graduates of the Madura Local Fund's Board's Medical School Dindigul, have accomplished, the year under review, a good amount of creditable work.

"I desire also to record my high approbation of the faithful and valuable services rendered during the year by the

Hospital assistants connected with the four mission dispensaries.

"The medical catechist at Battalagundu though not in charge of a dispensary direct, has proved himself a good and faithful worker and has been of great service to the mission family under whose care there is a large number of school children."

"I trust the time will soon come when every one of our Stations will have a medical catechist at the Station centre, to relieve the resident missionary and his family from the responsibility and anxiety of the care of the sick among the school children and Christian families. A number of Christian young men are now prosecuting their medical studies with the expectation of entering upon just such a work."

Itinerancy and Touring.

The great increase in the number of congregations requires more than ever before the repeated tours by the missionary. In stations

where the Christians live in from fifty to one hundred different villages it is practically impossible for the missionary to see all the Christians often. and in those stations where there are native pastors, the pastors are able to help greatly in their supervision.

There have been fifty three itineracies the past year and the totals for all the stations show that the work has been vigorously prosecuted.

The results of these itineracies vary in the different stations. Some missionaries report that they see no fruit whatever. others know of persons interested. Mr Hayes remarks "Aside from the stimulating effects on the helpers themselves. two & or three congregations have been formed at the fruit of their work. and the effect on the congregations near which the itineracies are conducted is salutary" What Dr Chester remarked of this work in his station can be said to be emphatically true in the other stations also. namely. "The work of the itineracy is having a decided effect throughout the station in acquainting the people with the Christian religion. They are more friendly. and ready to purchase scripture portions and tracts. It

has a positively civilizing effect upon the more ignorant and superstitious classes." Mr Noyes mentions "one new way which has been introduced in his field, that of holding preaching and singing street meetings with lanterns and torches in the evening. Musical instruments are also used and thus a large audience is attracted. Persons appointed beforehand preach in the intervals between the music and singing, and the assembly is dismissed with prayer.

In Mandapasalai, one of the teachers of the boys boarding school with several of the older boys in the School together with the station catechist formed themselves into what they styled a "salvation army". For some weeks before the April vacation they met together daily for prayer. They also prepared themselves so as to be able to sing nicely. In the vacation of the school they spent nearly two weeks in preaching and singing in the villages. In August the same party made another itinerary. They visited twenty seven villages and preached to 5750 persons. They were very pleasantly received in almost every place where they went. and the

bearers several times made provision for their food. In one place the heathen women gave oil for the torches. Quite a number of persons were interested. and some have since become Christians. A heathen woman asked them to come to her house and pray for her son who was absent in Rangoon. In another place a woman was convinced of the truth and promised to attend the meeting in the church. on the way she was stung by a scorpion. and thinking it a bad omen she turned home. She has however since become a Christian. Several young men were greatly interested and promised to become Christians. one of them purchasing a Bible.

In connection with this work for the Hindu community we would also mention the use of Reading Rooms and of the Sciopticon. Mr Jones has established a reading room near his new High school. There are some twenty five periodicals taken including tri-weeklies. weeklies and monthlies both in the vernacular and English. The average daily attendance in the room is thirty.

Mr Guttersen also mentions the continued interest in the reading room in Kelur.

They have recently received from friends in Andover Mass. M.S.A. a small but valuable library of nearly fifty volumes for the use of the Reading Room.

Of the use of the stereopticon Mr Tracy writes " I have used it every where when the weather would permit and from records which I have kept know that over ten thousand persons have been reached by this means. With a single exception I have always found quiet and interested audiences. On this one occasion. I experienced no difficulty save that found in removing a false impression made by a report circulated late in the afternoon, that in the village where the service had been held the previous evening thirteen persons had fallen dead while looking at the pictures, and that many more were seriously ill. that in the dark a certain dust was scattered over the audience which either made lebristicus of those upon which it fell or killed them. All women were, in consequence forbidden to look out of their doors after sundown: the village herald was sent around to warn every one against going near the place. and a band of young men was engaged to gather at the village school near

the the open square, and from sundown till eight oclock keep a rehersal of one of the vilest of the so called "Holy games." This however brought every one out, ready for anything. I was warned that there might be trouble, but I decided to make the attempt. so I put up my screen, and made all ready. The crowd were slow to gather but did collect at last. When it numbered about three hundred, I told them I heard lies had been circulated to keep them from enjoying a harmless entertainment. I however intended no harm to any one: and that if any three respectable men would give me their names and request me to stop my entertainment and go away, I would do so at once, but that otherwise I proposed to preach the gospel of Jesus Christ to any body that was willing to hear. Nobody ~~ventured~~ volunteered to ask me to go away, and nobody went away either. The crowd increased to about seven hundred and all remained quiet throughout the evening. About one hundred women were also present. Next day the whole village was full of talk about the evening, and large audiences were easily gathered by the catechists to hear their message

women especially bought tracts and portions saying that their husbands who forbid them seeing the pictures should read to them the books."

Bible Distribution and Publications.

Aside from what is done by the mission agents in the distribution and sale of Bibles and portions. there are in the district three colporteurs of the Madras Auxiliary Bible Society whose whole work is the selling of Bibles and portions.

There have been some interesting items about Bible distribution. Dr Chester mentions a Brahmin in one of the villages who has bought a Bible and is reading it regularly. In another village a Chetti is also reading it regularly and publicly. There are a number of instances of boys who formerly studied in the mission English school at Dindigul who have Bibles in their homes where every one can see them.

A christian in the Mandapasalai station bought three Bibles two or three years ago and gave them to three of his relatives who were res-

portable Hindus. One man received the truth gladly and identified himself with the Christians in his village in Tinnevelly. more than a year ago. He is a man of considerable property and his Hindu relatives by means of bitter persecutions caused him to waver and at length turn back.

Another Bible was received by a young man who has since come out openly. A short time ago he received baptism and was admitted to the church ~~has~~ at Mandapasalai. Wishing to fit himself better for working for the salvation of those about him. he came to the boarding school and has been studying as a pupil for ten months. In the vacations he has proved himself an earnest worker and winner of souls

The "True News" published ~~at~~ semimonthly at Pasumalai has now a circulation of 4000. In November the "Glad Tidings" a new monthly sheet made its first appearance. It is in Tamil and devoted exclusively to news of evangelical work and missionary items from all parts of the world. It has been remarkably well received. Its low price putting it within the reach of all. Not only the ~~agents~~ mission agents but the common people sale for it and subscribe also.

The January number reached an edition of twelve hundred copies.

Native Evangelical Society

This society was founded in 1853. At first it carried on evangelical work in destitute places. Later on the object of the society was changed and it undertook to assist feeble and new churches in the support of their pastors. It has in this way rendered invaluable aid to many churches. It now assists ten such churches. This assistance with rare exceptions is reduced one tenth every year.

A move has been made this year for adding to its work of assistance to the churches that of supporting ~~agents~~ evangelists in destitute places. It is proposed that the missionary societies of the different stations become branches of the Native Evangelical Society giving one third of their subscriptions to this society for the support of pastors and keeping two thirds for evangelistic work in their own station. The reports to be made to the head society.

In Tirunangalam and Virupuranam three

men have been supported in whole or in part by these societies. and much good is expected. In Madura two evangelists are supported in this way. They spend their time in the villages preaching to the heathen. "These two men" Mr Jones adds, "have during the last four months visited hundreds of villages and have made known the unsearchable riches of Christ to several thousands of people who otherwise would not have heard the truth. Their monthly reports are very interesting. and give a new life and stimulus to the churches which support and send them out. I strongly feel that the spiritual life and prosperity of our churches ~~which support~~ depend to a very great extent upon this outgoing sympathy with, and efforts for the heathen of the surrounding villages.

Several other stations have evangelists supported in the same way.

Conclusion

In conclusion what shall we say of the results of the year and the outlook for the future. It has been our Jubilee year. and many have

looked and hoped for large accessions. All who saw the enthusiasm and deep earnestness so manifest at the Jubilee meeting had reason to so expect. While we have not seen such large accessions yet we believe that the Holy Spirit has been present with us all through this year. We have all sought to know the mind of the Spirit. We must believe that it has been a year of earnest work. and that all have sought to purify the churches. to strengthen the walls and foundations by clearing away the mere rubbish of a nominal Christianity. "Show yourselves Christians in your outward lives or we must leave you out" has evidently been the message to many who have been connected with us only in name and not by conviction and life. The churches are now prepared to go forward as never before. The congregations have been relieved of many whose presence while they swelled the total of numbers yet were a hinderance ~~and seem~~ or to the faithful and obedient.

There has been an advance in nearly every department. small in some cases to be sure. but yet an advance. The contributions have not advanced as some might expect from the large collections

and offerings made at the Jubilee meeting. It should be stated that the larger part of these contributions from the mission agents were collected in 1883 and were included in the report for that year. The comparison should be made with the years before 1883.

A larger number of people have been reached by means of the itineracies. The work for Hindu women is full of encouragement and hope. Our Christian schools are prospering and hundreds are studying the Bible in our Hindu Boys & Girls schools.

"My word shall not return unto me void. But accomplish that whereunto it was sent."

Wm Haviland
Mandapasalai
Madura Dist
South India

Report, Mac Mission,
1884.
Rec'd Mar. 9. 1885.

Report Macon Mission for 1884.
Rec'd May 9. 1885.

Appendix.

Extracts from Pastors' Reports.

Rev. S. Isaac

Kambum Periacolum.

In looking back on the past days and months, I am reminded of the great poverty of our Christians, which has been increased by the scarcity of rain. I have also suffered affliction in consequence of the burning of my house, during the year. But thank God we were enabled to pursue our course with much more faith and the daily prayer meetings, Sunday Services, Sabbath Schools, singing meetings, street preachings women handful meetings, Charity Kallayam meetings &c have been regularly held. The Lord's Supper has been administered in the proper seasons. We have held several interesting gatherings in different places in which Christians of surrounding villages came together making audiences of from four to six hundred.

"Among the several Church members received this year, the conversion of one is remarkable. She is a woman of forty five years of age belonging to a respectable family. Her husband, children, and other relatives are alive, but very bigotted heathen.

Having given heed to our preachings, she was convinced of the truth of Christianity and has been for a year secretly observing our religious services. In the middle of this year when we had one of our interesting gatherings, she came walking three miles to the church, professed her faith in Christ and received baptism in the presence of several hundreds of Christians and heathen who were attending the service. Her relatives who heard of her becoming a christian, visited her one by one, and urged her to turn back and not to be a christian. She however remained firm, and instead of living with them, removed her abode to the village, where she received the good message of salvation and where she could freely attend the religious services and enjoy the company of Christians. Although uneducated and so old, she with the desire of reading the scriptures herself is now learning to read. As she left everything for Christ she opened a small bazaar in the village and lives on its small income.

In the knowledge of scripture the Christians have made commendable progress and their growth in piety is equally manifest. With few exceptions the Christians have been particular in observing the Sabbath. In family prayers, those who do not know how to read repeat the scripture verses and Lyrics which

they have committed to memory."

Rev. D. Seymour

Kombai Periacolum.

Within my pastorate there are six hundred nominal christians living in eight villages and hamlets. Of these one hundred and seven are members of the church. Two members of my church are very active workers and preach everywhere the Gospel which they have accepted.

"There are eight christian schools in my villages. I visited one of these schools on a Sunday without previous notice when the teacher was gone on leave. I found to my surprise all the boys and girls assembled and asked them why they had come together on Sunday. They said that they had been having a prayer meeting. When asked how they conducted it they said, one of them read the 46th Psalm and that they all prayed. When I asked them for what they prayed they said that they asked God to bless their teacher and pastor and to move the hearts of their parents to give up idolatry and become christians and that they might build a large church for the worship of the true God. The parents of these children are heathen and the boy who conducted the meeting is a son of the headman of the village."

Rev. S. Nallathamby
Bodinaikanoor, ~~Periacolum~~

"There are ten Christian villages in my pastorate, two of which have been added during the year. The members of my congregations number 325 of whom 83 are communicants. I have found much difficulty in making the people observe the Sabbath strictly. I feel very strongly on this point for I believe, if one observes the Sabbath he will be very likely to keep the other commandments. There will be no progress among the people unless they observe the Sabbath. I trust as the people become more educated they will keep the Sabbath better.

Many of my people have learned to read, to sing, to pray to God and to speak in our religious meetings. Family prayers have been commenced in many houses morning and evening. Two of my Church members are very earnest in preaching the Gospel wherever they go. Though engaged in secular work they are not ashamed to declare themselves Christians before all men. I consider their influence greater than a paid catechist. I have one Bible Woman also who works for Christ without salary. She daily goes about with some useful tracts which she reads to heathen women."

I have found my work in the itineracy very pleasant, and profitable. The commencement of Christian work in three new villages has been one result of the itineracy. In one of these three villages we have a nice church and by the mercy of

God while many neighbouring houses were washed away in a flood our buildings were saved.

Rev. C. William.

Kottaimadu Periacolum.

Five persons have been received to the ~~Church~~ Kottaimadu congregation this year, and are being taught the doctrines of Christianity from our Catechism.

The Young Men's Christian Association at Periacolum will be the means I trust, in course of time of bringing many souls into the kingdom of God. Many of the members who were unable to read when they joined the association can now read the Bible, engage in public prayer, make addresses and sing very well. Each of the members has subscribed to a copy of the "Glad Tidings" which they are very fond of reading. The members of Kottaimadu congregation have brought 60 cart loads of stone and have collected Rs 35 to build a stone wall around their Church compound.

One communicant died a most happy death expressing on her death bed a firm belief that she was going to be with Christ.

The Church of Cendipulty which is under my charge has raised Rs 18 towards ~~the support~~ repairing their church building by collecting from each family three pies every week. This congregation also has a Young Men's Christian

association which meets on a evening every week.
An influential man mentioned in the previous report as having come out from heathenism to join our congregation has now become a member of the Church. He has made great progress in Scripture knowledge and he is earnest and faithful in preaching the Gospel to his relatives and friends whom he induces to attend our Sunday School and learn the Scripture lessons.
May God bless the preaching of his Gospel.

Rev. A. Pitchaimuthu
Kodikanal Periacolum.

I was called by this church from Battalagundu station and was ordained and installed on the 21st April 86. There are 165 persons in this congregation of whom 44 are communicants. Near the close of this year ten persons applied for admission to the church and their regularity in attending the church services and their Christian life are commendable. Three of the communicants are earnestly preaching the Gospel to the heathen and others and some families have made up their minds to unite with our church at the commencement of the new year. I hold prayer meetings among the Christian families and preach the Gospel among heathen, and others in this and other hill villages, besides distributing Bible portions, tracts

and a large number of leaflets. Sometimes rain and cold weather hinder me and I greatly need earnest assistants in my work in the hill villages. By the exertions of Miss Leach and Mr and Mrs Noyes, a Temperance Society was formed and 56 signed the pledge. Most of them are true to their promise. I am praying for success in this new work, that I may labor with more earnestness and zeal.

Rev. M. Eames

West Karisakolum Mandapasalai

I thank the Lord for enabling me to continue my work for thirty years in this mission where I received my education, sixteen years as a teacher in the Pasumalai Seminary and fourteen years as a pastor in this church.

I am also thankful to state that the attendance on Sabbath services during this year at this place has been increasing. The people are growing in the desire to study the Sunday lessons & postles creed and to attend daily morning and evening prayers held in the church.

The woman's meeting held weekly by my wife has done much good. Some women who were formerly irregular have been influenced by the anecdotes and selected —

portions read in the meeting.)

Among the persons admitted to the church this year on profession of their faith one case is striking. He is the son of a deceased catechist and was wandering in Ceylon, leading a profligate life. When he returned from Ceylon and attended the service held in this place, he seemed to think the offers of salvation proclaimed in the Gospel were not for such as he had been, but to those who have been regular and holy. So he kept himself back when candidates for communion came forward, though he was also convinced of his sinful state and was in tears. When I told him plainly that all those who truly repent of their sins and forsake them believing on Jesus Christ as their saviour might be saved, he changed his views and applied for admission into the church and is now a regular member of this church rendering me good help in my service.

W. B.

A widow who was cast away by her relatives for embracing Christianity has given for the pastor's support more than even the rich Christians who possess landed property. She has also done much to bring her relatives to Christ.

Rev. D. Christian

East Karisakolam Mandapasalai.

The Christians who live in the seven villages connected with this Church have been protected by the mercy of God from many troubles. They have made progress in Christian knowledge. Some of them regularly hold family prayers in their homes. A few are able to hold public meetings, and others can sing well and they come regularly to the Sabbath School and recite their lessons satisfactorily.

The communicants unite in correcting all the irregularities that now and then occur in the Church. Some of the Christians are careful to take every opportunity to speak of Christ the Saviour to their relatives and Hindus in general thus trying to gain souls for Christ. As the results of these and other efforts several persons have promised to join the flock of Christ. Fifteen persons are ready to unite with the Church at Ramanathy, and to bring their children for baptism.

The contributions of the people have not given me much satisfaction; for some are not punctual in giving and others seem to forget it altogether.

In the thirteen villages under my charge there are only three catechists. More agents are needed to instruct the children and to look after the congregations.

I hope the Lord will bless the work done by my weak hands.

Rev. M. Thomas

Sevelputty Mandapasalai.

I thank the Lord for blessing me, my family and congregation during the year.

Aside from the charge of my own church I have the temporary charge of two others also.

Once in a month I visit the congregations of these three churches which are 44 in number.

I have engaged in two itinerancies with 12 catechists for fifteen days proclaiming the Gospel to the heathen both day and night. The small magic Lantern lent us by Mr Howland helped very much to gather large companies of Christians, Roman Catholics and Mohomedans thus giving me a good opportunity to preach to them. The church has met several times for the decision of many important points.

The Salvation ~~of~~ army of Mandapasalai consisting of catechists and the boys of the Boarding School came to this quarter and spent fifteen days in preaching the Gospel among Christians as well as heathen.

My church has been visited by Mr Howland several times. Rev. J. C. Jones, Rev. J. E. Tracy and Rev. J. Colton have also visited us and encouraged us in our work. Mrs Tracy and Mrs Howland held meetings among the women.

Some of the interesting events in my work are that many have been newly taken as adherants during the year, and a good number have been admitted into the church on profession of faith.

The Christian also show progress in the knowledge of the Bible, in piety and in charity.

A catechist and his wife in one of the villages under my charge are laboring for Christ without salary.

The christians have on the whole given freely in Sabbath collections and in thanksofferings and the first fruits The wife of one catechist has collected Rs 3-12-0 for a gong by giving medicine to those suffering from sore eyes. Several others have collected money for the same purpose in their congregations

Miss. M. S. Taylor has lately sent a large bell from America for this church for which we are very thankful. The Lord has truly blessed my work. Let glory and honor be to him alone.

The harvest is abundant and the reapers are few. My church and I wish to thank all who have given for the completion of the church and to those who came here and encouraged us.

Rev. Samuel Taylor.

Ampukottai Mandapasalai.

The south Branch of the Church Union organized this as a separate Church on the 27th Dec 1883 and ordained me over it the next day. Since then 16 persons have been admitted to the church on profession of faith.

A special meeting of the Church was held in February last, in which the necessary officers of the church were appointed and arrangements for the pastors support as well as liberal subscription and contribution made.

It was very encouraging to me that the 36 members of my church who accompanied me to the Jubilee meeting were so much influenced by the great meeting, that on their return they made many improvements in the church.

The children of this congregation have formed an association which is called "The morning Star Society". It meets once in a month for prayer and for collecting money.

The handful rice collection and the pastor's support are taken regularly on Sundays. In charity and benevolence I generally find the poor are more liberal than the rich.

The meetings on Sundays are the morning prayers in which the Sabbath school lesson is explained to them then the morning service at about noon after which they recite the Sabbath lesson, and in the evening, prayers

in the village congregations, and in the night a prayer meeting in the Church.

At Arupacotai a person from the Maruthaly caste has with his family accepted ~~the~~ Christ. Another Hindu has bought a Bible and is reading it.

At Puliampatti the Christian young men have begun to ~~read~~ study in a night school.

The missionary on one of his circuits went to Palaiamputty and was much pleased to see all the men and women of the congregation present at a special meeting held very early in the morning. He advised them to hold such a meeting regularly. The congregation were pleased with the plan and now this early morning service is held every morning in all of the congregations ~~belonging~~ connected ~~with~~ this church.

There are four mission schools in this vicinity.

Bible lessons are taught in all the schools.

We request the Christian brethren to pray for this church, the helpless in it and the Christians belonging to the same that we may be led by the influence of the Holy Spirit

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Rev. M. Devasagayam

Pommanpatti Battalagundu.

Christianity was brought to Pommanpatti the first

of any place in this immediate vicinity; I am working here with the help of a teacher and a Bible Woman. The light makes its way gradually into this neighbourhood and there are small congregations adjacent to the one in this village. The number of those who receive Lord's Supper is 57; others have gone to distant places for work. There are ninety others under instruction. There are a few backsliders, whom we hope, will see their folly and return. The members of the congregation understand very well what our religion is; they are becoming civilized; they seldom go to courts; and they live peaceably. By the help of the Lord and the American Board the work is going on with energy and diligence.

Rev. J. Cornelius.

East Church Madura

It is my bounden duty to praise our God for his infinite mercy in having protected my congregations and myself during the year under review. I met with an accident in April last and suffered greatly. I went to Trichinopoly for the help and care of my eldest son staying with him some time.

Three adults belonging to my congregations died, gave evidence on their death bed that the Gospel was to them a

saving power unto salvation. The congregation as a whole has a great regard for the Lord's Supper and the other means of grace. The Sunday morning and the afternoon Bible class services are very well attended but the attendance on Wednesday night Prayer meetings is not so encouraging. Prayer meetings are held on week days in the houses of Christians and every care is taken to promote the spiritual growth of the Church. There are three or four families I am sorry to say who are not living in peace owing to private ill-feeling and grudging.

The contributions of my congregations towards the support of the Church are encouraging. The Church is selfsupporting, not receiving aid from the Evangelical Society. I am glad to observe that each of the members grows in the sense of his duty to support their Church, to disseminate the saving truth, among their neighbours and friends. Two interesting and important facts I have the privilege to record for this year namely collections are taken up not only on Sunday morning services but in all services of the Church and thus opportunity is afforded to develop the spirit of benevolence and to increase our collections. Another fact is our Church pays monthly Rs 6 towards the pay of our Jubilee — Evangelist.

This year I have distributed upwards of 1700 handbills. A few village men applied to me while distributing,

for the supply of more handbills of different kinds to give to their neighbours in their respective villages. I gladly gave them the tracts. I sometimes came in contact with a few obstinate and quarrelsome characters but the majority of Hindus and Mohomedans are far more favorably disposed towards the Gospel than in former times. Numbers of them are only fettered by the strong chains of custom, caste and family ties. May the Lord bring them to the light of truth and strengthen my church in all good things, to his great glory.

Rev. S. Muthernayagum
West Gate Madura.

There have been many admissions and dismissions in my church during the year. A village congregation at Thathaneri has been newly added to this church. There is an increase of thirty-seven in communicants. One of these admitted on profession of faith is a learned man in Tamil Shastras. He is employed as a Tamil Munshi in the Mission High School. The church members for the most part hold family prayers in their homes and attend religious services and meetings. It is my earnest desire that every member may receive the baptism of the spirit and

grow in grace. I also desire to see an increase in their interest in the conversion of their countrymen.

My church has contributed also towards the support of one of the Church members who is employed as a Jubilee Evangelist. There are several instances which illustrate how freely and cheerfully some have given to the church fund. Two gave each Rs.10 as thanksofferings upon the birth of sons. Two bought books for Church use of whom one spent over Rs.20. One poor woman gave Re. 1 which was the price of her Thalee (or Marriage badge) When her husband was attacked by cholera she prayed for his recovery and upon his restoration she took him as a new husband and replaced the old thalee by a new one.

Mrs. Jones conducted on every Tuesday evening during the year the weekly meeting for the women and collected more than five rupees in a charity box.

My medical knowledge has not only been useful to some of the Christian families but has also helped to introduce me into some of the High caste Hindu families. Some Hindu youths in the Mission High School show marked attachment towards Christianity. All the Hindu teachers gladly contribute towards the Church support and sometimes some of them attend Church services.

It is my earnest prayer and endeavour that the 74,000 people of this town may soon become disciples of our Lord and Saviour Jesus Christ.

Rev. J. Colton

Dindigul.

The evangelistic work in the town and its suburbs has been carried on as usual. A well to do Hindu friend whose daughter was afflicted with a dangerous disease requested me to make her a special subject of prayer, adding at the same time that if Jesus Christ restored her health he with his family would profess Christ. Prayers were offered and frequent visits made. To our joy and surprise she improved. When the friend is reminded of his promise, he seems to halt between two opinions. The number of volunteer workers is gradually increasing and we are much encouraged by their assistance. The contributions to my support and to the Madras Bible and Tract Societies have been cheerfully given, and a new impulse and enthusiasm are observable among the school children in this direction. The girls' schools, Boys' schools and the Sunday school have on the whole prospered during the year in spite of the bitter opposition of a few. The students and teachers of the C. V. E. S Institution have regularly attended the services

held in the church besides continuing to hold their voluntary meetings The congregation has lost a good mother and benefactor by the death of Mrs. Jackson. Her labors of love in season and out of season will not be easily forgotten.

Report
of the
American Madura Mission for 1885.

It is the custom of the Missionaries of the American Madura Mission to assemble at the beginning of each year for the purpose of transacting the financial and other business of the Mission and agreeing upon the report of the previous year which is then presented for revision and approval. It was the privilege of the writer of the present report, after not quite a year of observation of Mission work in the Madura District, to listen for the first time with his fellow missionaries to the reading of such a report for the year 1880. In taking up the pen 25 years after to continue these yearly records, it is natural that the memories of former days should mingle in comparison and contrast with the facts of the present. The facts and figures of the present may derive much significance by the setting which is thus given.

The Missionaries.

Mr. J. S. Chandler and family left the distrec trict in Feb. and sailed from Bombay on Apr 3rd on a furlough after 11 years of work in the district. Mr J. Perkins and wife, Mr. D. S. Herrick, a son of Rev. J. Herrick, formerly of Tirumangalam, and Miss. M. P. Root M. D., arrived from the U. S. on Oct 14th. Mr. J. Herrick is still in the United States. Mrs. T. S. Burnell formerly of Madura, and for 27 years a member of the Mission died at Belville, Canada, March 13th. A son was born to Mr. & Mrs. Gutterson and a daughter to Mr & Mrs Jones within the year. Illness in the family of two of the Missionaries made necessary in their cases a short extension of leave at the sanitarium. The infant child of Mr. and Mrs. Jones was for several days at the gates of death but was mercifully restored. And others of our number required the special attention of the physician. But considering the fact that it is above 35 years since three of our number arrived in India or Ceylon and more than 25 years since 5 others began

their service in India it is a matter of gratitude that the missionaries as a whole have been detained so little from their duties by sickness or illness. For kind medical attention we are indebted to our Physician Dr. Chester and to physicians in Madras.

The District

It will be seen by reference to the ~~preceding~~ appended table of stations and districts that the Madura Mission belongs to the class of district Missions rather than of town Missions. The missionaries are each established in a local centre, often not large towns, yet well commanding the territory constituting the mission district to be worked. These districts cover the whole collectorate of Madura with the exception of that taken up by the Society for the Propagation of the Gospel, having its centre at Ramnad. The territory includes about 7000 sq. miles. and is all within easy reach of the missionaries except that lying in the northeast part of the province.

The Year

The state of the public mind has in some

respects been favorable to Mission work. The administration of Lord Dufferin has tended to relax the strained relations between the governing and the governed races. The threatened Russian invasion also contributed to the same end and suddenly revealed a loyalty and patriotism among native princes and the educated which none suspected of existing. Theosophy in South India may be considered and nothing new has risen to take its place. Thought is more astir in native Hindu religious circles than in times gone by. In Madura a hindu building bears a sign in larger letters on its front "Vetha Sastri Pallikudam - theological school". In it Hindu theology is taught. This is an encouraging sign - a sign of some intellectual religious life. Within the district though some influences have been unfavorable to our work neither the general state of the public mind nor the condition of the people has opposed any obstacle. In the first half of the year the stay of rain in South India deprived the poor of work and wages, caused large exportation of grain and raised the price of food

by one fourth. Another famine was much feared; subsequently moderate but timely rains have made the year unusually fruitful. The district has also been exceptionally free from cholera and other deadly epidemics. Appearances seem to indicate that the use of native intoxicating liquors has not increased. Still new times have come.

That the district is moderately prosperous is proved by the money that is going into permanent improvements, garden-wells, substantial houses and betterments on landed property as well as into public works. What prosperity there is is found chiefly in the agricultural and trading classes and among those who are profiting by a higher scale of wages from the new education such as vakils, agents &c. But agriculturists have felt no awakening and vitalizing touch of the occident as town people have. They insist on all their old ways and implements of cultivation and old crops. Improved plows and machinery have no market. The only exceptions are a little coffee cultivation upon the hills with imitations of European

husbandry. Some scattered attempts to improve their breed of cattle and to better the quality and staple of their cotton, and some countenance given to improved veterinary practice. It is a sleeping community among which country Missionaries work; albeit, the signs show that the sleep is just at the breaking of the dawn. In parts of the district small land holders seem to be decreasing. This implies that they are getting behind and falling into the hands of money-lenders. The titles of small holders are not sufficiently secure. That part of the community which is suffering most at present at the hands of western competition is the manufacturers of cotton and silk textile fabrics, gold thread, and the like. Hand spinning with all its little profits to the poor household perished 7 years ago. It is pitiful to see clear-skinned, well formed weavers, men, women and children driven by stress of trade to become porters on the hill gaults, to see respectable house-holds in Madura and Aruppukottai fight a losing battle year after year and lapse into poverty and bankruptcy.

They are too old to learn anything new. Their community is too ignorant to know what to learn. So far as all these things affect self-support among our people, they present a serious problem; so far as they afford opportunity for the consolation of the gospel, they deserve attention; so far as western philanthrophists with wider knowledge can lend a helping hand or afford instruction, they call for the missionaries' attention.

The government scheme of education of 1853 has produced effects far surpassing anything expected of it. It is to be hoped that the scheme of mercantile and industrial education this year arranged and sanctioned by the government will in course of time find intelligent philanthrophists to set it in operation and so at length ameliorate the condition of others beside textile manufacturers, which the enterprise of the west is sure to disinherit of their antiquated industries. The conviction that education is a sine qua non to successful and remunerative business has taken possession of the minds of the people in the large towns of

like Madura and is beginning to be felt in the towns of the district. Missionaries have application for the establishment of schools with proposals of self help far larger than in former years. Though cholera, small-pox and other epidemic diseases has been much checked by sanitary measures the people of most of the towns outside Madura need the force of the government behind them to secure any attention to such measures. And though Pulney, Periakulam, and Aruppucottai have been constituted municipalities it was the movement of the government and not the townsmen of these places. The people are in mortal fear of extra taxes or anything that looks in that direction. The people of the towns are beginning to understand the importance of better water supplies, dispensaries, &c. This must serve as an outline sketch of the condition of the people among whom for better or worse our lot is cast and our work is to be done.

Congregations.

Our Congregations consist of communicants

and their children and those who have left heathenism and have cast in their lot with the christians though not yet admitted to membership in churches. These latter are expected to give up heathen practices, to receive christian instruction and to conform to the rules and customs of a christian community. Our people live in nearly 400 villages scattered over a great part of the collectorate, and worship in 240 congregations.

The first thing that strikes us is that the whole apparatus of a new social religious community has to be created. If ancestral shrines have been abandoned new temples must be built, schools must be provided, instruction paid for. Missionary societies may plant and foster for a while, but if christianity is to be anything but an exotic the question of self support must sooner or later come to the front. This is the question which we find ourselves facing now. Nearly everything done at the beginning was of a tentative and temporary sort. Churches and school houses were of mud and thatch, a most wasteful mode of building where permanent

is assured. Schools, schoolmasters and catechists were experiments.

Our people for the most part are from the poorer and lower classes of the Society. As under the apostles preaching of old, so with us not many rich, not many wise, not many noble were called. They had the vices and superstitions of heathenism and the narrowness of its ignorance. They are widely scattered – about 12000 persons in 400 villages in an area of more than 7000 sq. miles. Under these circumstances the points on which we desire light are, – how far are the people pecuniarily able to create and maintain christian institutions? 1 Are they increasing in their ability to do so? 2 Are they practically interested in their religion? 3 And, how far have we reason to expect them to take a larger part in supporting 4 their own institutions?

It is sufficient to say as to the first of these that at present the protestant community includes only a little more than $\frac{3}{4}$ of one percent of the people of the district. The time has not yet come when the evangelical work can be pecuniarily dissociated from work for

Christians; when churches and schools composed of Christians are so large as to consume the time of pastors and teachers. About 400 agents are employed in preaching and teaching both Christians and non-Christians. To support these would be equivalent to every 5 ~~of~~ families supporting a 6th as instructors in spiritual and secular things. It need only be added that a large percentage of our people are day-laborers on uncertain wages, that another large percentage are small land holders and a sufficient answer will have been made to the first question.

As to the 2nd question, the increase of the christian community in its ability to create and maintain christian institutions, it is to be said that its ability is derived from two sources, its growth in members and its increase in pecuniary resources. Protestant Christians have for the last 25 years increased at the rate of between 3 and 4 percent a year. This increase must be reckoned to come largely from the outside and has included a fair proportion of persons of respectable position in Hindu

Society. The other source of increased pecuniary ability lies in the improved condition of the christians themselves. And it is a very interesting question to consider how far christianity has materially improved the condition of the christians compared with the classes from which they came. It is to be kept in mind that the whole people have much benefitted in the last hundred years, from the British rule of the district. But there can be no doubt that the christian community as a whole has derived great indirect advantage from the fact that they were christians. Advantage has come largely through education; and has affected least of all, the hamlets, small farmers and laborers. Our missionary 35 years in the field believes that these classes of Christians are little better off materially than formerly as heathen; Comparatively few are thrifty in worldly things and accumulating property. In their case increased contributions come chiefly from more systematic methods of collection. But so far as their children by education can

escape from the thraldom of ignorance they better their circumstances. On the other hand I cannot refrain quoting here from Mr. Jones's report of Madura. He says:- "When it is remembered what class the vast majority of our people came from, their general intelligence and aspiration after knowledge and self-denial in order to obtain it is something exceptional. This seems apparent when it is noted that of the children of this whole station who are of a school age four fifths can read; and I doubt whether it would be easy to find any boy or girl belonging to our congregation in the city who cannot read his or her Bibles; and many of them are pushing forward to middle and higher education. And I am sure that the city churches represent much more intelligence than can be found among an equal number of their own class in other religions. I am convinced after visiting the houses of all our town Christians that they represent more thrift and comfort than the average; and not a few of them are occupying some of the positions

of trust and honor in the town".

As to the 3rd question facts abundantly prove that the people are heartily interested in building up and sustaining their own institutions. In 1884 nearly 5000 Rs were collected chiefly by the people, towards and endowment of our chief educational institution at Pasumalai. In the past year 7 substantial brick ~~houses~~ churches each costing from Rs. 400 to Rs. 3000 have been either begun or completed, towards the cost of which the people have provided from more than one half downwards. The Pasumalai church has furnished itself with lamps and seats, at the cost of several hundred rupees, with no expenditure of Mission funds. As a specimen of what is implied in building up Christianity among the people and the people's participation in it I quote from the report of the Dindigal district

"Alaganpatti; new prayer house cost Rs.55; the Congregation gave Rs.30

Velampatti enlargement	Rs. 45	do	Rs. 25
Irdayapatti new	Rs 30	do	Rs 10
Rajakapatti new	Rs. 50	do	Rs. 21

"Puthampatti; new prayer house cost Rs. 45 the Congregation gave Rs. 36."

But in every religious movement those who leave the old order of things do not find all their common wants supplied when churches and school houses are erected. They are often driven from their houses and from the village well and the caste rest house; they have to seek new employers and occupations. As soon as they really and deeply feel the influence of the new order of things their aspirations are widened, they want an education for their families and more decent surroundings. The amount our people pay in school fees and towards the support of catechists is very large. All the pastors are supported by their people or by their Native Evangelical Society. Mr. Noyes writes as follows:- All the pastors of this station are supported without aid from the Evangelical Society. One catechist also is supported by the branch society of the station. The sum raised last year for the support of pastors and catechists amounted to Rs. 875. This compared with former years, is a great advance. Collections were taken up in several churches for the Bible Society and Rs. 60 was collected" Mr. Tracy of Tirumangalam

has a right to speak on this subject; he says:— "I believe it is dawning upon the people under my care that we mean self-support to the utmost of their ability. I wish it were as fast dawning upon the management at home what the utmost of their ability means." After mentioning the beginning or completing of 3 brick churches in his district he says:- "A special effort has been made this year but not such as to imply reaction. As much building will not be done every year as has been done this; but the people will see what they can do and will be willing to do accordingly. I believe the secret of large contributions is in having many forms for gathering,- in magnifying the little gifts of the poor,- in getting all to give something,- and in never relaxing effort. If the Congregational body of New England gave proportionately as much as the Con. in the Madura district, even our home secretary's ~~Dr. Alden's~~ idea would be fulfilled.

At the close of 1877 the contributions of 1543 adherents in the two stations of Tirumangalam and Tirupuvanam amounted to Rs. 452 ~~1574~~ ~~showing an increase~~ while at the close of the present year, 1729 adherents in the same two stations have contributed Rs. 1574, showing an increase in adherents

of a little less than 10 per-cent. whereas the contributions show an increase of a little less than 350 per cent".

To some degree a charity reaching beyond their own caste and community and church lines— a true Christian benevolence is apparent. In at least three districts 3 Catechists are maintained as evangelists among non-Christians. Other districts are doing the same in part. Several station districts have each contributed Rs. 20 or more to the Bible and Tract Societies; and various sums to more remote charities. Mr. Jones says "The total contributions from Madura is a little less than it was last year. This however is accounted for in good part by the extra effort made the last year by many to clear off their promises to the Jubilee fund.

I believe that the spirit of Christian benevolence is growing among the people. In the city this is evident. They find out more objects for their charity and pour out their benevolence in new channels as well as the old. A large number of the Christians here have this year given willingly and gladly not only to their own churches but also for the support of evangelists to preach to the heathen

to the Bible and Tract Societies and even for the Morning Star, to carry the gospel to the islands of the sea. The growth of true benevolence is seen in its breadth of sympathetic vision as well as in its depth of self-denial. The congregations also spend no small sum for the repair and decorations of their places of worship and in this particular I see some growth".

These are the ~~tw~~ true fruits of Christianity, a sincere interest in the welfare of others and a disposition to deny ones self to share our good with others though we are debtors to others for what we possess. Mr. Jones makes a distinction between the town and the village congregations; and the distinction he makes is of more or less wide application, but not by any means universally true so far as generous giving and humble Christian living is concerned. The poor humble Christians in the villages of the Tirupuvanam Taluq. Christians for two generations or more have had this grace bestowed upon them in some such measure as it was given to the poor Churches of Macedonia.

A series of questions asked the missionaries and agents referred to the morality of Christians as compared with non-Christians of their own

grade of Society. The replies are unanimous that the use of intoxicating liquors and drunkenness is far less frequent among our adherents than in the classes they have left. The missionaries are abstainers; the mission agents are required to be such, and from this position it is found less difficult to direct public opinion among their people.

Profanity as we understand it, may be said to be an inconceivable vice to the Hindu. When enraged he curses his gods with unmeasured abuse. But the more common he uses their name the more meritorious it is to him. The Hindu most commonly lets loose his rage in torrents of obscenity and filth and expresses the feelings of his heart in lewd and lustful songs. Every village has a repertory of such songs. Every child in the village sings them; people are not ashamed of what is shameful. Christianity has made the Christians' home more decent and has replaced these filthy songs by those of a very different character. There is a good supply of religious and moral songs for children in native metres. The boarding schools in which hundreds if not thousands, of our people have been trained

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under the eye and care of ~~the~~ Missionary families for several years in their childhood, nor during more than 40 years has much affected the morals of the Christian community; though not as much as would have been the case, did not our people live mixed up with the non-Christian Population of the towns and villages. Mr. Hazen says:- "The Christians are more truthful, more honest, and more peaceable than their neighbours. Hindus as well as Christians can see a growth in moral character among Christians". "And" says Mr. Chandler. "Did they not show an improvement in manners and morals I should indeed be discouraged. A thorough ~~re~~ reformation is not a thing of a day. But the leavening process is certainly going on".

Whatever we may have thus far attained there can be no doubt that the instruction of the congregations and especially the boarding schools, and the trained Christian family are laying a substantial foundation for the morals of coming generations of Christians. We do not forget the vices and wickedness that seem inbred in oriental character, some of them not wholly absent in the occidental; the want of independence; the want of real moral courage in standing up for what is known to be right; the defensive

vices of the weak and oppressed against the rich and the strong, flattery and deceit; the vices incident to the climate, procrastination and laziness, and the darker vices to which human nature must confess parentage. What we claim is improvement; and this not by any means unattended by drawbacks and losses. The missionary of one station writes "We decided to abandon one of our old and listless congregations. The door of the prayer house was locked for 9 months and the people left to themselves to think upon their condition. After good evidence of repentance and written pledges we have reentered their names and resumed work with them."

There are not a few practical questions of much difficulty which missionaries have to meet. Among these are the procuring the proper observance of the sabbath and the proper instruction of illiterate people, who have no resources of their own to fall back on, when required to abstain from work. The sabbath, to this class, is liable to become a day of listlessness and laziness, and so a day of great temptation. To help to solve this problem Mr. Jones has been trying in the villages several very short services instead of one or two long ones. He further

says "I promised to give at the close of the year two prizes of a rupee each to those among the poor and illiterate village Christians who would pass the best examination in the Bible lessons of the year and one to the one who should show the best results in learning to read. These examinations have been held and the prizes awarded; and I am sufficiently encouraged by the interest and progress made to continue the plan. It was a curious fact that the first prize was taken by an old man who only joined the congregation 9 months ago" "I believe that we should do more to encourage the poorest of our Xians to fill their minds with Bible truths". One thing would seem plain; if work is prohibited then it is a first duty of the missionary and his agents to provide some interesting and profitable means of occupying the day, for those at least, whose weekly toil does not compel rest.

A catechism called Spiritual Milk embodying the outlines of Christian doctrines and duties is in general used in our congregations, after that the Scriptures are the chief text book employed. After a year or so devoted to the catechism the narratives of the Old and New Testament with well

selected verses give a chance for progress. Mr. Tracy says:- "I have endeavored to lay aside the childish method of question and answer as early as possible. Native Christians should be able to put into their own language connected and complete narratives from the Scriptures. They will never be a means of imparting Christian truth to those about them in an interesting manner till they do. This I constantly aim to impress upon them as a previlege and duty. In one or two congregations the results are most cheering. In others nothing but laziness stands in the way.

Our adherents came from a festival keeping people and these festivals are chiefly religious. To an illiterate and uninteellectual people the festival is of more consequence as an influencing and teaching instrument and more needful to their social happiness than to a people possessed of books and culture and mental resources and discipline. Though a tree derives nine-tenths of its substance from the gases of the air it will not do to suspend it in air, that is, if we would have it live and grow. It must touch the earth in order to grow into the air. It may be that those who have undertaken to shape the church life of the orient have not made sufficient

account of the difference between their people and themselves. Of late years more attention has been given to festivals and with good results. Besides the usual Christian festivals, almany stations, a harvest festival, a church anniversary or a school celebration, the dedication of churches are made occasions of religious festivity. Mr. Noyes describes one of these simple ones as follows:- "A specimen of these gatherings was one which took place in Cambam on the 11th of Oct. More than 400 Christians of Cambam and neighbouring villages came together. The Lord's Supper was administered to about 170 communicants. Eight children were baptized and four men were received to the church on confession of faith. After this service voluntary offerings were made of 10 fowls, one calf, two cows, a buffalo and calf, and Rs. 24 in ready cash. The christians marched through the village with bands of music and it was a day of great rejoicing - a gala day with the congregation - a purely religious festival. Much can be done by children's festivals with the result of making both parents and children happy in the ~~sports~~ sports and achievements of their children; and in making the people of different villages acquainted with one another;

and uniting them more into one community. Where they have been tried they have been found very useful. Mr Burnell has a two days' festival at new-years when the missionaries make it their business to promote the enjoyment of the young and old. At Pasumalai, a children's festival is joined with the Church Anniversary.

The census of 1881 shows that in the previous ten years the population of the district had decreased 4 percent by the famine and particularly did the loss fall on the classes from which most of our people came. From these famine losses our people by no means escaped. During the last 25 years the increase in the adherents has averaged between 3 & 4 percent a year largely it is presumed from outsiders. The last year it was but about one percent in adherents and 3 percent in communicants. A great number of names have been dropped from our list. Much attention has been turned to church building and to self-support. Still it is not easy to discover an explanation which does not imply some want of wisdom or faithfulness in the past or present aggressive side of our work. It is to be remembered that the discipling of the nations is the work of missions

Churches

On March 6th the Council of the South Local Church Union participated in the formation of a new Church in Tirumangalam for which purpose 60 communicants * Since then 5 persons have been received to it on profession of their faith. No other church has been organized this year. 111 ~~persons~~ persons from the heathen and 30 from the romanists have been received to the communion this year. The net gain in membership of all the Churches is 90. In the case of one of our churches the hamlet in which it exists is wholly Christian; About 2 years ago the town accountant entered a suit in Court for the possession of the entire siti of the village and made the pastor the respondent,- this though the village has been in the undisputed possession of the Christians more than 30 years. The Christians are likely to gain their case. But it has consumed the time, the means and spiritual life of the pastor.

* The church completed at Tirumangalam is the 3rd one erected upon the same ground, Made necessary by the growing needs of the congregation and the station. It is the form of a Greek cross with the verandas which may be opened into the church and accomodate an audience of 600 or more.

people to fight out this battle. The congregation of another pastor much inclined to forward the interest of his people at the courts shows a great falling off in members. Of another pastor it is said "He is new to his work but I think knows what is good for his people and tries to lead them into spiritual things. He has a gratifying horror of all law-suits and magistrate's courts and is a much needed example to his people in this respect. He selects individuals for private instruction & teaches them separately, visiting them in their houses and praying with them and for them."

The general opinion of the missionaries is that the pastors are reasonably careful in the admission of candidates to membership in the churches. According to our usage the vote of the church is necessary to the dispensing of the highest measure of discipline. While this method has its advantages it makes discipline by no means easy in case the offender is a leading man among the people or when the churches are made up largely of related families. Baptized children at the station centers, receive special instruction from the lady missionary or the pastor. Educated parents generally look after the spiritual instruction of their children at home. In

some stations there are mothers' Societies with weekly meetings, Wide awake Societies for the Children &c. At Pasumalai one of the most enthusiastic and useful agencies is the Helping Hand Society among the women. The weekly meetings are fully attended. The women are awake to good works. The mothers bring all their Children once a month when scriptures and other recitations are given and all have a happy time. Their non-Christian neighbours are not forgotten and weekly collections are made for them. In the villages where there are no pastors more ought to be done in this direction

Interest in the Christianization of outsiders.

There is a difference between converting men to Xty and converting them from sin to holiness. The one is proselytism the other is a spiritual renewal. There is danger of a worldly minded Christians aiming at the former rather than the latter too exclusively. But it is much for converts to have an active interest in religious things; it is more to have them make hearty efforts with persistence, and it is still more to find systematic and hearty efforts made by the Churches as distinct bodies for the conversion of the heathen. In these respects the Churches are in various stages of development. The Madura native Church supports two evangelists to work

exclusively among the non-Christians and has a very efficient street preaching organization in active operation. The Tirumangalam station supports two wholly, the Battalagundu station one, and Mana-madura and Periacolum partly supports each one evangelist. Other stations do good work in other ways. Mr. Burnell writes of one village congre-gation from which two men joined the itineracy and labored at their own expense. It would be surprising if similar things had not occured in every other station district. The monthly concert for prayer for the spread of Christ's Kingdom is generally observed. This is sufficient on this head. Facts further illustrating the condition of the Church in this respect will be found under other sections of the report. Comparing the Churches and congre-gations now with those reported in 1860 we see that communicants have increased three-fold and the adh-erents under instruction have nearly doubled. Many congregations now worship in substantial edifices instead of in thatched sheds; indeed, many of these congregations themselves did not then exist. The con-tribution for religious and charitable purposes has increased more than six fold. During this time Rs. 896 75 is reported as having been raised and ex-

pended by the people in pastoral and evangelical work, books and tracts and charity to the poor. Probably much more has been raised and paid out

Pastors.

More than usual change has occurred in 1885. In March last Mr. A. Perumal having been called by the Church in Mallankenaru to become their pastor was duly examined ordained and installed over the Church. The people appear to be united and happy in his support. The income of the Church has thus far fully met the pastor's salary. Says the Missionary of the district "I am satisfied he is doing up to the best of his ability and is growing in influence among the people of the town." In May, Mr. A. Pichiemuthu was by a vote of his Church and approval of the council of the North Local Church Union duly and honorably dismissed from the pastorate of the Church at Kodaikanal. On Jan. 17th Rev. D. Vethamuthu for 13 years pastor of the Church at Palay was called to his heavenly reward. And on the 14th of December the Rev. John Cornelius who also for 13 years had been the honored pastor of the East Gate Church, Madura, entered into rest. Both these men, in sound judgement, in tact and in

Christian faithfulness honored the vocation with which they were called and have left behind them among Christians and non-Christians such a memory as may well stir to emulation their fellow laborers in the Mission. Mr. Cornelius served in the mission as teacher and pastor about 40 years and Mr. Vettamuthu about 25 years. The pastors have thus been reduced by one in number and the churches have increased by one. Our pastors are selected from men who have proved their piety and practical skill by years of service as catechists and teachers. They differ very widely in their school education. And though these in the villages are among a very stagnant community they seem to comprehend their needs, as leaders of enterprise, laboriousness and self-sacrifice.

Catechists and Teachers

According to the tables of statistics at the end of the report the number of pastors and agents male and female connected with the mission is 428.

Probably a few of these 428 are counted twice. An effort was made to get a personal statement from all the agents to which 396 responded. One half the pastors & agents report themselves as under 33 years of age. Still another one-fourth are under 43. Nine tenths are under 50. One half have served in the district but 6 years or less. Three fourths have served 16 years or less.

For regular further study of subjects connected with their work all the agents of the mission are placed in classes according to the results of appointed examinations. To each of these classes, topics of study agreed upon annually by the mission, are assigned and semi-annual examinations are held. The monthly or semi-monthly meetings of the missionary with his agents afford opportunity for instruction on the assigned subjects and also others of his own choosing. Inquiries as to their reading show that a large number of the pastors and Catechists have read the Bible through within the year. The list of books read through include all the recent issues of vernacular Christian books to which we could suppose they might have access and such English books as would most help them in their work:- such for instances as Geikie's Life of Christ, Geikie's Hours with the Bible. The Life of St. Paul, W. Smith's Old Testament History, various commentaries on particular books. The Life of Fenny, of Wicklife, Moshimdar's Oriental Christ, Farrar's Seekers

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Nine tenths less than 30 years, one 45. Six are graduates of the Madras University 25 undergraduates. 4 have a medical education. 135 report themselves to have been educated in the Seminary or High School Pasumalai. 43 represent themselves as having education ~~of~~ in schools of corresponding grade outside the district; 99 as having been educated ~~in girls boarding schools~~ at the C.V.E.S

after Truth, Dods Mahomed Buddah & Christ, Irvings Mahomed. The Teachings of the apostles, History of Ceylon. Many have access to reading rooms, to daily and weekly news papers. All take and read the Nagercoil and Tract Society's Periodicals and those published in the mission. Similar inquiry as to other agents satisfy the writer that the former complaints of mental sluggishness at present need to be somewhat modified, that Tamil Christian books are sought and read as soon as they are procurable, that some are possessed of very respectable libraries considering their position - that when their own store of books fail, they apply to the missionary for loans of books. Dull and sluggish men are found among the agents, but through various processes and tests they in course of time sink to their proper level.

The chief problems in regard to mission agents centre around three things, pecuniary support, education and mental qualifications and last spiritual qualifications. The number, smallness, and scattered location of the congregations to be cared for, together with their poverty and the

Training School Dindigal, 43 men as having been educated in Boarding Schools of the special Upper Primary Grade. 52 women claim to have been edu- ~~Schools of~~ cated in girls boarding schools of the same grade. These statements must be regarded as near approximations only. There is a tendency to over state age, length of service and educational qualification. It is not to be understood that all those put down to each school necessarily reached the highest grade in the school.

aim at future self-support keep in perpetual debate how far the numbers of the laborers shall be sacrifised to the quality or quality to numbers. Each missionary has his own idea of what on the whole will be the best adjustment in numbers and quality to his wants and means for the best carrying on of his village & town work. Keeping this in mind we have the statement of the great majority of the missionaries that their catechists at least, so far as education is concerned are competent for the places they occupy.

There is plenty of evidence to show that our agents especially our spiritual agents have the friendly respect and regard of the community in which they are known. And there is reason to think they have felt the renewing power of the holy spirit and his saving influence upon their lives. In that view of the case Mr. Gutterson's remarks deserves attention. He says "The agents are fairly faithful but they are far from ideal preachers and teachers. I believe that in three or say in five years, a thoroughly consecrated man of fair talent in any given village ought to create an influence among the people such that at least men would inquire the way of salvation. Yet there have been cases where undoubtedly good men have not made a Christian influence felt on a heathen community. Mr. Tracy remarks on the

same subject as follows:- I think the average catechists are respected as truthful and morally clean men and that is much. I think that among the people of such slow perception example is about the slowest working force there is. It does work, but like the mills of God, slowly

The village congregations do not contain on an average more than seven or eight families each, often less - and so do not give full occupation to the agent who as religious teacher has the oversight of them. The question then comes, considering what human nature is in its surroundings, how can we most wisely dispose of the unoccupied time of the catechist. Three methods are pursued, one to give in charge more than one congregation. The second is to place the school of the congregation in his charge. The third is, to commit to him evangelistic work among the neighbouring heathen villages. Large congregations require a large amount of work from the catechist.

Each plan has its advantages and its disadvantages, as will appear in the following from the missionaries' reports. Mr. Burnell says:- Of 8 catechists 7 have charge of more than one congregation. In the Battalagunda station district no catechist has charge of a school. Two or three schoolmasters do

some catechist work. Says Mr. Howland "Of 25 catechists in the Mandapasalai district but one helps in a school; 10 care for more than one congregation. In cases where a master expects a results-grant in his school while he cares for a congregation it is useless to expect aggressive religious work. In districts under Mr. Tracy's care a small proportion of his men have charge of more than 1 congregation and perhaps a fifth of the catechists also teach school. Of the arrangement he says:- "I think the two kinds of work may be made a great aid the one to the other but there is always the danger that the work for the congregation and the heathen will be made to take the 2nd place." Mr. Jones says "Nearly all my village catechists have also schools in connection with their congregations which they have to teach. A good faithful catechist over a small congregation can do a great deal of good to his people in this way and he is thereby kept constantly busy which is an important item. There is this evil attending this system, however. Many are tempted to neglect the proper instruction of their congregations in order to do the more congenial work of instructing the young in the schools. This school work is also so exacting that the catechists cannot leave his village to preach to outsiders; and in fact all his interest in evangelistic work

wanes from the time he takes up a school. The difficulty is in avoiding this evil on the one hand and in escaping on the other from a growing lethargy and laziness which threatens most catechists who have only the care of small congregations. In large congregations the problem is simple. Mr. Noyes states the practice in the Periaculam district and his views is as follows:- "Nearly half of the catechists care for more than one congregation or are doing both catechists and teacher's work. A school master who also has charge of a congregation is usually assisted by a monitor and he has plenty of time evenings and Sundays when the school is not in session to take care of the congregation and to do some aggressive work. There is more danger of their becoming indolent by not having enough regular work to press them than of their neglecting any part of their work by having too much to do. Some of the teachers' and catechists' wives are a great help in carrying on the work of the congregations and schools in the absence of their husbands on itineracy or to attend monthly meetings

There has been a great change since 1860 in respect to the education of the wives of mission agents. The wives of some of our older helpers are still unable to read. These will perhaps average one in 8 or 10.

But the wives of the younger men are more or less well educated and in numerous instances are a help to their husbands in their duties. Mr. Burnell mentions among his helpers' wives a feeling, very common as late as 1870 or 1875, that wives of agents were under no obligation to their husbands pupils or congregations if they were not paid. But that idea for the most part has been abandoned by the catechists' wives. What Mr. Noyes says of his station may serve to illustrate the condition of the helpers of the whole mission now and 25 years ago. "There certainly has been great improvement in the character of our native agents during the past 25 years both in their education and in their family life. Most of them have been educated up to the 5th grade; some of them to the 4th grade and Middle School examination; and nearly all of their wives are educated which could not be said 25 years ago. All take in the publications of the Mission, the Nagercoil publications and the Madras Tract Society's publication Progress &c".

The review of the condition of our pastors and helpers for the year thus brings into great prominence the need of single hearted devotion to the purpose of saving the people from their sins. It makes very conspicuous the fact that our great work, perhaps the great work

of the missionary is to be the teacher of his native brethren, in work their model, their instructor and their leader — to reproduce in them as speedily as possible what generations of Christian teaching and practice has done for him.

Schools

We now turn to our schools. They include a college theological and high school at Pasumalai, a high school in Madura, 11 middle schools 2 exclusively for girls, a female Normal school in Madura, 17 Hindu girls' schools, 146 mixed village schools; 12 of the above are Boarding schools. The total of pupils in all schools is 4677. These are slightly fewer than last year while the fees are much greater.

This decrease is probably due largely to the working of the Grant-in-aid-code. The present code does not favor small schools. And small schools only can be gathered in rural hamlets. Hindu village schools under the government system of aid are also taking the place to some extent of Christian schools in the larger rural villages. The extremely complicated system of Grant-in-aid requires an expert to carry on schools under it. The aid promised seems generous; but it is pared away by so many conditions as to be of little service to hamlet schools among poor people who cannot dispense with the services of their children

the whole year. In 1884-5 the total government expenditure through the Local Funds Board for all the lower primary education among the 2,168,680 of people of the Madura district is but Rs. 33,655 and this includes about Rs. 5000 for inspection and a normal school. Probably the amount expended from provincial funds for upper primary, middle and higher education did not exceed the above sum so that the total government expenditure probably did not reach 70,000 rupees. The amount seems absurdly small when we compare with it the sums raised by taxation to be expended in. for example, Massachusetts, where 140 times as much is raised by tax for a similar purpose for a smaller number of children than in Madura. In the opinion of a missionary of over 30 years' experience in the same district, the village schools are now twice as efficient as to the amount learned 25 years ago, and in text books and subject matter learned there has been much advance. Half the missionaries on the ground can remember when many of our village schools were manned with masters taught in the old Hindu ~~[illegible]~~ pial schools. Since then a better class of educated men from our village and boarding schools have come in, and now, trained masters are fast taking the places of these latter. In 4 station districts inspecting school masters are employed

They would be employed in others if suitable men were available.

The effect of the schools has been very marked upon the Christian community. Over 31 percent of our people are able to read; while but 4 percent of the whole presidency are readers. And over 20 percent of women read, as compared with less than one percent of readers among all the women in the presidency. Still only about one half of the Christian children of school are in school. It is impossible to tell how far our village schools have affected the dense ignorance of the district. But when we consider that there are more than 3000 non-protestant Christian pupils in school and remember that our village schools have been in operation for half a century, there is reason to believe their effect as educators have been considerable.

The schools are the arena for the moral and religious instruction of Christian children, and afford opportunity for more or less similar instruction to non-christians. Usually an hour each day is given to moral and religious instruction with best results where the schools are well superintended; competitive examinations in the scriptures for all the schools of a mission district work well. There is little objection

from non-christians to instruction in the Bible in such towns as Madura and Dindigal; but there is more timidity about it in the rural towns. Some missionaries complain of the encroachment of secular studies upon its study in grant-in-aid schools. Proverbs or the Gospel of St. Mathew or St Luke are the portions most commonly read by non-christians. For Christian pupils there is a scheme of study extending over 6 years or more and covering the more important books of the Bible.

But our village schools are valuable in a missionary point of view as points of approach to them and as familiarizing not only pupils but the parents and the villagers with purer ideas of morality and religion, and in giving them an opportunity to see and wish for better things for themselves; and thus as auxilliaries to the large work of christianizing the district they are of incalculable value.

The schools distinctively denominated station boarding schools contain 460 girls and boys. All teach up the specialt-upper-primary standard; and the girls' school in Madura through the middle school course. A boys' school was reopened in Pulney within the year; and a school for girls was opened for the first time in Tirumangalam

by Mr. Tracy. He says:- "Convinced of the need of a girls' boarding school for its influence in the Christian families of the station, we have this year put up suitable buildings for such a school and opened one in the faith that we shall be able to find the necessary funds. The expectation that Govt would aid us in the erection of our building has proved a vain one. But we have the building, and shall hope to find funds to carry on the school. I do not see why girls in boarding schools should not be made to pay the same fees as boys and have accordingly required the same fees from the start. Twenty girls are in attendance of whom four are dayscholars. The training furnished by such schools is not obtainable in any other way and the advantages of it are incalculable". Mr. Burnell writes of his school as follows:- "The school training and the whole atmosphere of the compound life tends to make the children active and wide-awake, respectful and obedient, clean in speech and action. I rarely have cases of anger and quarrelsomeness, and the teachers say that bad words and bad stories are almost unknown among the children. There is no department of our work so satisfactory as that of the boarding school. The work brings

large returns - greater loyalty to the Mission and a better filling up of the rank and file. Our catechists and teachers gain a more constant and better developed christian character than can otherwise be obtained. We now educate only some of the brightest and best. With larger means we could educate more children from the congregations and these children would go back and do as much, I believe, to lift up the congregation as years of a catechist's work. The headmaster of my school is an illustration of what a boarding school training will do for one. He entered the Tirumangalam boarding school a heathen, he left it a christian; to-day his family are christians and some are teachers and catechists. I will give the facts concerning one congregation. From the families composing it 17 children are attending school, two school mistresses and two catechists are in employ. When these people first came over to Christianity 19 years ago a number of the mothers were induced to leave their homes, take their babes with them and go to Mana Madura for the purpose of study. This was the beginning of the boarding school. The fact that these first mothers were educated has certainly made a great difference in the condition of the people. Indeed it is the great fact in the history of that cong-

regation. Miss Chandler thus describes the advent of two girls to her school. "At the opening of the first term we were no less pleased than surprised to find among the applicants for admission two heathen girls, one from the Periacolam and one from our district, one about 18 and the other not more than 10 years of age, but both of good caste and wealthy parentage. They came with fees and money for books in hand and entered the school on the same footing with all the others. The facts concerning each were most interesting to us. The eldest is the wife of the agent of the Bodinaikanure Zemindar, a youth, who was educated by Mr. Noyes and who while a member of the Battalagundu boys school, professed faith in Christ and was received to the church. After growing to manhood, however, the riches of Egypt seemed more attractive than the service of God and after paying a great sum to be restored to caste privileges, he found lucrative employment under this Zemindar. But his Christian education has not all been thrown away, he is supporting a nephew in this school, more than that, after the birth and early death of two children he sent his wife to my girls school desiring that she be taught, to use his own words "The

Scriptures and needle work". In three months she learned to read fairly well. Her sweet teachable spirit has made all love her, while her heart seems to have opened to receive most fully all religious teaching. The other girl mentioned had already passed the 2d standard in one of our village schools and at the close of the year came one day with the school to receive prizes for passing the examination. We were pleased with her brightness and gave her a little extra attention, and withal she was so pleased that she went home and gave her father no peace till he let her come to study. She told the girls one day of the opposition made by her mother and other relatives and how the man to whom she had been already married and whose marriage token she had around her neck even threatened to marry another girl if she came" - but, she concluded, I told him he might, and if he liked I'd get my father to give him some money to pay for another wedding.

English Schools

There are five English schools in the various districts under the care of the Missionaries. All are of Middle School grade except that at Madura which is a high school. The attendance on them is

almost wholly Hindu.

They are in towns and among classes otherwise inaccessible to the Missionary and the gospel message. In this light they are a necessary agency. They are almost wholly supported by fees and grants-in-aid. Of the school at Melur Mr. Gutterson writes 'In my English school over 100 boys are under careful discipline and daily Bible instruction. I do not know how in any other way I could secure this end. I can sustain a Middle school only and am troubled by the fact that I cannot get the chief caste boys (the chief caste in the Melur range) into this or any school for any length of time". Mr. Jones says of his high school in Madura "The number of scholars who have studied in it during the year is more than 300, of whom 240 were on the rolls at the close of the year. These are taught by 16 masters of whom 2 are graduates of the Madras University. Good work has been done by the masters during the year. The influence of the school in the community is decidedly felt and it has already gained for itself an important position among the educational forces in the city. Plans and estimates have already been made for a new and improved

school-building that will cost nearly Rs. 12000 and which will be worthy of the institution and an honour to the town. I trust that before the close of the next year this will be begun and completed.

In connection with the high school, but open to the publick at large is the Reading Room whose 2nd year has now closed. The attendance of about 8000 are reported during the year. I hope that in my new building the room will be much more attractive and useful.

Madura Girls' School & Female Normal School.

In January a normal school was opened in connection with the Madura Girls' Boarding School; and in September Miss Swift took charge of the two. The following is from her report. "Normal school methods and requirements are so novel to our students that the staff of teachers has had much additional work during this our first year in training classes to some comprehension of what is expected of them. The Friday after-noon lesson gauges the success of such efforts and I am happy to report that much progress has been made. This year Vth, VIth, VIIth

standards have been included in the Normal Department. The iii^rd & iv^th standards together with the station Day school under Mr. Jones's management have been used as a Practising Department. From the normal school four girls are sent daily to teach lessons in the Practising school. In this way rather more than two weeks training in actual teaching is given to each student within the year. Since June classes have been taught in calisthenics. The year began with 68 students in attendance, but at the close our register shows that 117 students have studied here during the two sessions. Of these 93 were boarders

An interesting feature of the normal school work has been the willingness on the part of some Hindu families to allow their daughters to enter the school for another year's study after passing the iv^th standard examination in Mrs. Caprin's school. The attendance of these 10 girls with two exceptions has been very irregular and viewed from our standpoint the movement has not been a success. But as a looking forward to that larger liberty for which we all so earnestly strive it is significant.

Lately in our weekly prayer meeting there has been shown an increased interest. In addition to this

meeting there has been another weekly meeting which has been sustained independantly by the girls themselves. On Sunday morning for some time past we have been spending half or three quarters of an hour reading and explaining the Pilgrim's Progress, and this little meeting has been very much enjoyed. Nine girls have united with the church and there has been proof from others of a decided change of heart. We realize that the year just past has been the infancy of our normal work and that there have been the trials and troubles incidental to infancy. But all the troubles of a first year are forgotten as with greater age and larger experience we work towards a desired end.

Pasumalai Institution.

The Institution at Pasumalai includes theological classes, the classes of a 2nd grade college and those of a high and middle school. The number of students on the roll this year is 213 a number larger than heretofore. Of these 57 were non-christians and 156 christians, and of these latter 148 boarders in the institution. The average on the rolls for the year is 183 and the average attendance of these was 92 per cent. 41 left the school at the end of last year. Mr. D. S. Herrick

arrived from the United States in October to take up work upon the teaching staff. The corps of native teachers now numbers 10, besides a passed Hospital assistant who aids in the instruction in hygene and physiology and superintends the practice under the gymnastic teacher. The results of none of the government and university examinations held in 1885 are yet made public. The results of the examinations of 1884 were extremely good in the middle school and much less so in the high school & college. We have reason to hope for improvement in the high school this year. The Matriculation and the 8th classes study Christian evidence and Scripture according to the scheme appointed for the Peter Cator prize examinations. At the examination two certificates were taken in the Matriculation class and one in the 8th class, the latter by a Hindu. The committee of the mission conducts a written examination in Scripture for the other classes. The average of marks obtained was very good. The same may be said of the Scripture examination for this year also. The 2 classes in the theological school have now spent 2 years in this department. One class is taught in the vernacular only and the other in English as well as Tamil. They have this year had a series of

lessons in Pres. Hopkin's "Outline Study of Man" they also made Dr. Pond's Volume of lectures the text book of their study in theology and went through that portion of the book pertaining to the doctrines distinctive of the Christian system, and have read a little in the Greek gospels. Two of the young men have had the oversight of small congregations in the neighbourhood and have cared for them very faithfully to their own profit. The other members of the classes have had practical work assigned to them under the care of a teacher. The examination of both classes was held on Dec. 18th and all have left the school to engage in work. New classes will be admitted at the beginning of next year

Notwithstanding much prayer and care and effort I cannot say that the religious life of the institution has exibited all the feeling, the thoughtfulness and the earnest purpose which we long to see in the life of such an institution. Religious feeling has not been absent; 8 persons from the school united with the church and much good work has been done. But this does not controvert the fact that the institution stands in great need of life from above to animate it and more consecration on the part of all to Christ.

The health of the students has been better than a few years ago. I attribute a considerable part of this to the gymnasium and the play ground. Nevertheless more than 90 percent were detained from school one day or more by decided illness The amount of illness was equivalent to every student in the school being ill 3 days in the 9½ school months

The Institution possesses a set of the most essential gymnastic apparatus. It is still out under the open sky. The teacher is very faithful and has taken some of the classes through about half Maclaren's Manuel of Gymnastics. At the gymnastic competition in Madura for the schools of Madura and vicinity our school won the medal offered by the Director of Public Instruction and six other prizes. Within the year above Rs. 2,500 have been expended improving the school buildings. The dining room and the kitchen which were small, dilapidated and nearly unusable, have been enlarged and greatly improved, and other necessary buildings erected. The present sleeping quarters are altogether too small and also need furnishing. It is expected the building to be erected for the normal and theological school and the laboratory will have an upper story of sleeping apartments. Ground has

already been broken for its erection and it is hoped that it will be ready for occupation in the summer of 1886.

Two masters have spent the last year in the government normal School Madras and are expected to take charge of the normal school which is to be opened in January.

With plans for broader work, the expenses of the school have much increased and with them the receipts from fees have also risen, so as to amount for the year to Rs. 3,153-13-0 being an advance of over 50 percent on previous years. Some addition has also been made to the endowment fund. No income has yet become available from the Jubilee fund. With all our efforts we are no more than abreast of the means and appliances of a non-religious and a non-christian education, available to the youth of this district. We cannot lag behind. Our aim has been to put a sound education, imbued with the spirit and truths of Christianity, within the reach of people, particularly Christians of moderate means. For a students fund in this line, we still need an endowment of Rs. 50,000.

The Institution on its present basis has now

been in operation ten and a half years. The students of the first 6 years have, most of them, by this time, passed out into active life and the results of our work may be roughly estimated. During those 6 years 90 Christians and perhaps half a dozen Hindus entered the Institution. A few were mere waifs soon blown away; a few found the school too trying for their health, and left.

Of these 90, 14 came from outside the mission and most of them sought employment elsewhere. 76 were our own men; of these 36 found employment within the mission; 19 are still pursuing their studies under the mission; 9 have entered the medical service. From among all, 9 have died 2 have returned to heathenism and 3 to Romanism. The location and occupation of the remainder are unknown, most of these men occupy places of importance and much usefulness. We rest the case here and allow the facts suggest their own lesson.

Bible Union.

The study of the Scriptures in the Boarding Schools of the Mission has been greatly promoted by an association of the managers of the Schools

called, the Bible Union. A scheme of lessons covering the whole of the childs-school-going years has been framed by it, and is adopted in all our schools. Comparative examinations are held annually and valuable prizes awarded to the most successful pupils and School. The scheme has been in operation 8 years long enough to bring to show its fruits in our native agents.

Hindu Girls' School

The mission has in operation 17 hindu girls, schools; viz, 4 in Madura, 2 each in Dindigul and Pulni and Ballalagundu, and one each in Tirumangalam, Tirupuvanam, Mandapasalai, Mana madura and Melur. They contain altogether 752 pupils. They are carefully superintended by the lady missionaries and are doing the best work that circumstances will permit. Mrs. Gullerson mentions the use of action songs and some Kindergarten methods in the Melur school. Mr. Tracy says:- "The school at Tirupuvanam though necessarily receiving less attention than it would under a resident Missionary lady has done particularly well under its very efficient teacher. That religious teaching is not objected to is manifested from the way this school, thoroughly

taught in Bible truth, has been kept up. The school in Tirumangalam ~~hat~~ has also kept up well in attendance and been of great interest. The voluntary and regular attendance of the children at daily morning prayers and at the sabbath services has afforded opportunity

In Madura Mrs. Capron superintends four schools in which there have been within the year 4 by pupils. 154 were presented in the 1st 4 standards, all but 2 of whom passed the govt. Inspector's examination. She says:- "Bible instruction is regularly given one hour each day. Three days in the week lessons are given from the old Testament, two days from the New. Beginners are taught from the Angels Message and Catechism "Lambs Fed". There are new verses frequently given, illustrating the love of Jesus, and the girls enjoy repeating verses from the Psalms. The worth and power of prayer is I believe impressed upon the hearts of all the girls. It is intended that they shall know the comfort of prayer, and it is hoped that the daily influences are such as to inspire their faith in Divine love and Care. In the homes of the girls we have frequent illustrations of a

simple faith in God and distrust in idol worship. A little girl was making herself nervous over the coming examination. Her grandfather proposed going with two cocoanuts to the temple to secure Minatchi's help. She refused, saying that the Heavenly Father was more to be trusted. A little girl attacked with cholera said to her mother "I have asked Jesus to cure me & you must not cry but help me to get well." She recovered and the mother reported the incident. If I had only the work of superintending the schools I should certainly arrange systematic visiting of the girls in their homes and seek to enlist the teachers still more in individual effort.

"While preparing for our examination the Lord greatly honored us in the peaceful and trustful death of a girl in the 4th standard in the North school. No amount of success and honor in her studies could have so inspired us to a deeper devotion to the work that the Lord loves the most. She had grown up in the school a happy ~~thought~~ thoughtful girl and in a visit to her elder sister, three months previously, with the Bible woman, I was so struck with her eagerness that

I made my words suited to what I believed were her needs. I was sent for at her request after an unlooked-for and alarming change from a few weeks of debility. Her face was bright and full of trust that could come only from faith in Jesus. "I thought I was going to die last night, I sent for the master and I am glad you have come" were her greeting words. "Were you afraid?" I asked. "No, not at all". What were you thinking most about?" I asked. "I thought over all the Bible lessons all the master said in school, and all the verses you told us and all the hymns we have sung". What verse do you like best. "Fear not I have redeemed thee, I have called thee by name, Thou art mine". "Do you think that the great Saviour knows about you and will save you"? "Yes". He said suffer little children to come to me and forbid them not". It is a long journey, I said, are you sure He will be with you? "Yes. I shall go to the Heavenly Flower Garden and the golden city and to heaven.

The whole visit was filled with the brightness of this faith. Four days after I went again and committed her to the keeping of the Lord Jesus

for her entrance into glory and two days after she had gone thither.

In July I opened a sabbath school for my school girls which has an average attendance of 110 girls. Twenty-five or more boys and men are also present and seven or eight women who are reading with us. It is held in the Central school and each Sunday some one of the schools is prepared with an exercise planned by themselves or their teachers. Miss. Swift kindly furnishes us a choir of five and a lady in Boston has given us an organ so that the singing is in beautiful contrast to the scenes around. A Hindu woman who regularly attends urged a friend of hers to come, by saying, "If you will go you will hear them sing and think of the angels when they sang about Jesus coming down and the words "I am so glad that Jesus loves me" will go in and out of your heart all the week". This was for us another regular attendant.

Early in the year I was greatly cheered by the news that Mrs. Knowles of Worcester, Mass. U. S. A. had left a legacy of $5000 to the American Board to be used for my work in this city. I at once asked and promptly received $2000 to purchase land and erect a school house for my South Gate School

This school has occupied a tiled shed loaned by the Municipality. The faithful devotion of the master and his wife to the girls even after they had left the school and the very interesting work of the Bible woman in this part of the city had long led me to greatly desire a building that should not only be an attractive school-room, but should furnish an accomodation for such general uses as might arise from the growing interest in this section. After ~~ex~~ vexatious ~~day~~ delay a desirable site has to be given up on account of the exorbitant price asked, and again a delay hoping that the Municipality would grant the lot now occupied. Finally a long and narrow lot was likely to be the only one available which would prevent the effective appearance of the building. At this juncture the residents of that part of the town sent a petition signed by 110 names to the Collector requesting the site now occupied by the pound as every way desirable for the new building. For four months we have been waiting for the decision. It is disappointing to see a year thus go by, but the South Gate Hindu Girls School is doing its blessed work still.

Work for women.

Twenty-four Bible women are employed, in most

cases are only at the station, under the care of the lady Missionary. Mr. Tracy says: "Statistics show a very large number who have once or oftener heard the message of life from these persons. They follow up those who no longer come to the Hindu School and read the Bible to them. There is work enough for another earnest worker in this same field. The books most taught and read after the Gospel portions are "The good Mother" "The Basket of flowers," "The Angel's Message." Mrs. Chandler reports the employment of 3 Bible women and 244 houses open to visits, 28 of which have been added to the list this year. These are chiefly in the town of Ballalaguudu and 32 of them are Mahamedans. The hearers are reported as 15,220. One man only has forbidden the Bible woman to continue reading to his wife and he has just at the end of the year sent a request for her to come again. Generally the women do not show much wish to read for themselves. Among the Bible women's pupils is an enderly Romanist, who with her daughter is learning and has finished the first book. A Hindu woman wishes to be taught to pray as Christians do. A widow shows a great interest in the instruction and says Jesus is her

Saviour, and will listen as long as any one will read to her

Mr. Hazen says:- "A few weeks ago a Christian woman came and asked of me the privilege of doing Bible work in Pulni. About that time I learned that Brahmans and other influential persons wished their wives might be taught to read. The opportunity and the supply seemed providential The woman was employed and has access to 21 families. Mr. Jones reports the erection of the Madura Ladies' Home on land adjoining the Mission Compound purchased for that purpose several years ago. It will be finished in Feb. next, and will cost Rs 11,000.

Mrs. Capron reports the work in Madura as follows:- When I took charge of the work in the city in January 1878 there were four Bible women. We have had during the year 915 women under instruction, of whom 362 have been reading the Bible Two women have died. We have now 620 names on our books. We have visited 671 houses where there are no learners and 17,651 listeners have heard the Bible read and explained. All who have been reading with us have learned from two to eight verses and several repeat the 1st and 23rd Psalms.

The effort made 3 years ago to enlist the Christian women of the city in efforts for their sisters is now bearing fruit. The proposition that if they could not go in person they might provide a substitute has met with such a response that we have now money enough to secure the services of a Bible woman who will commence her work at the beginning of the year. The Hindu women have contributed to this in grateful return for what they themselves have received.

The following is from one of our Hindu women. "God is very good. He gave His Son to the world. This is great love. He has done this great deed for me that I should not be lost. He does not wish me to be lost. He sent His Son for me. His name is Jesus Christ. If I believe on Him I shall have everlasting life. I shall not be lost. If with my whole heart I take this Jesus and praise Him. He will give me eternal life. I shall not be lost. If I keep the same mind He will not forget me. If I worship Hindu gods He cannot give me eternal life. If I cast all that away He will not cast me away. Give to the ~~things~~ King the things that are the King's and to God the things that are God's. We may give the king money or rupees,

to God I must give my mind and heart. This is what pleases Him. All else is His already."

From another Hindu woman. "The Lord Jesus says to me the words "Weary and heavy laden sinner come to me, I will not turn away him that cometh to me. My burden is light for you. and how He wishes to gather us as a hen her chickens under her wings and many more such promises. Every verse in the Bible is sweeter than honey to me. Their sweetness and my dear Saviour's love I cannot express. May this holy Saviour receive me into glory".

Evangelistic Work.

One of our missionaries says:- To those who engage in this work it is evident that Christianity and western civilization have been widely and deeply influential during the last few years in molding Hindu Society. The old idea of polytheism is rapidly giving way to monotheistic conceptions. It is true that many try to harmonize these conceptions with idolatry. But the two cannot possibly long exist together, and idolatry will in time be relegated by all, even as it is by the educated Hindus to the class of effeti and antiquated things. The strong grip of caste is also relaxing, and people are not so isolated and sectional in their feelings as they once were. At least, this is true of the central towns. Literature

of various kinds is being spread, especially through the town of Madura. Several copies of the Theosophical paper are taken but it is doubtful whether purely atheistic news papers exist in town or district to any extent Such are not adapted to attract the native mind which is naturally religious. Theosophy, also, has been waning in its influence ever since the collapse of its priestess at Madras".

In respect ~~to~~ schools as evangelistic agencies Mr. Tracy's statement of his own practice may be taken to represent that of his associates generally. He says:- "Some requests are made for Christian schools only to obtain the instruction cheaper than they can otherwise obtain it. I open a village school wherever I think the chance of its being a means to get a hearing for Christianity is good". In accordance with this general principle school work has been begun by the missionaries at the invitation of the people in over 20 villages this year. He goes on ~~to say~~ "In Tirupuvanam 2 such schools have been opened where the Bible is regularly taught. All the schools are well attended; fees are required, and all books used are purchased by the pupils; Mr. Noyes says "I have begun work in three new villages by establishing schools. In one of these about 20 heathen youngmen meet

together evenings for instruction. Dr. Chester has thus entered 14 new villages this year.

Missionary work of the native Church.

At 3 stations Madura, Tirumangalam and Battalagundu, at least, the native Church raise funds and keep in the field for a part or the whole of the year one or more evangelists. Of his own station, Mr. Jones says; "The work done by the two evangelists, who are supported at an expense of Rs. 20 per month by the native Christians of this station has been well conducted during the year. These two men have traversed time and again the length and breadth of this station and preached the gospel to about 50,000 Hindus. Their work is exclusively in non-Christian villages, and they are faithfully sowing the seed, which I trust, is to grow and produce congregations within a few years."

"This work is the most hopeful and most encouraging with a view to the self-support of the native church, since it is the instructing of the church to help its heathen neighbours — a work which is the basis and assurance of perpetuity and growth within the church itself.

Sunday Schools.

Some service of the nature of a Sunday School is

held in nearly or quite all congregations on Sunday. At the mission stations, regularly organized Sunday schools are carried on chiefly for Christians. Of these we do not now propose to speak. The Sunday School at Tirumangalam is however an exception, for there, non-Christians not only make up the attendance at the school house in the town but come in considerable numbers to the school in the church. "This constant and large attendance of men and women as well as children at the S. S in the Church is an encouraging sign. Abundant use of singing is the only means used to attract pupils to the school". The same is true of the Sunday school at the Dindigal Church. Sunday schools are generally connected with the English or other schools chiefly attended by Hindus. Of the schools in Madura it is said, 'Some of my most encouraging work is done in the schools for Hindus. I take my organ and play some of the Christian lyrics and hymns with them which is a source of interest and pleasure to them. Most of these boys sing with great enthusiasm ~~and~~ a dozen or more of these lyrics and sing them all over town. And they even rally around us in our street-preaching occasions and help us by their singing. The familiarity of many

of these boys with the Scripture is remarkable. One of them in particular has not only recited without mistake each of the golden texts for the year, in English and Tamil, but can give also a synopsis and the particulars of any or every lesson whose golden text is suggested. This is more than any of the Christian boys can do. A short time ago I found the father of 2 of these Hindu boys in attendance. He is a man of high position and a member of one of the most prominent brahminical family in the city. He came at the earnest request of his two boys, who he says reported the lessons of each sabbath to him at home. He not only spent the whole hour in school but asked permission to address the school at the close. His address was such as an enthusiastic Christian might deliver. He urged the boys to attend the school regularly not for the pleasure of singing the lyrics only, but also to treasure in their minds the truths of the Bible which are excellent. In these schools I give monthly to each boy who has attended regularly and recited his verses a copy of the "Well Spring" Child's paper, Band of Hope, Band of Mercy, or some other of a number of children's papers that I take for this purpose. For those who prefer Tamil tracts, I give these. In this way also I send to a large number of hearers, in the town, healthy literature and beautiful elevating pictures. I am confident that these schools are doing excellent service and

I am thankful to my Christian masters and others who enter this work so heartily with me".

Itineracy Work.

Itinerant work in tent away from the neighbourhood of our congregations has been carried on in all the stations of the district this year. The Missionary at Dindigal reports "We have given 2 weeks work a month, for 7 months of the year; the pastors and 6 or 8 catechists carrying it on. The Missionary at Mana Madura says:- "I have this year done more of this work than ever before, making 3 ~~sta~~ satisfactory itineracies. I cannot say what effect has been produced upon the heathen. But the effect upon our men has been excellent. They labored most faithfully and preached as I have never heard them preach before". The Missionary of the adjoining district, Melur, says:- "The people hear gladly, refrain from argument against or any opposition to us, acknowledge the truth of what is preached, buy scripture portions freely, and treat the helpers with kindness and respect. The helpers are greatly benifitted by the work". In the Palni, Pasumalai, and Mandapasalai districts several cases of inquiry growing out of this work are reported.

The Pasumalai report says:- In the Kallar region three families expressed a wish to live as Christians, being

convinced by the truth they have heard from year to year. Again the pastor says "Four or five young men confess that they had been living like Christians secretly, believing only in the One true God and never frequenting the idol temples or joining with the people in their worship when required to do so." Mr. Howland says "Rarely does an itineracy close without discovering one, two or more persons who are sincere seekers after the truth and who in time are gathered into the fold."

The Madura report says - "Two of the itineracies of the year have been added what must be called a standing itineracy. In other words we decided to try the method of settling down in one village for a week, instead of moving from place to place. As this was a new thing to the catechists and others, they at first doubted the wisdom of it; but subsequently acquiesced, and then heartily entered into it, and now thoroughly believe in it. We selected a village and made every preparation for attacking it.

Eight men went there with their tent and food with the purpose of spending a whole week there. They went, two by two, from house to house, and preached from street to street, and every evening had unitedly large gatherings when with lanterns and ~~with~~ drum and fiddle they moved to some public gathering-place and there sang and preached

to the assembled crowd. This kind of work was done as I said, twice, and in both cases the agents returned enthusiastic with their success. I regret, however, that only one family became Christians as a result of this work. But we are all satisfied that the impression which was left on those villages is such as will not be effaced in this generation. The persistence of the preachers and the constant presentation of the great truth of sin and salvation impressed all the community and led all the people to think and converse of this great theme during the whole week".

Street and Wayside Preaching

The practice of the Missionaries varies much with respect to it. At the great feasts at Tiruparankundram, Tardicombu, Pulni, and Madura it is carried on systematically; and large numbers of books are sold. In Madura a thoroughly organized and persistent effort has been made during the year which is thus described by the Missionary: "Instead of our former desultory method of preaching in the streets of Madura we have organized this year on the following basis and for nearly six months this has been carried on with much success.

There are in the city about 30 Christian men in Mission employ. These are divided into four parties

each under a leader. These parties assemble simultaneously in the four quarters of the city and standing upon mission property preach to the crowds that usually gather to listen to them. These meetings are in the evenings and each party has two kerosine lanterns for their use. As most of the men can sing they spend some time in introducing each meeting with songs, as well as in singing interesting lyrics in the course of the meeting. In this way they are assisted by our school boys in 3 places by Christian boys, and in one place by the Hindu boys of our Sunday School. Our fundamental rule is that no preacher is to spend time or strength in abusing Hinduism, and thus in raising opposition. They must preach only of the merits and excellences of Christ and Christianity and its adaptation to the wants of all. This rule has had an excellent effect upon the preachers who were too prone to spend their ammunition in opposing their superstitions which no one really believed. These meetings are regularly held Tuesday evenings. Every Friday evening we all meet to hear reports from the secretaries of the 4 parties, to encourage each other with our successes, and choose a subject for the next Tuesday's preaching. The men are enthusiastic in the work, the audiences are usually large (averaging 150) and appreciative. The Missionary at Tirumangalam says

"I am trying to have the same thing done for the men as the Bible women are doing for the women - visit them one by one repeatedly and try to impress them favorably with Christianity."

Medical Work.

Dr. Chester reports of the Medical work as follows.

That there was a total of 23,242 new cases treated in the Madura and Dindigal dispensaries shows that there was a fair amount of solid work accomplished by the Hospital assistants, That these came from 761 different villages and hamlets shows that these mission dispensaries are popular with the people. That of the new cases mentioned above 6879 were females shows that so much kindness was shown, so much pains taken to respect the feelings of the women, that they were not afraid to come to our dispensaries. That of the same total number 8300 were native Christians, 3150 Mahomedans, and 10984 Hindus, shows not only that there is a goodly number of native Christians, in our Madura district, but that their neighbours, the Hindus and Mahomedans are not in the least troubled about mingling with them and that they thoroughly appreciate the advantage of a European and a Mission dispensary

A single visit to a large dispensary, a single careful

inspection of the hundred or more ordinary sum of cases of a day, will surprise the visitor at the degree and variety of suffering which appeals to be relieved. But it is when you multiply these cases by 3 to 5, and get into the ten thousands, that you begin to understand how it is that a Dispensary is regarded by the people as a practical and valued friend.

Many of the cases presented for treatment are known to be hopeless, the moment the eye of the physician rests upon them. Many patients delay coming till it is almost useless to attempt medical treatment. And many need good nourishing food as much as they do medicine. Yet none of these cases leave a Mission dispensary without practical proof of our interest in them and desire to help them.

A Mission school, established in a locality where there had been no good one, before, in which no expense or pains is spared to make it efficient, is a standing proof to the people of the interest we take in their children. Efforts we may make to improve the methods of cultivation, among the people, introducing new ploughs, better methods for preparing their cotton for market; simple and more effective methods of irrigation, would convince the people that we wished their material prosperity. But a Dispensary begins

with the babies and passes through the children and parents and ends off with the grand-parents and great grand-parents. And it holds out the hand of mercy to the stranger and the pilgrim and the orphan who may claim no home or friends. It proclaims each day in the hearing of all the people "Come and let me help you" and this, regardless of any social distinctions, regardless of poverty, or wealth, to the Native official, in his carefully cut garment of snowy whiteness, or the begger in his rags. Certainly these ten of thousands, who have attended our two principal Mission dispensaries, from year to year, have had no reason to be prejudiced against the Gospel of Great and Divine Physician.

Efficient medical work has also been carried on, as in previous years, in the Mission dispensaries at Pasumalai and Mandapasalai in both of which centres natives coming from the adjoining villages regularly attend and receive medical treatment. There are also medical catechists at Battalagundu and Melur who have done no little medical work among the school children and Native Christians.

The event of the year has been the arrival at Madura of Miss. M. P. Root. M. D. to take part with us in the great medical work ready to our hand in Madura

city and district. Very wisely she at once commenced the study of Tamil, to enable her to do still more efficient work among the natives. But this, however, has not persecuted her from daily medical practice in our Madura Mission Dispensary. And the room, here, reserved exclusively for cases of women and children, has been open throughout the year, the women plainly understanding that it is their room and that they are sure of a warm welcome & a loving word from the kind lady doctor they come to see.

The Native female nurse, who assists in the Madura dispensary, and the two in the Dindigal dispensary, all of whom have diplomas, have had their usual number of special cases and have regularly assisted in the care of women and children attending the dispensaries. Their services are very efficient and most valuable.

Our Mission medical student has successfully passed his examination at Madras and entered upon his Mission medical work at Meleur. Two more are now in their last year at the medical school, and four are in their middle year.

In closing the review of the Medical Mission work, for the year under review, I can neither report

the actual number of cures of almost hopeless cases nor the number of conversions, among those who have attended the dispensaries. The Great Divine Physician, the Lord of the harvest, keeps this account in His own hands. But that an immense amount of suffering has been relieved and that large numbers have been influenced to think kindly of the Christian religion, and our Divine Lord, has been my comfort and joy.

Accessories to Mission work.

Reading Rooms:-

Beside the Reading room opened in Madura mentioned above, another is opened at Pasumalai for the teachers, students and their friends. It has a good supply of Tamil and English Newspapers and a fair reference and general library. It is much used. Melur has a valuable library of over 100 volumes. Mr. Gutterson says "I would not be willingly without it. It is used more than I should expect though not so much as I wish. It is a means for bringing the educated community frequently into contact with me".

The Scioptikon:-

Some of the Missionaries make considerable use of the Scioptikon. It is very useful in collecting an-

diences on the itinerancies and not less useful in interesting the people in the topic discussed. "I feel sure says one of the Missionaries that the impressions made by such preachings are not lost. I often hear long afterwards of some one referring to the truth thus received".

Concerts:

The custom of an annual concert at the September meeting of all the Mission is kept up. This year the story of Joseph, very nicely done in lyrical form by Pastor Taylor, was sung to an audience of Christians and Hindus crowding the large church

Tracts and Scriptures:-

Tracts of more than 4 pages 8 vo. are sold. The one pie tracts are very popular and are sold in great numbers. Nearly 46,000 tracts and hand-bills probably the great part the latter were disposed. The diglot Gospel of St. Luke is much in use. The volume of Moody's sermons is reported as being popular and as having done much good. Some $279 Bibles, 254 Testaments and 255 Scripture portions were also circulated, almost wholly by sale.

This implies a good deal of effort on the part of our agents, and a certain amount of interest in the purchase. The Madras Bible ~~also~~ Society also maintains several colporteurs in the district. There is

plenty of evidence that the books which are bought are read. Purchasers ask for books by name; One story book bought often leads the purchaser to buy others; the reading of one of the gospels or the book of Proverbs leads to the purchase of the New Testament. Conversations with people who buy our books at feasts and who listen to our itinerant preaching reveal a considerable number who have given up idol worship, and who attempt after their fashion to worship the Christians' God without breaking with Hindu Society.

Printing

The Bimonthly and monthly sheets, The True News and Joyful Tidings continue to be published. The latter has a circulation of about 1000 copies. An edition of our Catechism "Spiritual Milk", and a hand bill and 2 statements for the Tirumangalam Mission society, reports of the Mission and native societies, has been printed beside a large amount of miscellaneous mission work.

Lectures:-

A Course consisting of 7 lectures of popular and scientific subjects by missionaries and others with a scioptiron exibition and concert was carried through towards the close of the year. It was intended for educated Hindus

and was held in the Madura Municipal Hall. The course proved to be very popular and the audiences which were invited and received through tickets, filling the hall on almost every occasion. The experimental can be said to have been a decided success and has done good in more ways than one.

Famine Orphanages.

These mementos of the famine of 1877-8 still continue. "We began the year", Mrs. Chandler writes "with 33 orphan girls under our care and 7 boys - in all 40. Of the girls one is a teacher - two are in the normal school at Madura - one is a matron, and one has been married and left us. 34 boys and girls are in the school.

"Of the six boys we sent to the industrial school at Karur we hear good accounts.

"It was very pleasant to see four of these formerly destitute orphan girls with well-to-do husbands, happy mothers and trying to do something for Jesus on our recent visit to Tirumangalam".

We have frequent proofs that many dear friends in our native land remember our orphans and pray for them. We thank all who show their love for Christ by their love for his little ones".

Mrs. Washburn writes thus of the orphanage at Pasumalai

"The number in the orphanage this year has been 19, of whom 3 are girls. Five of the larger boys are now in positions where for the most part they provide for themselves. 7 are in the lower schools. Of the remaining boys 3 are in the high schools. With one exception all have done well and given us satisfaction.

The help from the Friendless Children's Aid Fund that has come yearly to us for several years and that has given us, for the most part the means to care for these destitute ones, ceased with 1884. We acknowledge with gratitude the assistance thus given and feel how great it was now that the remaining work of providing for them is wholly upon us.

Native Societies

The Evangelical Society from the beginning of 1885 has divided its receipts between grants-in-aid to native churches for the support of pastors, and evangelists for the heathen.

The plan provides that auxilliary societies be formed in each station to undertake evangelistic work and that they retain for that purpose $\frac{2}{3}$d the contribution to the society, remitting the remainder to be used in pastoral support. Most of the stations have entered into the arrangement. Seven Churches have received grants-in-aid this year

to the extent of about Rs. . The Society under the new plan is prosperous and vigorous. Its receipts for the first 8 months of the year were Rs 977-6-3.

Widows Aid Society

Since its formation from 1864, 260 persons joined of whom 31 have died, and 49 struck off from the Rolls for failing to comply with the rules of the society. The present membership in good standing is 180; 21 widows and 4 families of orphans are now drawing pensions. The pension scale ranges from R 1 to Rs. 5. The funds of the society are slowly increasing. The point of severest trial has not yet been reached when out-goes will be largest, but the society is believed to be on a sound basis and worthy of full confidence

The Society was registered in legal form in January 1880.

The Christian Vernacular Society. Training Institution, Dindigal.

The number of students supported in the institution by the mission is considerable. At the invitation of the society a visitor to the Institution is annually appointed by the mission

Mr. Tracy the visitor for this year reports as

"The C. V. E. S. Training school has continued its efficient work in the training of young men as teachers. In it a large number of students from the mission have enjoyed its privileges during the year and have made fairly good use of them. The presence of an efficient catechist to concern himself about the moral welfare of the lads have been appreciated and his influence has been manifest. A considerable number of students from the Dindigal station have received a year's training in school methods and now return to their work.

Before concluding we will again refer to the report of one of our older missionaries, who, laboring in the same district for above nearly a generation can compare ~~what~~ the state of things in 1860 and at the present time. He says:" As a general comparison between the results of 1860 and 1885 at Periakulam station, it may be said that our adherents have increased from 1200 to 2600.—more than doubled. Our Church members from 147 to 601, more than quadrupled. The amount raised towards self-support and charity from Rs. 168 to 1136. Nearly seven fold. The number of primary schools from 8 to 32, four fold. The number of children in schools from 152.

to 566. The number of pastors from 1 to 4. Catechists and school teachers from 30 to 50. Fees in village schools from nothing to Rs 220

In 1860 only 69 men, 8 women and 17 children in the congregations were able to read. Now 290 men 86 women and 234 children can read. These figures surely indicate as great progress as could reasonably be expected, and they do not tell the whole story. Much might be added regarding the general intelligence of the people and their knowledge of the word of God. We have women who can repeat chapter after chapter of the Bible and where 25 years ago scarcely a man or woman, not in mission employ, could sing or pray in public, many members of the congregations now take an active part in social and public worship. Another point of comparison is in buildings. In 1860 we had only two permanent buildings with terraced or tiled roofs. Now we have eleven.

To summarize the chief features of the year's work. Some 3 or 4 new congregations have been begun and as many dropped.

Schools have been opened in about 20 localities. The names of 1138 girls are on our school rolls this year against 842 last year according to the govt

report of 1884 there were but 1048 female pupils in all schools known to the government in the district. It would, therefore, appear that the mission schools have not only made a striking advance ~~but~~ this year, but contains more female pupils than were to be found in all of the schools of the district last year.

This is a very significant fact.

One church has been organized; 130 persons have been recovered from non-Christian and non-protestant communities. Substantial church edifices have been begun or completed. The money raised by the Churches for religious and benevolent purposes has exceeded the high water mark of the Jubilee year by above Rs. 700. The school fees amount to Rs. 11,603- and exceed those of the last year by 1,289 rupees.

More energy and systematic work has been done in itinerancies and street preaching, and more than this, a considerable step forward has been taken by organizing distinctively evangelistic district societies among native Christians, and their formal entrance upon the work Christianizing their fellow-countrymen. In reviewing the reports on which this years statement is made, the writer has been impressed

with the total of Christian influences which are systematically brought to bear on the people of the district - influences not yet yielded to, like those of early spring before winter has resigned its sway. He has equally been struck with the total sum of religious effort, the Christians are making to house themselves in Church edifices, to educate their children, girls as well as boys, and to endow their own institutions to support their pastors and to preach the gospel to the heathen by Catechists, by tracts and Bibles and personally. In some respects, they could have done much more than has been done. But the past proves they are willing to learn. We grieve over the fact that so few of many who actually joined us from the heathen have stood firm, that the increase in our Churches is so small. We see the need of a divine impulse - of a power behind all labor and methods and appliances, and we wait, as the apostles were bidden to wait, that we may be endowed with the spirit from on high.

For the Mission

Geo T Washburn.

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Pastors' Reports.

Pastor S. Mathuranayagam reports of the Madura West Church.

The congregation has increased during the year by 19 and Church by 15 members. Two women only have been admitted this year on profession of faith and both from Hinduism. 12 Children were baptized and 4 marriages were solemnized. The church has raised during this year for church maintenance and works of benevolence Rs 452-15-7. There are at present under the care of the pastor 255 souls of whom 150 are communicants. New endeavors are made that the church may grow in grace and in the knowledge of Jesus. The spirit of work and self-denial for Christ is developed in some. This they have evinced by volunteering to tell of Christ with eagerness to their Hindu brethren who flock to the festivals of the town and of the vicinity.

The evangelistic work among the town people is carried on by systematic preaching. But the people of the town need moral courage and firmness to become adherents to Christianity

The one hour I devote every day to teaching the Bible in the Mission High School encourages my hopes. A Brahmin teacher is reading Bible with commentary

he bought for Rs. 3½.

Pastor Colton reports of
the Dindigal Church and Congregation

I have more or less to do with all the girls' and boys' schools in this town under the management of Dr & Mrs. Chester. At no time have the prospects among the Hindu children and their parents seemed more hopeful. Many of their prejudices have been removed and a wide door of usefulness has been opened.

The progress of the Christian children in the knowledge of the Bible and the pleasure they manifest in religious services and songs are worthy of note. The methods devised by the new committee of the church have increased its income. Besides supporting their Pastor entirely the church have sent this year Rs. 19-8-0 to the Madras Bible and Tract Societies against Rs. 18. of the previous year. A widow one of the members of this church that had lost the sight of both eyes by cataract has her sight restored by a surgical operation in Madras. As soon as she returned she gave Rs. 50 to Dr. Chester who persuaded her to undergo treatment, as a thank offering to God for her cure

Of the 16 that united with the church this year

two are from heathen families, and one from a bigotted Roman family. My labors as well as those of my associates in the town and its suburbs, are much more appreciated and some of the high caste men attend the Sunday service of their own accord and one of them a young man is not far from the kingdom of God. We humbly labour and wait for the powers from on high.

I have to record the death of 3 prominent members in the church one of whom, was, for several years a pillar of the Church. Another - a good wife, mother and sister departed this life in perfect peace. Her last words were "I am going to my Saviour, take care of my dear children"

Report of Pastor Isaac.

We have had a general gathering of the people of our congregation several times during the year. One object has been to give opportunity for bringing voluntary offerings. In these several gatherings we have received 15 fowls, a buffalo and calf, 2 cows, 4 calves and Rs. 55 in cash. This is another method adopted by the church in addition to their tithes, subscriptions, and the hand ful of rice taken by the women from the daily family allowance for paying the salary of their pastor. We have received during the year 15 members to the communion of the church on profession of faith; 14 children have been baptized and 4 marriages have been solemnized. Five of the new

converts have come from the higher caste and though they have been called to endure persecution from their relatives and threatened with expulsion by their caste people they have been enabled to continue steadfast.

I have at Kambam a class of 20 young men who are learning to read the Bible to sing the sacred lyrics and to pray. I have sometimes taken these young men with me in street preaching and their singing has attracted multitudes to whom we have preached the Gospel. I am much encouraged in my work.

Pastor Saymor's Report.

In my pastorate there are eight villages in which there are Christians, making a total of 651 members of congregation of whom 109 are church members. Some of them are very poor being bound servants under Hindu masters so that it is very difficult for them to observe the Sabbath properly. Yet seeing as we do their difficulties we cannot cherish towards them uncharitable feelings, but desiring their salvation and trusting in the grace of God we strive to do all that can be done to instruct them and lead them in the way of life. Others who possess lands of their own though much oppressed by the Zemindar shew a brave and earnest spirit, bearing their trials with fortitude and seem actuated by a living faith. One Christian by the name of Abraham has de-

termined to build in his village a substantial church edifice, if the mission will bear half of the cost. He has already purchased the site, but the work is at present delayed on account of some trouble with the Zemindar.

A Christian in another village has laid out Rs. 30 of his own money in repairing the church.

A relative of the Kombai Zemindar and a descendant of one of the old Pandian rulers, having become a Christian and being the husband of two wives after arranging to live with only one and providing support for the other was admitted to the church a few years ago. Now both the wives having become Christians have made a profession of their faith in Christ before the world in baptism. Ten persons have been received to the church this year on profession of their faith and of 10 members who were suspended two have been baptized. The congregation has given nearly 200 rupees for charitable purposes.

Pastor William's Report.

Three Roman Catholics who had been accustomed to revile us heretics and saying that we had embraced the protestant faith only for the sake of the loaves and fishes have been converted and have become active members of our congregation

Our young Men's Christian Association have held a religious meeting each week in which questions on the Bible lesson previously given out have been mutually asked and free discussion engaged in with addresses, prayers and singings. About 15 young men usually take a part in these exercises.

I have visited my people to ascertain how generally they observe family prayer, and in 20 families accustomed to this observance, I found that some allowed their children to be absent. This I shewed them was very wrong since; this was one way to train their children in the nature and admonition of the Lord. I have conducted five itineracies during the year visiting 120 heathen villages and with five catechists, preaching the Gospel to over 11000 people, distributing 140 of Scripture portions and 500 tracts. We were everywhere received kindly by the people.

Pastor Eames of West Karisalkulam Mandapasalai reports as follows:-

The people show greater interest in hearing the word of God and in attending meetings. One man who was formerly very irregular in attending public meetings and when urged by

the pastor to be more regular said in reply "Do you want my company because you are afraid to be alone in the church, is now changed and is regularly attending meetings and observes the sabbath. An old widow who lives about a mile and a half distant comes although she is weak and feeble, punctually every sabbath to attend the service bringing her weekly subscription to the pastor's support and sabbath collections. This woman expects soon to be with the Lord and desires to know more about heaven. She asks every servant of God that visits her to offer prayer in her house.

A man has lately died who joined the church only last year. He was formerly a notoriously wicked man, but by the infinite mercy of God, he was converted. From that time he was zealous for the cause of Christ and was a means of the formation of a congregation consisting of his relatives. He was very earnest for the propogation of Christianity. He died peacefully in the Lord.

Another woman, a member of this church who was greatly persecuted by her heathen husband, has also died this year and is free from the persecution and enjoying the presence of her Saviour for whose love she exposed herself to such affliction.

It is gratifying to think that the people

are gradually growing in the matter of giving though many are very poor and hardly able to support their families and educate their children by providing for them necessary books and fees. Some of them have given cheerfully and liberally.

I must not omit to mention that some members of this church work with their pastor for the upbuilding of this church and in evangelistic work.

Pastor Christian of East Karisalkulam Mandapasalai reports as follows:-

I am glad to say that my congregation is growing spiritually. Some have learnt to pray, others are able to conduct prayer meetings in my absence, some feel the duty of proclaiming Christ to the heathen and all contribute towards the pastor's support and charitable purposes. In Nirani between 50 and 60 persons have asked to be taken as Christians

I have had the charge of the Velanvoruni Sannipalli and Purasalur churches during the year.

Pastor ~~Sevalpatti~~ Thomas of Sevalpatti reports as follows

We have a monthly meeting of some

Opportunity for Lord Reports.

of the catechists and deacons to consider the best way of building up the church

I am glad to say our people are also making progress in the knowledge of the Scripture, several members have bought Bibles and read them regularly. They also read the appointed portions of Psalms beforehand, and at the services all unite in reading it correctly. They regularly study the Sunday School lessons, creed, ten commandments and many can repeat the latter. A Reddy 50 years of age has bought a Bible and reads it daily with me and talks with me upon the subject which he has read about. For the support of the pastor the people have given more than the last year. A young man, who embraced Christianity two years ago, has built a church and a school-building at his own expense and handed them over to the Mission.

The women's meeting is regularly conducted by my wife and catechists' wives and handfuls of rice are collected.

The Seralpalli church which is now completed was dedicated in February and at the occasion more than two hundred Christians were present in the church. Some Hindus come and sit quietly at the Sunday services and join with the

Christians in giving contribution. We thank all the friends who have rendered help for the contribution of the churches.

The work is large and the helpers few and I ask all Christians to pray to our heavenly master for the blessing of His Holy Spirit.

Pastor Samuel Taylor of Arooprocallah Mandapasalai reports as follows:-

Daily morning and evening prayers are regularly conducted in the church. A church built at Rallanguddy was dedicated on July 5th and 5 persons were admitted to the Lord's Supper at the same time. Every family in this Rallanguddy congregation gave four rupees towards the erection of the church and at the dedication liberal gifts were made.

In the itineracy during the latter part of March 17 persons embraced Christianity in Allipatti and the helpers worked with zeal and a self-denying spirit. Some members of the congregation were also present and worked well.

Several persons from Palaimpatti congregation have gone to distant places to earn a

a livelihood

The Bible woman's work at Arvopuram Nalah is increasing. Brahmin women shew more inclination than the Sudra women to study and listen to Gospel truths.

Weaving which is the main source of livelihood of my congregation is very much crippled by the introduction of English cloth. Notwithstanding this the people have shewn great heartiness in contributing towards the support of the pastor and have given more than last year.

Pastor Perumal reports (Mr. A Perumal was over the church March 29)

There are under my care more than 500 Christians of whom more than hundred are communicants. All Christians are united and they improve in coming to Sabbath services and in giving for the support of the Gospel. They promised at the commencement of the new year that they would give a certain amount during the year and their promises are being fulfilled. Some bring thank offering because of deliverance from their afflictions. Some bring the first fruits of their harvests and others bring offerings of fowls. Every family has received a Kalpam into which they put money as they like and bring them at the appoint

ed time. The Christians have advanced much in their Bible lessons. Last year I urged them to buy Bibles, portions, and lyrics and they did so. I hold prayers in the church every evening and at other times in the houses of the people. I am sorry to say though my people have progressed in religious knowledge still many of them have not real piety nor devotion to their precious Saviour. On the other hand some of the people are faithful and truly pious. They proclaim their great Redeemer to their neighbours. Many whole families come regularly to the church with their Bibles and lyrics in their hands and are anxious to hear the word of God. I know that some of them read the Bible in their houses. 16 persons have joined the church on profession.

Pastor Thevasagayam of Pommanpatti reports:-

The last two years have been a time of tribulation for my church. Although the people are by a large majority Christians and have inhabited the place for between 50 and 60 years some of the people of Karupatti vexed at the progress of Christianity and the prosperity of the Christians, and tired after a long time with their want of success in annoying them set up a

man to lay a claim to a large part of the land on which the village stands. It was sold at auction to another man for Rs. 3-4 on the ground that the person to whom it belonged could not pay the tax. Then he put the case in court to eject the villagers & the mission. I trust all this may be for the good of the church.

Two members of the church - one a recent convert, have each contributed Rs. 25. My people suffer much from persecution. About 2 years ago Savari-muthu of Nachikulam was converted. Not long ago 6 or 7 houses in that village were burned up. He was accused of setting fire to them and on investigation to of some false witnesses to this, he was beaten and arrested and sent jail. Now after lying in jail during the busy season of the year his sentence is reversed and he is set at large.

As a mother of a sick child has no rest so have I been for these two years.

The church building is still unfinished. I trust God will raise up some benefactor to help towards completing His house in this poor afflicted village

Report of Rev. A. Barnes.

The people of the Pasumalai Congregation live in three different places, Kelamery, Sikkandarmalai and Pasumalai, but by far the larger part are in Pasumalai. Three men, members of the Church died in Sikkandarmalai in the early part of the year. One of them was the means of the conversion of Moses, a man of another caste, who was baptized and admitted to the Church this year; and though much opposed by his wife and friends he has lived down the opposition and they are unfriendly.

The public worship in the Church and the other religious exercises are conducted with a view to convert the students, and to make them useful Christian young men. They study the Bible in the Sunday school and in all their classes every forenoon, and have a quiet half hour of Bible reading every morning. The students of the sixth and eighth classes go up for the Peter Cater Examinations and all the other classes have written Bible Examinations.

In addition to the Sunday afternoon preaching in the villages by the catechists and larger students the theological students with others, itinerated during the holidays and were diligent in the health

festivals in preaching and selling books.

One group of students have provided themselves with some musical instruments to accompany their singing in their preaching services among the heathen.

Two additional lamps for use in our evening service were presented to the church this year - one by Mr. Washburn's servant, Samuel, and the other by one of the school classes

The weekly meetings of the women are better attended than formerly. In addition to the regular meetings they have formed a society under Mrs. Washburn's leadership for increasing their interest in the religious instruction of their children and for doing good to those about them. They contribute to a fund which they hope in time to appropriate to evangelical work among the heathen women

Eleven persons were added to the church during the year on profession of faith, two of them from the heathen.

Obituary

Rev. J. E. Chandler writes of Pastor Vethamuthu:-

The Rev. D. Vethamuthu, who died January 7. 1885 was born of Christian parents in Periakulam in 1840 and was educated in the Tirumangalam Boarding School and at Pasumalai

From his finly entering upon missionary work in Palni he shewed such good judgment in attending the financial matters of the station that more and more responsibility was thrown upon him, and it is a good deal to say in India that he was never known to betray his trust. During the famine in 1877 & 8 he was appointed on the famine relief committee along with the Govt officials & the most influencial men in Palni. He did not talk much; but whenever he did offer any suggestions they were listened to with marked attention. Public estimate of him is illustrated by the remark of a Tasildar after examining him as a witness in lawsuit who remarked "This settles the matter as Rev. Mr. Vethamuthu never tells a lie.

When the Rev. Mr. White on account of Mrs. White's illness in 1869 was obliged to leave

his station Palani was left for more than eight years without a resident missionary. Soon it was thought best that Mr. Vethamuthu be ordained as the pastor of the church which relation he held until his death. After his ordination more responsibility fell upon him, and his earnest Christian character underlying all his other qualifications enabled him to bear the burdens and manage the affairs of the station with a fair amount of success. Some of the catechists who had been laboring with him for many years write in the following strain:

"His leading characteristics were kindness to others eagerness and zeal in winning souls to Christ patience in settling difficulties between the heathen and Christians, meekness and humility. To the common people he was a very acceptable preacher. They heard him gladly. His rebukes for those who walked disorderly were always delivered with so much love and kindness that he was justly called the peacemaker. Although he came from a lower caste he was equally respected by all and treated his fellow laborers with brotherly kindness and affection.

He was taken to Dindigal for medical treatment and a little before his death calling his

wife and children around his bed he was just able to utter this prayer "O God of Israel deliver my family and myself into thy hands and then expired. He was buried in the Dindigal cemetery. ———

Mr. Jones writes of Rev. John Cornelius late Pastor of the East Gate Church Madura.

I mourn exceedingly the death of one of our native pastors. The Rev. John Cornelius after a servic of 38 years at the age of 64 passed on to his heavenly reward Dec. 9th. He had been a faithful instructor in our schools for many years and was afterwards called to the pastoral charge of the East Church in Madura upon its organization in 1872. Since that time he has taken a permanent position among our native brethren and through his wise counsels and manifest integrity has exercised a large and wholesome influence among his native brethren To us in this station his influence and faithful service have been still more invaluable. His spotless character and loving interest in the people for whom he labored made him an excellent pastor and his general intelligence public spirit, long experience

and extensive acquaintance in the city gave him an influence among Hindu gentlemen which he always used for the spiritual good of that class and for favorably impressing all outsiders with the excellence of the Gospel of Christ. While we cannot hope to find a successor to him who will make good our loss, we yet pray the Great Head of the Church to send some one here whose services he will bless for the rapid upbuilding of the most important church in our mission.

For the Mission
Geo T Washburn

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The Fifty third Annual Report Of the American Madura Mission

1886.

Items from Madura Mission Statistical Tables for 1886

Number of Missionaries on the field	11
" " Unmarried ladies	4
" " Stations	11
" " Ordained Native Agents	422
" " Villages containing Christians	374
" " Persons in congregations	11412
" " " " " able to read	3578
Total population of District	1775,000
Number of Sabbath Schools	123
Average attendance of do	3337
" " at Sabbath Services	7314
Total contributions by the people	Rs 7266
" Number church members	3053
" Additions on profession	205
Total additions	386
Bible Women	26
Persons under instruction	1201
Number hearers	52271
Bibles & Testaments sold & given	466
Scripture portions " "	2418
Tracts " "	49688
School & other books " "	11633
Schools of all grades	175
Total pupils in all schools	5019

Annual Report of the American Madura Mission 1886.

Another year with its responsibilities and precious toil for the Master is ended and we pause a moment on the thresh hold of the New year to take a retrospect. This we do, not with boasting, but with mingled feelings of sorrow and gratitude;— sorrow for shortcomings of which we are painfully conscious, and gratitude for unnumbered mercies, especially, for the privilege of working for Christ in this exceedingly intresting part of his vineyard.

Missionaries.

There has been an unusual amount of illness in the mission circle during the year; much of it was the result of overwork. When one man attempts to do the work of two it is not surprising that his constitution should break under the strain and make him pay the penalty by an enforced rest. The illness of Messrs. Noyes & Burnell was of such a nature as to require a hurried departure to the more bracing climate of America. Mr & Mrs. Howland after twelve years of uninterrupted service, and Mrs Capen after twenty nine years of service with only one furlough have gone to

to America to enjoy a much needed rest. These four families have left us during the year, we are glad howeve to have welcomed, Miss Hattie A Hauston to our mission circle. Our hearts were saddened by the intelligence of the death of Mrs J. S. Chandler in the United states in april. Her quiet unobtrusive ~~in~~ manners, her beautiful Christian spirit, her devotion to her family and to the cause of Christ, endeared her to us all, and we are pained by the thought that we shall see her among us no more.

Our Field.

It embraces 6424 square miles and 1.775.000 people. To work it we have eight ordained missionaries with their wives, one single gentleman and four young ladies. This gives to each man about 200,000 souls and he must travel over 800 square miles to reach them all. This work would be overwhelming, were it not for an efficient corps of native assistants, of whom we have, 20 ordained men, 150 Catechists 226 teachers, and 26 Bible women, making a total of 422. This constitutes the force with which our mission hope to win this district for Christ. Without these helpers we should be very weak indeed. Our part indeed is that of educators and superintendents. We train up godly young men

and women from among the people for this work, and when they are well prepared, we seek to guide, encourage, stimulate and help them. Of those thus raised up we proceed to speak in particular of

Our Pastors.

We have twenty ordained men, which is a gain of two over last year. In the month of January the Rev. A Picha-muttu was installed over the Station church at Battalagundu, where is reason to believe that he is doing a good work, and precious fruit is looked for. The Church at Kodi Kanal has called Rev. A. G. Rowland to be its pastor. It is a peculiarly trying field in many respects, but by the blessing of God coupled with hard and faithful labor, a good measure of success has been secured. The Palani church, rendered vacant last year by the death of Pastor Vathamuttu, united in calling Mr. A. David, who had already labored twenty five years in the Station. On the 7th of July the North Local Union met at Palani and ordained and installed him over the Station church. Most of our Pastors are doing their work faithfully. Besides preaching on the Sabbath, they go from house to house, talking and praying with the people wherever they find entrance, preaching often in the bazar and at the public festivals

talking the lead of the catechists in tent preaching and exercising a pastoral care over the mission schools within the boundar-ies of their fields.

Catechists.

We have also 150 catechists to assist us in our work. This is a loss of two from last year's total. These men for the most part have been educated in our mission schools and have charge of village congregations. They preach in the prayer houses and hold Sabbath school on the Lord's day, besides having prayer as a general thing daily with the people. We are also gratified to learn, that they daily preach to the Hindoos on the street in their own and surrounding villages distribute handbills and sell religious books and Bibles. We feel that it would be a misappropriation of funds sacredly entr-usted to us by the churches at home, to employ unconverted men to do Catech-ists work. Consequently after careful inquiry we find that Nearly all of our men give pleasing evidences of being born again. Concerning a few we have doubt, and these we are endeavoring to sift from the ranks of Christian works. It is no longer necessary to assign a congregation to a man simply because he has a certain amount of education, nor can promotion be expected because of increased age or large family.

Piety, faithfulness and efficiency in winning souls to Christ must always be the test, and by this standard our men are tried. Some of our men are doing all that can reasonably be expected of them, while others, although converted, have fallen into idolent habits and seem to be utterly unconscious of the dying condition of men around them. It is refreshing to hear one brother testify. "Some of my men are strong in prayer," another, "They are faithful & good men." and others say "My Catechists are preeminently men of parayer;" or "I can point to three men who show a zeal for souls," and "One or two are men of prayer." This is cause for devout gratitude to God. Still the majority of our men have never learned to concentrate effort and individualize in prayer. A burning zeal to save men, a love that causes one to "weep over the enemies of the cross of Christ" and wrestling agonizing prayer for souls we grieve to say, are altogether too rare. In one word, our catechists lack exactly that which a copious outpoing of the Holy Spirit would remedy. Their prayers and efforts are good, but they are too general and indefinite to produce particab and immediate results. They have not yet learned the art of fixing the whole heart upon one person, laboring and praying for him with an earnestness that will

take no denial.

Teachers.

Besides pastors and catechists we have 226 teachers to assist us. This is eight less than last year. This slight reduction in numbers, both of catechists and teachers is caused by lack of means of good men. Some of these teachers are the wives of catechists, others are men who do the work of both catechist and teacher, while many are men who have been specially trained in Normal schools for this work. The careful supervision of our schools by government is fast driving out the uneducated teachers and filling their places with trained men. We have still in our employ a few Hindu teachers, especially in the higher departments. But they are always associated with Christian teachers and have no responsabilities given them as to the religious instruction of the pupils. In all cases they are picked men who have rare teaching powers, or who have great influence in drawing to the school and thus placing under Christian influences many Hindus whom we could not otherwise reach. We are not aware that they endeavor to thwart one of the chief aims of our schools, which is to make the scholars Christians. On the other hand they advise their brothers and friends to attend the Bible lessons and seem themselves

to be intellectually convinced of the truth of Christianity. With reference to the influence which government grants have upon our teachers and upon the progress of Christ's kingdom in this land, it is to be observed, that while those grants ~~annoy~~ annoy us somewhat because hemmed in with so many restrictions, yet they are on the whole an indispensable aid. Without that aid many of our best schools must be closed. Doubtless the grants are never lost sight of by our teachers. If they were uninfluenced by this consideration it would argue greater attainments in piety than could reasonably be expected of them. Nevertheless many, and we hope most of our teachers make our schools throughly Christian in their influence by Christian songs, prayers and Bible lessons, conducted daily during school hours with the pupils, as well as by Christian text books, and by Sunday schools to which nearly all of the day scholars, both Hindu and Christian, come. We are also gratified to learn that most of our teachers engage in street preaching, and exert a most wholesome influence over the parents of Hindoo children who attend our schools. A Christian teacher with his family in a Hindu village is like Lot in Sodom, with this advantage, that whereas Lot was in Sodom for the sake of gain, the Christian teacher is in the Hindu village for the sake of

benefitting the people. Our teachers often speak of the extreme loneliness they experience in those villages without any Christian society. Our hard working faithful man became discouraged and went to another mission. After his departure the people of the village (& it was large one) intimated that if he had remained they would have come over to Christianity in a body. The leaven of a godly teachers life and preaching is working silently, imperceptibly it may be, but surely, and in time there will be a precious ingathering.

Bible women.

An important branch of our work is that among the women. In this we are assisted by 26 Bible women laboring in ten different stations. These messengers of love, go with Bible & tracts in their hands, into the best houses of the district, talking to the women, praying with them, reading the Bible to them, & teaching many to read. This is the quiet undercurrent of influence that is undermining Brahminism & laying the foundation of Christs temple in India. Mrs. Jones reports as follows:- "The work among Hindu women has been carried on as usual, though the Bible women have necessarily been left more than heretofore to their own guidance. Most of them have however, so deep an appreciation of the sacredness and depth of their responsibility to the souls

for whom they work and they have been so strengthened by the years of labor and prayer which Mrs. Capron has spent with them, that they have proved equal to their trust and I do not feel that the work has suffered. Eleven Bible women have been constantly at work, one of them being supported by the Christian women of our Madura Churches. 879 women have been under instruction during the year. Of these 326 have been reading the Bible. A number of removals have occurred among our Bible pupils, but we do not look upon them as lost, for we hear of them as bringing their Bibles to their new homes, and their inquiring for Bible-readers and joining their number. One women said to me of the little book called "Angels message." "It is wonderful, but I want to read everything about the Saviour. I must read the book that came from Heaven." The year has developed no new features in the work, unless it be the larger number of low caste and Mohamedan women who are learning to read, and who come sometimes in twos and threes to attend the womens prayer meeting of the East Gate Church. More than one or two have said to me, "Jesus have saved me, because he loved me. He sent his book that I might know him." I have been greatly moved and interested to hear so many repeat scripture passages most carefully chosen for their needs. They always

begin with "God so loved the world".
One problem has come before me with greatly intensified intrest, since I have been more immediately connected with this work. Many of these souls seem to accept and rejoice in their relationship to Christ, but they do not at all accept any relationship to the Christian church, or duties growing out of that relationship. Their minds are so childish and their knowledge so little that it is difficult to get beyond the milk for babes with which we start. I have been greatly intrested in the anxiety expressed by many of them about their relatives that they should see nothing about the "way" but that which was good and lovely, so that they too might be induced to learn of the Saviour.
This is not as yet a work which shows largely in additions to churches or congregations, but I feel assured that among those Hindu women there are those who belong to the Church universal and whose names are written in Heaven. Even stronger is my confidence that this work is powerful in influencing that under current which we feel gaining strength beneath this heavily crusted surface of caste and custom, and that in the days of India's great awakening shall be reaped a harvest from this humble seed sowing.
Mrs. Chandler has two women at work in and around Battalagunda and one at Comanpatty. They have access to about 250 houses in fifteen or twenty villages.

"Many of them," she writes, "come to the bungalow to see me and a few come to the weekly prayer meeting. Several women ~~wou~~ the Bible women to pray for them, but no one has left caste and come out openly to confess Christ." Mrs Washburn reports that a Bible woman was secured in answer to prayer offered by the members of the Pasumalai women's Helping Hand Society and began her work in June. She is supported in part by the Society to which she makes semi-monthly reports. At Palani one of the two Bible women employed a year ago has been obliged to relinquish her work on account of domestic cares. Another is urgently needed, for the door is wide open & the call is loud, but no suitable persons has as yet been found to enter in & do the work. Mrs Hazen says:- I think our women gives evidence of trying to walk in the footsteps of Jesus, as the fruit of the Bible womans work during the year. When this womans child was very sick the mention of the sick persons whom Jesus healed when on earth, so stimulated her faith that she said very earnestly "I will ask Him to heal my child and I am sure He will," and when her child recovered, she manifested no surprise, but only joy." Pastor Isaac writes:- "The Bible woman, a convert from a high caste Hindu family some years since, has been working among Brahmin and Sudra women of this division. The first fruit of her work this year is the conversion of her own daughter, the wife

of a bigotted Hindu, and she has been added to the church on profession of faith and remains steadfast"

Churches.

We have 36 churches with an aggregate mem-bership of 3053. 23 persons from the Romanists and 84 from the heathen have been added to our communion. The net gain in all our churches is 76. Nearly one half of our churches are without pastors. This is owing in some cases to the poverty of the people, for it is our rule not to install a pastor unless the people will give one fourth of his salary. In other cases no suitable man can be found. While the aspirants to this sacred office are many those who are truly worthy of it are few. Still other churches are vacant because of faction within. Madura East church which is one of the strongest in the mission is still without a pastor. Mr Jones writes: "This year of effort and struggle has been a hard one for the church in many respects and one of unusual toil and anxiety for me, though efforts have been made both within and without the mission to secure a man we seem to be as far from success now as at the begining of the year. We have finally appointed one to act as catechist for the church until a pastor can be secured." As with home churches the absence of a pastor causes a serious falling off

in benevolent contributions and too often divisions and strife arise over a candidate. Few of our churches are still what we call Station Churches. That is the communcants do not all live in the village where the church building stands, but are scattred throughout the villages of the Station district and when the Lords supper is celebrated they come in from villages three, five, ten and fifteen miles distant. One of our churches has been harassed by a law suit which the heathen are pressing upon them in order to take from them the church site and drive them out. Another that was rent with divisions has secured a good measure of harmony. Several others shew improvement in spiritual life. The prayer meetings at Pasumalai are better attended and more profitable. We are happy to state that a goodly number of our communicants pray in their families. This is especially true of the ~~of the~~ large towns where the people have more or less education, In the villages where frequently none can read the Catechist is required to gather them together in the prayer house daily & have family prayers with them. It is also occasion for gratitude that some of our church members engage in voluntary evangelistic work. For example at Pabani there are 12 and at Dindigal 35 persons who are known to make direct efforts to save souls as opportunity offers. The Pasumalai

students & teachers go out on Sabbath afternoon to engage in street preaching. At other stations we have similar reports, telling how Christians assist the catechists by ~~engaging~~ singing with them, by playing on musical instruments and by talking with the people in the bazars, all of which furnishes pleasing evidence that they prize redemption and feel some obligation to spread the glad news of salvation. Womens prayer meetings have been formed in connection with nearly every church and are growing in importance. The talent of the women in this respect is developing and furnishes one of the ~~hopeful~~ signs of promise.

Congregations.

Our congregations are composed of communicants and adherents. While we have only 36 churches we have 235 congregations, and while we have only 3053 communicants we have 11412 in our Christian community. We receive none to the church except those who give credible evidence of being born again, but we receive into our congregations all who are willing to abandon heathen practices & put themselves under our instruction. ~~& at~~ Every person who ceases to rub the sacred ashes

upon his forehead and attends our service regularly is called a christian by the people. And too many even of our christians think that nothing more is needed in order to salvation. This comes in part from the fact that the sacrifices to be made in coming systimatically to our chapels are so great that one will not take the step unless he has undergone some sort of inward change. Nevertheless the temptation to sinister motives are many. They think that a missionarys influence is great with civil authorities. Hence if a law suit is pending all ~~over~~ on one side of a case many attend our services during weeks together. Sometimes they will come for years, solely for the sake of our influence, others will reckon themselves with us with the hope of securing employment or material help in some way. If they fall away in time as some do, "we are perplexed but not in dispair" If they are truly converted at last as some undoubtedly are, we "therein do rejoice, yea and will rejoice," however base many have been their original motive in joining us. Two congregations that had a merely nominal existance have been dropped from our list. Three new ones have been organized in the Dindigal, one in the Tirumangalam & one in Periakulam station District. Dr. Chester writes that "there have been

bitter persecution and annoyance in two congregations; also a few cases in other congregations when heathen relatives have persecuted some who had newly accepted Christianity. The congregations at Sachiapuram has grown in members, more of the women attend Sabbath services, and they have built a new church twice the size of the old one, because the latter was too small for the congregation. The edifice cost Rs 102, not a rupee of which was given by the mission or missionary. Not only do the members of that congregation strictly abstain from work on the Sabbath, but they make it a condition that every person, Christian Roman Catholic or heathen, who builds or resides in the village must not work on the Sabbath." This illustrates the conscientiousness & Christian principle that actuate many of our people, when they are their own masters. But there is a large part of our christian community that finds employment under heathen masters. Those masters say "unless you will work for us seven days in the week we will employ other persons," consequently the very poor, of which we have many, think that it is a question of Sunday work or starvation. Certainly the problem is a very serious one when ten or twelve hungry children are

clamoring for a mouthful of rice. And then another problem presents itself. How are our poor village christians who cannot read to spend the Sabbath? The proportion who can read is very small indeed. Are all the others to lie idle all day after the morning service? Are they to loung about the village and indulge in idle gassip? Mr. Washburn says "I do not think we have begun yet to deal with the matter of Sabbath observance with the intelligence & practical wisdom which the case demands. We look at it from a New England standpoint. That is not the position of our people, nor is it the position in which we can be of most service to them in the plans we make for the observance of the day or for their religious life." Mr Jones after stating the difficulty very forcibly adds "In order to help them keep the day holy I have tried to establish a number of short meetings of various kinds in each congregation every Sunday, with the hope that it might keep the congregation busy and happy most of the day. I believe that in one congregation at least this plan is being tried and is doing good." With a lazy catechist the above and in fact every plan will be a failure. But if he is intelligent, active and deeply ~~pious~~ pious the

difficulty can be solved. We do not allow our church members to ~~itineracy~~ intermarry with the Hindu. Our adherents however we do not have such full controll and sometimes they take a Hindu wife or Husband. These worldly alliances frequently result in much truble, but sometimes the Hindu becomes converted. We discourage such marriages and we are happy to state that they are becoming less and less common. Mr. Jones gives an illustration of the firmness of Christian principle which is worthy of record. The people of a heathen village asked for two christian girls of another village for marriage The christians replied we will give neither our sons nor daugh-ters to you unless you become christians and learn to read. The result is that the entire caste of that village is coming over to Christianity and asked for a Catechist. Nearly every missionary mentions one or more villages where he could place a Catechist with reasonable hope of success if he had the means and the right men. Dr. Chester has three such places. Thus the field is open before us and many places are calling loudly for men. Although we have been in this district over 50 years and spent large sums

of money upon it still the Lord is saying to us to day as he said to the aged Joshua (13:1) "There remaineth yet very much land to be possessed" and the Macedonian cry comes to us from every quarter "come over & help us." If it were only a question of means there is no doubt that the home churches would generously respond to the call. But alas! it is a difficulty harder to remedy. It is a lack of the right kind of men. Ordinary men are easily obtained. There are enough without piety & discretion to more than fill the needy places, but discreet men, whose souls are on fire with zeal to save their fellowmen are exceedingly rare. John Wesly said "Give me one hundred men who fear nothing but sin and who love nothing but God and human souls and I will take Great Britain within a twelve month." If we could secure a hundred native preachers of that stamp there would soon be a great awkening throughout the Madura District.

This brings us to the subject of

Revivals.

Some have thought that on account of something peculiar in the surroundings of the Hindu or in the constitution of his mind revivals such as we have at

home are not to be expected here. A sufficient answer to this is formed in the fact that genuine revivals have occurred in other parts of India and that we have had one in our mission during the past year. It began in the month of September in the Madura Female Normal School. Concerning it Miss Swift writes as follows; "Nearly all the girls in the school were awakened to the freshness of a new life in the Lord. There are at present only five or six out of the 78 in our roll whom we suppose to have received little benefit from this revival, but with these exceptions all the boarding pupils seemed to have been newly converted. The presence of the Holy Spirit was manifested by a strong conviction of sin and a desire for greater purity of life. That the work which was begun then was not merely a superficial one is shewn now after the lapse of nearly four months by the continued living intrest in spiritual matters and by the love shewn by each girl toward all the others. Quarrels and disagreements have been almost unknown, work has been faithfully done for Christ's sake and there has been manifested to a remarkable degree great tenderness of conscience about small offenses." Another evidence that the

Holy spirits has truly changed them is seen in their "begining and sustaining without assistance a marning Sunday School" for the day school children, and there many things occur which the girls relate with sparkling eyes and faces beaming with pleasure." There as been a quickening of religious intrest in the Ballalagunda girls Boarding School. Stimulated by what they saw at Madura during the September meeting, teachers and scholars went home ready if possible to see the good hand of the Lord manifested there also. A daily prayer meeting was started and has been kept up to the present time, with the most excellent results, In the language of the Manager Miss Chandler, "Prayers for the reviving of the Church members were answered in ways not expected, but more the less gratified in the uncovering of concealed wrong on the part of some, and in the serious investigation necessary remarks were made to the whole school one morning upon Jesus cleansing the temple, & an invitation was given to any who wished their hearts similarly cleansed to come of their own accord for confession. The response was a call from every members of the school, coming alone or with groups of others to confess rules violated, bad habits indulged, and carelessness of right. Thus the tide of earnestness.

Kept rising till last Sabbath at the prayer meeting several mouths long closed were unstopped to acknowledge unfaithful service, and a humble confession from one brought quick tears of sympathy to all eyes." If this cannot be called a revival, it was at least a healthy growth which we may all covet. If unbelief could be removed from our hearts the chief obstracle to a revival in all our schools and congregations would be taken out of the way.

Offerings.

We are trying to train all of our people to give something. Where they have no relady money we accept the handful of rice or the eggs, fruit &c which many poor women and children gladly give. The aggregate of all these little rills of charity for the year is Rs 72 66 or more than 10 annas for every man, women & child in our congregation. If the catechist keeps the matter before the people and shews them how they can give to the Lord they generally respond. We are glad to say that five of our churches are self supporting and that in building chapels the people give a part and sometimes the entire amount.

Itineracy.

There have been held in the entire district 43 itineracies during the year when 140646 persons heard the gospel. We all feel that this is a truly "Christ like and apostolic method" of Christian work.

In fact it is the only way to gain the masses, as many of them are so far away that we cannot reach them, except as we take our tent and spend one or two weeks in these outlying regions. as Dr Chester remarks "our congregations are old enough to take care of themselves while the catechist is gone on the itin-eracy and the heathen are the ones for whom we should labor" Mr Washburn says that "the itineracy familiarizes the people with the gospel and its requirements. It interests them in us and in our work & in the gospel itself. It discovers those who are open to the truth & renews & deepens impressions already made. In our last itineracy we followed up one or two such cases. Pastor Buckin-gham writes that "in a certain region where the robber caste lives in a former itineracy the people were afraid to read or even touch our books, but this time they purchased without hesitation. In another village an old man furnished the catechists with food and bought the book of Proverbs. While they were prea-ching about the sufferings of our Lord on the cross some women shed tears and at the close of another service a woman confessed with tears that she was willing to accept of such a Saviour. In two different villages great crowds of people had assembled to celebrate their New years day. At first they told the catechists to go away

but after using gentle words with them they listened quietly and at the close asked them to stay with them, or at least to send to them a teacher, promising at the same time to put up a school building for them" The catechists of Palani when engaged in this work found a large company of pilgrims assembled in a rest house. So eager was the attention of those pilgrims that they continued preaching till midnight. On a former occassion they had sold a testament to a Romanist but as the priest had destroyed it now the man and all his friends asked for a book against Romanism. When they showed him Mc. Millans "Light out truth" he eagerly bought it. The effect of the itinerancy upon our men themselves is most inspiring. In this villages they suffer from isolation. If they do not become discouraged they are liable to stagnate & fall into a spiritual slumber. But the itinerancy shakes them up, puts new life into them and gives them an idea of the vast work to be done. Their contact with each other and with the missionary in direct evangelistic work warms & refreshes them more than tongue can tell.

Voluntary Societies.

A Benevolent Society for the support of its own poor has been organized during the year at Palani and in the

Madura West church. Nearly every station has a similar society. At Madura a Y. M. C. A. has just been started. There is one also at Periakulam and at Pasumalai. Concerning the Native Evangelical Society Rev. A. Barnes, the President, reports as follows: "The Society completed its thirty third year on the 31st. of August 1886 during that year it received from all the Stations of the mission Rs 1276-8-11½ of which Rs 673 were granted for the support in part of the pastors of eleven churches and Rs 490-12-0 were spent in evangelistic labor through eight auxilliaries, which are formed in many stations of the Mission. "The churches of Madura East, Dindigal, Hambam, and Mallankinam are entirely self supporting and therefore receive no aid from the society. The other churches defray a part of their own expenses and the remainder is given by this society. So that not one of our pastors receives any aid from the funds of the Board. The auxiliary society at Madura besides contributing generously to aid other churches & a Bible woman has entirely defrayed the expenses of two evangelists whose whole time is devoted to preaching to the heathen.

Schools.

Pasumalai Institution.

Mr. Washburn reports as follows:— "Three hundred and twenty names are on the registers of all our Pasumalai schools for 1886. This is the largest number

to be found on our records in a history of more than forty years. Several causes have contributed to it, among them the opening of a normal class and practising school, and the fruitful season, supplying more resources to the people of moderate means from which the school draws a majority of its pupils, and the efficient working of the station boarding schools which serve as feeders. The attendance also has been very satisfactory, comparatively few having left the classes during the first term or after applying for examination. The teaching staff included the principal, Mr. D. S. Herrick, B.A. and four graduates of the Madras University, five Matriculate or higher grade teachers, & other trained teachers. Beside these the Rev. A. Barnes, pastor of the Pasumalai Church and Rev. W. A. Buckingham assisted in the instruction of the theological class. Physiology and hygiene have been taught by a passed hospital assistant. We have added to our force of teachers this year Mr. Thevapirinum Clark B.A and Mr. S. Ignatius, trained in the Madras Normal school to carry on the normal school in connection with the institution. In the middle school examination 21 out of 22 of the candidates sent up passed; Eight passed the Matriculation, and four the F. A. Examinations. As in former years, the result in the first is exceptionally good and in the last two, up to the average.

We are again indebted to kind friends for setting the question papers, and valuing the answers in the scriptures and several other subjects of the annual examinations. About 200 of the attendants on the school are of Christian parentage, and all but a few of them boarders in the institution. The attendance of this part of the school is very regular. Irregularity occurs principally among the Hindus, who in this part of the country still stay away from school on religious festivals and holidays much more than their brethren at Madras do. The control and discipline of these hundreds of pupils during the school hours of the day is a small affair compared with the control and management of them during the remaining 18 hrs. out of every 24. One of the secrets, of the good order which has uniformally characterised the year has been the steady aim to secure constant employment, mental and physical for every pupil.

As the boys who enter the school have been selected with care, a majority remain in the institution several years. It is interesting to observe the development of the boy in the new life and under the regimen applied to him his growth in the power and habit of application; and with each year of his school life the decrease in the infraction of rules, irregularity of attendance and neglect of duties. Boys out of their place, in a great school, lazy boys, and boys who hope to get through the world on the

strength of their father's position, without hard work of their own are to be found in every school. But generally, our students are not wanting in industry, at least not so much so as in the intelligent application of their industry. The school also while very unfavorably situated to be a day school is admirably situated—2½ miles outside the town—to give the largest amount of unfettered out door life. All the students except those in the College and theological classes are also regularly drilled in gymnastics: And there is enough enthusiasm to place the school among the foremost, if not first in the gymnastic contests of the district. Good play grounds are open for games, but are not used as much as they should be. Indian students are peculiarly inclined to lay aside physical exercise more and more as they go on in their scholastic course. The students have made some progress, too, in part singing by note; and we have the foundation of what promises to be a good choir. Of our efforts to make Sunday a busy, useful, and pleasant day I will speak further on. It is true the institution has gone on in an unusually quiet and orderly manner through the year. It would, however, be absurd, to maintain that constant occupation alone is more than one of the essentials in the control and training of youths situated as those at this institution are. Much of the good

order and tone of the school has been due to the manly and earnest spirit of those students who have had the controlling influence in the school. They have not only done much to make it a good place in which to study, but also to produce an atmosphere in which it is good for a young man to live. They have kept alive its old traditions and religious character. In saying this, I do not wish to detract from the value of the master's efforts; several of whom have been faithful both in and out of school to the welfare of the students.

It has been our study to "make the Sabbath a delight, the holy of the Lord, honorable", a season of strong religious influence, and a rest from worldly care. Pleasant and useful occupation from morning to night is set before all. All are encouraged to make the best use of the day and to form such habits as to its use as will be helpful to them in future. It has been the custom of the principal to meet a large part of the whole school, either individually or by sections for purpose of a religious nature, more personal than could well be presented in the week. Special facilities and encouragement to private reading of the Bible, as well as to the daily Bible lessons, have been given, and the result is that a very considerable number of the older students have read through the Bible in course three or four times. The students have maintained

a general daily prayer meeting through the year and sectional daily prayer meetings in addition for a considerable part of the last half year. Some Bible study has grown out of the latter among the upper classes which I am glad to know is being carried on in vacation. The church has received above 20 to its membership from the schools, among them two from the heathen and two from the Romanists. Most of these refer their religious impressions to the period of their school life at Pasumalai while a few others came here prepared to join the church after a suitable probation. The students have changed their school society into a Young Mens Christian Association, and have also taken a positive step in advance in assuming the support of a Bible reader or Catechist among the neighboring Robber villages. They have already raised funds enough to secure his employment for the year. In place of the six theological students who completed their course of study and left the institution in December last eight others have entered this year and seven remained through the whole year. The lectures and text books are partly in English and partly in Tamil. Experience has suggested slight modifications to suit the course better to the students. Work has gone on without any interruption through the year. The vacations have been largely devoted to itinerating through the district and

preaching at the great feasts. Three itineracies have been carried on this year, with such results as to raise the hearty enthusiasm of those who engaged in them, and to encourage them to further effort. Both catechists and students are always ready on reasonable occasions for this class of work. At the great feasts less of preaching and more of book selling is done. It is a pleasure to know that more and more Christian tracts are becoming known to the people and are called for by name. Ten students joined the Normal class of whom eight remained through the year and six went up to the Government Examination in Method at the end of the year. Some forward steps have been taken in the working and establishment of the school. An advance of about Rs. 400 has been made over last year in the fees collected, making nearly Rs 3. 600. We are now for the first time able to meet some of the expenses of the school by the income of the Jubilee fund. A small addition has also been made to the permanent funds of the institution. The library has also received a score or more volumes by the gift of an unknown friend. A new stone and brick building has been erected which has served in our crowded condition this year as a class room.

The Thelogical Hall is going on towards completion, the work having been hindered by an unusually wet season, and by of plans, necessitating a reference to

United States. It is now expected that it will be ready for occupation in a few months. At the same time it is hoped to open a laboratory and ~~dance~~ science lecture room in another building, of both of which we have been greatly in need. Just at the end of the year Mr. Grant Asirvatham District Court Pleader an old student of the seminary commemorated his 60th. birth day by purchasing and presenting to the Mission, a tract of some acres of land lying directly in front of the Seminary, between it and the Railway. The land is offered in memory of his deceased wife, as the site of a Christian village and for other purposes necessary for school and mission work. We hope a gymnasium may some time be errected on it. One thing which has helped to isolate the school for those many years has been the fact that no land for village occupation has been available. It is hoped that the opening of this land to village purposes may afford conveniences to people who wish to educate their sons.

Madura Female Normal School.

There are 78 names on the roll, 16 of whom are day scholars and 62 are boarders. Connected with this is a day school on the compound of 25 childrens used as a Practicing school. Miss Swift writes that at the begining of the year there were 50 pupils in the Normal department, but on account of changes in the Government Educational Code the number it was reduced to 17 and 33 were sent back to

their homes. This step was made necessary by the loss of grants, consequent on the changes in the code. Only middle school pupils are now retained in the Normal class, 18 were presented for examination, 16 of whom earned Normal certificates. At present 2 masters and 4 mistresses are employed in the school. A few changes have taken place. "One of the oldest and most faithful teachers was given up for the work of the ministry in the East Church and a new master has been secured for the Special Upper Primary class. Two of the mistresses were married and their places supplied by a former pupil and by a training mistress from Madras. who was also educated in this institution Mrs Brander made her visit of inspection in march and reported more favorably upon the tone & discipline of the school than at her former visit one year ago One half of the pupils in the school are members of the church, eighteen of whom have united during the year." A Benevolent Society and a morn prayer meeting have been started during the year. These facts, taken in connection with the revival, to which we have already referred, shew that the spiritual tone of the institution is of a high order.

Station Boarding Schools.

We have 9 Boarding schools, with a staff of 37 teachers and 286 scholars. Reports come from all these schools that the children are healthy and happy, growing in truthfulness and honesty, and in

manifold respects fitting themselves to be better men & women than the mass of people that are about them. These schools involve considerable expense and care, but we look upon them as one of the brightest parts of our work. For the boys that come to us from the villages show in the course of a year or so a marked improvement. They become more tidy, more systimatic, more truthful & more manly. And the girls look neater, brighter, more intelligent, & more womanly. Two or three years training in a well regulated Boarding school completely makes over boys & girls so that they never go back to their villages the same persons that they came. Many of them are converted during their course, but even if they are not, still they are lifted up in the scale of civilization and exert a wholesome leavening influences upon the community where they dwell. They are the warmest friends of the mission work. Moreover in these Boarding schools are trained the reliable, faithful men & women that we need for teachers, catechists and pastors. The people in general are so unmethodical, so utterly devoid of system and of fixed principals that one is scarcely fit for the mission work unless he has received a course of training in one of these schools. Those children who do not become mission agents become leaders in the congregation where they live. They are an invaluable aid in the singing

and in the tone which they give to the congre-
-gation. Mr. Burnell writes:- "The health of our
boys is excellent. Caster of all kinds mix
together in the happiest manner. Two boys
have been truly converted and all are
faithful in study and shew many happy
changes. The teachers say there has been
no case of quarrel, nor use of bad
language among the boys." As Mr Burnell
was compelled by ill health to go to America
his prosperous school was closed in December.
Mrs Chester writes:- "The health of the girls
has been remarkably good the past year.
Indeed I do not remember that we have
ever had a death in the school since it
has been established. There has always seemed
to be a cheerful spirit among the girls. They
are from different villages and the change
in their appearance and manners after
having been a few weeks in the school
is very perceptible. I am glad to say there
seems to be a growing spirit of honor
among them to be truthful. Many of our girls
are from families where the parents are only
nominal Christians. All the girls who have
left the school from time to time, having finis-
-hed their course, have become church mem-
-bers before leaving, and are exerting a
decided Christian influence in their own
villages. One young girl in particular I
think has been the means of inducing
many of the woman of her village to
come to church. At the time of her first
vacation when she went home she told us

mother & other woman that the womans of Dindigal went to church and they too ought to go. They had not been in the habit of doing so. Then she had a little meeting with them, reading Bible stories, and singing & praying. As the result of her efforts a large number of woman attend church regularly."
Dindigal, Timmangalam, Battalagundu, and Mana Madura have each two Boarding schools, one for boys & one for girls, both held on the same compound, but kept entirely separate and working successfully, of the girls school at Battalagundu Miss Chandler writes as follows:-
"After the government Examination in august more applications than ever before were received from the villages, so that in spite of the dropping of 23 old names from the list during the year, the numbers now on the roll is 60 against 58 of last year. A sixth standard class was for the first time presented for Examination & its graduates have also been prepared for the Special Upper Primary Examination and with good hope of making this new departure a permanent success. With regard to the orphan girls, for whom, no special report is now needed, two of the youngest, always frail in health, have been taken from us by death. The two eldest one of whom had acted as matron for the younger ones, and one of whom had taught in the school two years, have been happily married. This brings the number in the school down to 22

while two are studying elsewhere and one teaches here." That this school is in a most healthy spiritual condition is evinced by what we have already said concerning it under the head of Revival. Mr. Gutterson also reports some conversions in his school during the year.

English Schools.

There are a number of high grade schools for Heindu boys in different parts of the Mission. Mr Jones has a flourishing High school at Madura, in which our 200 Heindu boys many of them Brahmins, study the word of God daily. 30 of them he says have been sent up to each of the Middle school & Matriculation Examinations during the year. His plans are made for the erection of a new building for this school. In other towns we have middle and anglo vernacular schools. Our first thought concerning these schools is that we are spending considerable money in educating Heindu boys, that will be of little help in the work of evangelization. But investigation shews that the school fees and government grants cover nearly their expenses so that whatever christian influence we are able to exert through these schools is a clear gain. Then when we have in mind that these schools are opened and closed daily with prayer and Christian Song, besides from half an hour to an hour daily directed to the study of the Bible, when we bear in mind that those

Hindu boys come in constant contact with our christian teachers and frequently come under the direct influence of the missionary we are convinced that seed is being sown which sooner or later will bear fruit. And the effectiveness of the seed will be in proportion to the holy lives and believing prayers of teachers and missionary

Hindu Girls Schools.

We have 14 Hindu Girls schools containing an aggregate of 674 scholars. There are many most gratifyy testimonies concerning these schools coming in from every part of the Mission. All the ladies seem pleased with the work which is being done. I quote briefly. Mrs Chester writes that "these schools open the way to the homes and hearts of the parents. The parents and relatives are very friendly, receive me very politely & seem much gratified when I make them a visit. When one of my little Brahmin girls was sick I sent to inquire how she was. The father sent back a request for me to come and see her. I did so and found him a fine looking man that spoke english fluently and living in a large house. There were many people there and all received me with marked politeness, but what pleased me most was to see the little girl herself elbow her way through the crowd, come close up to me, and look up into my face

with a glad smile. Through that little girl many useful books find their way into the family and among a large circle of relation & friends. Many of the old grandmothers & friends often come to the school and enjoy listening to the exercises. I think I could go into any of the houses of the girls and be received cordially. I do not know of any open conversions among them, but I am sure that if they could do as they wish, they would cast the idols from their houses and worship only Jesus."
Mrs Hazen says that "the school at Palani has had an unusual degree of prosperity during the year. It is growing in numbers and in popularity, but what is still more encouraging there has been a decided improvement in the regularity of attendance. Our accommodations are too small for the increasing numbers. We have accordingly just completed an addition to the building. The enthusiasm of the girls in regard to Bible stories is quite remarkable. They can tell many of them with great accuracy, entering into the minutest details. So eager are they to hear more that, not content with the hour allotted to the scripture lesson, they begged the privilege of coming half an hour before school time to hear more of the wonderful events related in Gods Word. And some of them asked that their Christmas present might be a Bible. Recently

we have succeeded in buying a building for a second school for Hindu Girls so that we may have one at both ends of the town" Miss Swift writes that "since Mrs Capron's departure nine months ago, the faithfulness of the teachers have made the ~~work~~ much more easy to take up than it otherwise might have been. At the examinations in December 80 pupils from the infant classes, which have not heretofore been eligible for examination, were presented, making a total of 238. The registers shew an increase in numbers and in average daily attendance over previous year. The irregularity of the girls in the south gate school is still a source of grief to the teachers, but since arrangements are being completed for building the long hoped for school house in that quarter we think that difficulty will be removed. Much interest is shewn by these children in the study of the Bible to which one hour is given every day. Many also shew in their daily lives that they profit ~~ably~~ by what they learn. There is less quarrelling and more kindness shewn by these children to one another. It is also pleasant to see women who formerly studied in these schools coming to the teachers for advice about the training of their own children. The Sunday school started by

Mrs Capron in 1885 is largely attended, though a Sunday school for girls only in name the attendance of men & boys is so great that it almost loses its distinctive name of girls school. and becomes a kind of general preaching and Bible service, Attracted by the music the men come and listen attentively & appreciatively to all that is said. The christian songs are exceedingly popular. The native community have a growing interest in these schools, One Native gentlemen has offered prizes for the girls that take the highest stand in their classes & a christian gentleman has offered prizes for proficiency in Bible study."

Village Schools.

At the foundation of all our educational, and to a certain extent, of our missionary work lie our village schools. These are the feeders of our higher schools and largely of our congregations, besides giving the first impulse to nearly all those who afterwards become mission agents. We look upon these primary schools as of paramount importance to our work. In view of the fact that many of the villages where we have congregations have no schools whatever and that frequently not a person in the whole village can read or write it would be folly to try lift up this people in the

scale of civilization without giving them education. It would be equal folly to hope for stable christian characters, such as would command the confidence and respect of heathen communities while we leave our christians in ignorance. Moreover these schools are an aid to evangilism. For while they are started primarily for the children of our christians the Hindu boys & girls are welcomed and even sought after. In many places the only foothold we have in the town is the school, but this in time leads to a congregation & a church. The school is welcomed everywhere, not so the church. But if the school is first planted the way is prepared for the church. We require the children to study the Bible daily. By this means the precious seed is being constantly sown in young receptive minds and cannot help bearing some fruit. Moreover the prayers and christian songs and the books of the Christian Vernacular Educational society which are used and which contain much christian truth, all have a moulding influ-ence upon the childrens minds and through them upon the parents and friends. It is the first and natural impulse of a child when he discovers any-thing new to tell it at home. In this way the children of our village schools are enthusiastic little preachers of the wond-erfull truths of the gospel.

Where we have no congregation the school is is a centre of influence and the teacher is a leading man in the town. The people notice the improved behaviour of the children and the honest, upright life and pure conversation of the teacher and their confidence is soon won. Wherever we have a judicious, consistent, faithful teacher the people are friendly and open to religious truth. Thus these schools open the way to the hearts of the people and bridge over the chasm between the missionary and the heathen community. They form an entering wedge for the gospel. The 3703 pupils which we have in our village schools are sure to exercise an important influence in societys. Judging by past experience they will not go out of these schools the same persons that they entered, and when they come to power & influence they will be our warmest friends and supporters.

Sunday Schools.

In connection with every congregation & nearly every school there is a Sunday school which the children of our christians are required to attend and to which Heathen boys & girls are cordially invited. The instances are rare in which any reluctance in coming is shewn. In some cases there is considerable enthusiasm in coming.

At Tirumangalam the Sunday school for Hindu boys and young men is very popular and furnishes a very bright feature in the work. "In the city of Madura there are 8 Sunday schools, 5 of which," writes Mr Jones, "are for Hindu children, about 250 of whom regularly & voluntarily attend and gladly drink in Scripture truth. This is a beautiful work and give precious results. One Brahmin young man is to day leaving this district, whose mind is richly stored with gospel truth. For the last two or three years he has hardly missed a sunday session and can give the contents of every one of the 52 lessons of the year and can recite without error the 52 golden texts in English and Tamil. Though conspicuous he is by no means alone in this interest and knowledge. They all unite enthusiastically in singing with the portable organ, the Christian lyrics which are now sung all over the town. The picture papers which I distribute to the regular ones are carried to the best families and weild no small influence for good"

Accessions to mission work.

Lectures: There has been conducted during the year a course of entertainments for the English speaking natives, of Madura. "The course consisted,"

writes Mr. Jones, "of seven lectures and a concert. Probably the most noteworthy thing in connection with them was the interest aroused by the two lectures of Devan Bah=dur Raguratha Ras. He is the leading Hindu reformer of the Presidency and a man of great ability and much eloquence. His lectures on "Hindu Widow marriage" and on Sociology, Politics, and religion" roused the orthodox Hindu community to the depths. He had one public discussion with the pandits and found to his extreme disgust that the superstitious bigotry and ignorance of orthodox Madura are exceptionally hard to marriage. And it revealed to all of us very distinctly that Hinduism is not a thing that can be reformed from within — no matter how well meaning or eloquent the reformer may be. These lectures also reveal the existence of a great deal of Atheism and agnosticism among educated Hindus. I believe that a large number of the graduates of the Madras University now living in Madura are atheistic or agnostic in religion and utilitarian in philosophy.

<u>The Viceroys visit</u>. "On the 7 & 8th of December His Excellency the Viceroy visited Madura, and while here very kindly reviewed 1,000 of our Mission School children, and graciously listened to the singing of

from Lyrics and Songs by them. The mission also presented him with an address which he pleasantly accepted." This notice of our work by India's chief officer will carry great weight with the people, and is therefore an occasion for devout thanks-giving. The time was when such men sneered at the missionary cause, now they are its friends and patrons.

Medical Work

Dr. Chester reports as follows

"At the two principal Mission dispensaries, in Madura and Dindigal, there were 36.363 cases treated, of which number 22042 were new cases, or those coming for the first time. While in the Madura dispensary the majority of the patients come from the city itself, yet, in the course of the year, there were also cases from 249 different villages. In Dindigal, there is a large attendance on the part of people from the villages, more than 600 different villages furnishing patients. These facts show that the people in the district know about our Mission dispensaries and appreciate them. And that this number have been treated means not only that no little trouble has been taken to examine and prescribe, but that pills and powders, by the tens of thousands, have been made up, a work that never stops in a dispensary, and that Iron mixtures for anaemia

and diseases of the blood and fevers and other mixtures, liniments and gargles have been made up by the hundreds of gallons. Patients coming from villages, especially if these are at a distance of five miles or more, from the dispensary, are, as a rule, furnished with a weeks supply of medicine. As they are returning with this, to their village, their bottles are often discovered by their native doctor, the family physician, who perhaps tells them that if they touch a drop of the medicine the wrath of the god is sure to fall upon them, or else that this mixture of the white doctor is simply to make them break their caste, which disinterested advice will often cause the bottle to be hung up in their house merely to be looked at. But that this is not always the case is proved by the fact that many come back to the dispensary vastly improved in health and beg that the same mixture may be repeated. The natives of all classes, ~~there~~ even the better educated and more wealthy, are so accustomed to being dosed by their native doctors, that they come to our dispensaries counting on a supply of medicine as long as they put in their appearance, no matter what may be their state of health, or what the opinion of the doctor. A well to do Brahmin vakil wrote me a letter of 17 pages, telling how for 13 years he had been under the treatment of various native doctors, paying them nearly

Rs 300, and yet getting worse, all the time, rather than better, for this amount of medication, begging that I would see and take him in hand. But when after a careful consideration of his case, I told him that he had already taken enough medicine to last him his life time and that he must stop this at once and altogether, and begin to eat and take exercise, his faith in my medical skill fell to zero. Then another depressing element in dispensary practise is the hopeless cases, the lepers, those afflicted with cancer, those whose sight is lost and yet for whom you know that no surgical operation or medical treatment can be of any avail, those who are idiotic or insane, and perhaps, as discouraging as any, those who are brought to our dispensaries in an almost dying state, upon whom native doctors of various sorts, have been trying their skill, and bringing close upon the very verge of starvation. But our rule is to treat such kindly, show them that they have our sympathy, and help them as much as lies in our power. The trained Native nurse, working in connection with the Madura Mission dispensary, has had 27 special cases. The two trained Native nurses in Dindigal have had 57. And in both places these nurses have been called to the houses of the most respectable families among the Hindus and Mohammedans, even Brahmin women gladly availing themselves

of their services. This has not always been the case but it is most evident that the feelings of the people in regard to European medical practise is being modified.
The last mission report noted the arrival at Madura of Miss M. P. Root M. D. and the hearty welcome she had received.
Dr Root has been giving much of her time to the study of the Tamil, but still has found it simply impossible to resist the many urgent requests she has had to visit and treat cases among Hindu and Mahom-medan women in the city. Many of these were in Brahmin families and all of them medical or surgical cases of so severe or complicated a nature, that the friends seemed to consider that the only hope of the patients life was from a visit by the lady doctor. A building on the same compound with the Madura Mission dispensary, very well suited for the pur-pose, has been utilized and made ready for a Women's Hospital, and some urgent cases received. When in a few months more, Dr Root enters fully upon her very promis-ing medical work, the only question will be as to her ability to meet the demand upon her strength and time. The work will be simply without limit. We have to record in this report, the loss to our Medical work and to very many of the families and women, in Madura by the departure of Mrs Capron to America.

She was very well known and greatly respected and loved by the women of Madura, and perhaps for the reason, more than any other, that she shewed so much sympathy and care for the sick and did so much, personally for their relief. It will be a very long time before the memory of her name and loving labor fades from the mind of the families of Madura. The work in the Branch Mission Dispen-sary at Pasumalai has been regularly carried on by the Hospital Assistant. There have been, in the year some seri-ous and trying cases and always more or less of ordinary Dispensary practice. Patients also come to this dispensary from the neighbouring villages. Aside from the help we are able to give to the poor people, by relieving their bodily sickness and suffering, the Medical Mission work tells upon every part of our Mission service. It proves to the people that we are their friends, and that we desire to do them good and it proves to them that the secret of this friendship is loyalty to our great Example and Master our Lord and saviour Jesus Christ."

Conclusion.

In summing up our work for the year we find that after 52 years labor in the district we have 36 Churches with 3053 communicants & 11412 adherents, who

support their pastors entirely & give during the year for all objects Rs 7266. that we have 160 schools of all grades in which 5019 scholars are studing, who pay annually Rs 9878 in fees, that on the itineracy 140646 persons heard the gospel, that our 26 Bible women carried the word of life to 52271 persons. that the total additions to our churches on profession of faith during the year were 204 souls, which gives an average to each missionary of 22 2/3, For all this we bow in devout thanksgiving to God. Because it is no larger we humble ourselves in the dust. The train which we are trying to draw is a heavy one. The engine is a good one & the machinery is in working condition, but still the movement is slow. We lack steam, & back of that we lack fire. In one word all that we need to move this heavy train is the fire of the Holy Spirit burning in all our hearts. For this blessing we ask all the friends of the mission to fervently pray.

Appendix

Extracts from Pastors Reports.

Pastor S. Mathuranayagam reports as follows. "During the year 12 persons from this and other missions have been admitted to the Church. But I feel sad that I have not been privileged to receive a single Hindu in such a large town as Madura. Strenuous efforts have been made

but the failure teaches us that we should change our methods and leaw more upon God. There is also a decrease of 16 in the congregation & of 23 in Church membership. There have been 9 deaths. One of these was one of our deacons whose loss is much regretted. He died in old age, very peacefully & with full hope in Christ. Rs 100 has been subscribed for repairing the church. One of our deacons, as a thanksoffering for the recovery of his child, gave a bullock. Another paid Rs 15, although his child, for which he paid this as a vow, died. It is encouraging to see the Hindu lads striving for the Bible prizes in all the monthly examinations that have been held in the A. M. High school. It is also a matter of gratitude that some who come to read papers in our Mission Reading Room heartily enter into the religious discussions which now & then occur."

Pastor Barnes:-

"The Pasumalai congregation contains 251 persons and 143 communicants. During the past year we have had tokens of the presence of God among the people, indicated by a continued spirit of peace and prayer and anxiety for the salvation of themselves and of others. Of 28 individuals who have accepted Christ as their master, 20 were baptized in infancy, 4 were Romanists and 4 were Hindus. Of the last one was 50 years of age and of the Thief caste. Our Sunday school has averaged 180 scholars and our contributions amounted

to Pc 259. The College students have organized a Y. M. C. A. and undertaken evangelistic work on their own account. Their catechist is stationed in a village 4 miles distant from here. They have also begun some other works of Christian endeavor in the school and elsewhere."

Pastor Colton:-

"The year under review, although it brings to recollection several shortcomings, have been remarkable in that the hearts of some of the members have been touched by the Spirit of God to labor for the salvation of their heathen neighbors. Two of the sisters, taking a deep interest in the spiritual welfare of the sick women that attend at Chesters dispensary, read to them passages from the Bible and from "Glad Tidings." Two others with my wife visit once or twice a week the heathen families and talk about the Saviour of the world. Some of the young men devote a portion of their leisure hours to doing good by distributing handbills. This labor of love by one of them has been so far blessed as to lighten the heart of a Hindu young man of some position. It grieves us much that the powerful appeals from the Bible are lost upon some members, who seem to be under the strong and deceitful influences of certain sins. On the other hand it is very encouraging to observe that the spirit of benevolence & self support is surely although slowly developing in the congregation. Whenever special Collections are called for, there is a laudable emulation among the lads and children to make special offerings"

Pastor Savaramuttu:-

"I have under my care congregations in 16 villages two of which are on the Periyour & Adaloor hills. 17 families have recently joined in from three different places. Two prayer houses have been built, in part with their own funds. 11 persons have been admitted to the church and 13 Childrens have been baptized. The congregations give Rs 7-4-0 per mensum for the support of their pastor. Besides this Rs 18.10.0 were collected by means of the Kalliams (charity boxes) given to each family. Each woman has promised to bring a fowl the next time that the Kalliams are broken. They aim also to bring regular contributions of grain. Some of the Christians have family prayer in their homes and try to win their heathen relatives to Christ. We have growth in the number of communicants in contribu-tions, & in the means of grace. Although some of our Christians are persecuted, some of our heathen friends are very anxious to listen to the word of God. In four new villages the people are willing to attend the services."

Pastor Taylor:-

"Nine persons have been added to the church during the year in profession of faith. One man became a Christian at Pulianpatty last year and he was dismissed from his caste by his heathen relatives. Yet he comes to the services regularly and finds that there is a great blessing in keeping the sabbath holy. Another man became a Christian

through his influence. At Kattaugudi three families have recently accepted Christ. Two years ago Rev. W. S Howland and I went to the place and held a prayer meeting. As soon as the meeting was over a husband came and very severely beat his wife because she attended the meeting. Now the husband and wife come to Church and are soon to be received as communicants. Some caste people becoming Christians, but their heathen relatives are trying to persecute them and in turn those persecutors are hated by other caste people. "We have a "Morning Star Society" for children. The children meet once a month, hold prayer meetings and contribute offerings. One day some girls went to gather margosa seed for their society. The seeds are not a valuable thing, yet they are precious when we consider the intrest of the Children. One of the girls, 6 years of age, died from heart disease. Before her death she called her father and requested him to pray for her. She then repeated the Bible verses which she had learned in the sunday school, said the Lords Prayer and passed away with smiling face to be with Jesus."

Pastor Eames:-

"In reviewing my work during the year I see many encouraging tokens. A youth whose name was not in the congregation book last year attends Church, reads the Bible attentively & stands foremost

in all good actions & in exemplary charactor. Another, not heeding the kind advice of his benefactors & relatives, ran away from the Mission school to Rangoon, but he finally came to his senses, repented, returned, joined the church and is now a steadfast christian and faithful attendant at worship, although the distance which he comes is one and a half miles. A woman, whose father was a conjurer has left her fathers evil instruction and is happily enjoying all the means of grace. She has taken the silver ring from the finger of her infant son & paid it to the Lord for restoring him from a dangerous illness. An arrogant, unwilling & giant like man of this congregation, who pretended to have frequent divine revelations by dreams and who did not heed the counsels of Gods servants, has been greatly humbled by a special providence and now openly tells me that he would not have felt so troubled if an enemy had cut his body to pieces. He is now greatly changed and very humble. A pious old widow who has devoted all her property to our mission was very ill and expected soon to be with her Saviour, but was graciously restored to health. she gives three pice every sabbath and sometimes in addition brings an egg, chicken, & some grain or fruit. We have had 11 additions to our church in Ranjamhatty. The young men of Nattakudi

are greatly interested in the prayer meetings and in the word of God which they are anxious to send."

Pastor Permal.

"I have administered the Lord Supper 14 times in different places, received 14 to the church suspended 4, baptized 24 children, visited the christians often in their houses and prayed with them, besides scattering books and tracts by the way-side. On the whole the christians shew improvement in their love of God, in their knowledge of the Bible and in general morality. They preach to the heathen and contribute as much as they are able toward the support of the gospel."

Pastor Crowland.

"Sunday school, Wednesday meeting, and women's prayer meetings are held at the church and family prayers in their respective houses. The women gladly give handful of rice every week for the Church. By this & other means we collect nearly Rs 5. every month. Death and affliction have broken the great bar of divisions in the church and we all felt the dealings of the mighty hand of God for the good of the Church. There are 156 christians under my charge of whom 59 are communicants. During the last 10 months 8 have been admitted to the Church in profession, 2 have been restored to church privileges, 7 children have been

baptized and 1 marriage solemnized. about Rs 200 have been collected from the congregation and other friends for the maintanance of the church."

Pastor Pichaimuttu:-

"There are 415 adherents in nine villages under my pastoral care, of whom 123 are communicants. During the year five have been admitted to the church on profession, 6 children have been baptized. 3 marriages solemnized and 10 new families comprizing 30 souls have come out from heathenism and embraced Christianity. An old blind man named Satthianathen, who testified for christ wherever he went, has died. Although he was both blind and deaf and lived four miles distant, he was a regular attendant at church. Although he lived entirely upon charity, yet he saved a few rupees for purchasing a burial place in his village. A widow of the "thief caste" who is 55 years of age has embraced christianity and is now preaching to his people. There is a great movement in Battalagundu and other villages where we are working. A dozen members of different castes are reading the New Testament with me and are fond of having me visit them at their houses to talk with them. I trust that we shall soon see fruit here."

Pastor Davasagayam:-

"Six villages and 70 communicants belong to my pastorate. One backslider has made confession & been restored to the church. An old woman who was a living christian has gone to her rest. The people of my church have been troubled very much for two years by one Thuppu Naick who made an attempt to get possession of the whole village, which has been inhabited for about sixty years. He ~~surely~~ securely advertised the village site to be sold at auction by government and succeeded in effecting a sale. But I think we shall soon be relieved from this trouble. What the mission spent for us will turn to good account and not loss. I have visited 240 villages, read the Bible in 270 houses and preached to 2500 persons, distributing tracts and portions of the Bible"

Pastor Isaac:

"In reviewing the past year I am led to thank God heartily for the blessing which he has been pleased to shed upon the work of my pastorate and to take courage for the future. Ten persons have united with the church on profession of faith, four suspended members have been restored, ten children have been baptized and ten marriages solemnized. 50 families comprising 170 souls have joined different congregations of the district, renouncing heathenism and Romanism. Five members of the ch

have died in the faith this year, four members have been suspended for their unchristian conduct, and 33 families containing more than 100 persons have been dropped from the rolls for continually breaking the Sabbath and neglecting the services. But there are still remaining under my pastoral charge 945 souls of whom 210 are communicants. The above Christian community, consisting largely of poor widows and coolies who earn their food by daily labor, has entirely supported me for seven years, and has raised during the year Rs 303-15-9 for the above and other benevolent objects.

I tour among the fourteen villages in this pastorate staying a day or two in each village. With the twelve or fourteen mission helpers in this pastorate I have conducted five itineracies this year and the gospel has been preached to about 25000 heathen in 267 villages. At our last itineracy some ten heathen families living in a bigoted heathen village, embraced Christianity and gave over to us a piece of ground, the site of their old "Rest house" in which they formerly worshipped their goddess. At their request a temporary prayer house has been built and dedicated on this very ground. There are six schools under my care and I particularly see that Bible lessons and the way of salvation are taught in them."

Pastor Seymour:-

"I was transfered in July from Kombai to Bodinaikanur. After having become well acquainted with the Christians I went to see the Zemindar who received me kindly. But when I had a long talk with him I understood that he was much displeased with Christians and determined to root out Christianity from the place. Although he first passed a strict order that Christians should not go to the church, yet in the course of a few days, God so changed his mind that he has freely allowed them to perform their religious duties as usual. Now there are no more dissensions in the Church and no more trouble from the Zemindar. Many people show a lack of Christian principle; for example;- One of our adherents has married a second wife according to the rites of heathenism, because his first wife had no children. This is a thing which gives us much trouble as it does all Christians who feel interested in the purity of the Church. There are 354 adherents of whom 75 are communicants in the nine villages under my pastorate. Three have been received into the church on profession of faith, and fourteen children have been baptized this year. The amount of collections during the year is Rs 96-1-9.

The 13 helpers and myself have been on two itinerancies. We encamped in six different places and preached the gospel to 8096 peo"

in 99 villages. We sold 182 Bible portions & 110 tracts and distributed 215 handbills."

Pastor William:-

During the year two persons from Romanism and two from heathenism have been admit-ted into the church on profession of faith and fifteen children have been baptized. At Andipatti there has been one addition to the church and eleven additions to the congreg-ation. At Kottaimedu the congregation has been increased by fifteen persons from three families. We occasionally receive thankofferings. One native friend has given to the church two benches which will seat eight persons. The mother of the SubRegistrar at Peria-Kulam has presented a contribution bag ~~consisting~~ which cost ~~Rs~~ 5- also a nice cloth to cover the pulpit cushion. Besides ~~Rs.~~ 132 which has been given toward the support of the pastor, a contribution has been made for enlarging the church. The Young Men's Christian Association is still in a thriving condition. Besides daily labour among the congregations, I have with eight Catech-ists engaged three times in Tent prea-ching, had about 7000 hearers in 120 vill-ages, have conducted open air preaching 192 times, sold 85 Bible portions and tracts, and have distributed 255 handbills."

Pastor Clark:-

"The members of this congregation live in six villages. On Sunday the service is conducted in three different places. 100 persons usually attend service and study the scripture lessons. I observe among the people progress over other years in piety, in Xtian knowledge and in giving to the Lord. Several families have com-
-menced family prayers. Many of the nation-
al prejudices have been removed. The progress of the night school, the advance the young men have made in the truth of Xtianity, and the pleasure they manifest in religious services are worthy of notice. Four young men who were formerly very irregular in attending public meetings are now greatly changed. Observing the Sabbath and coming regularly to the services. A few families in one village have built a prayer house at a cost of Rs 20 without help from the mission. At another village the people voluntarily gave Rs 35 for the repair of their church. Three young men who went to Rangoon in gratitude for their safe arrival, presented three globes worth Rs 7 for lighting the church. All fam-
-ilies have received Charity boxes, into which they put money as they like, and bring them at the appointed time. Some in this congregation delight in proclaiming Xtian truth. I am much encouraged in one part of my field. A wide door is open to thirteen heathen villages containing people of the same caste who are also related to each other.

Of these villages four received us respectfully, built school houses at their own expense, pay Rs 2 monthly for school fees, regularly attend Sabbath services and give contributions with thanks. There are several intelligent friends who desire to know Christ. They ask every servant of God who visits them to offer prayer in their families. Twenty five New Testaments have been distributed among them, which they regularly read and converse upon subjects about which they have doubts."

Pastor David.

" The charge of this congregation was given to me July 7th 1886, since which time the people have regularly attended morning and evening prayers and shew progress in spiritual life. Those who have become communicants advise their relatives and friends to join us in the heave-nly way. They love to study the Scriptures, send their children to school and tell the heathen about Christ. Their advice is listened to without interru-ption. Some Hindus bought New Testaments in order to examine them and one of them questions me often about Christ. One day I went to the pagoda to preach. A devotee knowing who I was told me to go home and not to preach there. I asked him to give me room to sit and he allowed me to do so. After a short time I began to sing songs from the Sastrakumi The devotee came near and listned while I preached about Christ. A young man also who was listening, inquired about the little book and on the

following day came to my house and bought one. When I was preaching in a certain village at a festival, the head man who was decorating the temple came and bought a New Testament and gave it to his son to read. I believe that the day will come when all the people of this station district shall worship our Lord Jesus Christ."

Donations.

The following donations, received by those under whose names they are serually specified, are thankfully acknowledged.

Rev. J. E. Chandler.

For Education.

From Young Peoples Mission Band Topeka Kan. U. S. A.		54--9
" Miss Alice Chandler Wood Stock Ct	"	26-9-1
" French Ch. Mission Band, Balt. Md. by Rev. J. C Perkins.		111-10-6
" Rev. J. J. Noyes		52---
S. S. class, Andover, " " Woburn } through. E. A. Chandler		80---
" Mrs. Howland Sr. Jaffna, Ceylon		9---
" Mrs. Dinwiddie - Trichinopoly - India		2---
" Rev. C. A. Lawrence		10---
" Miss Fairbank		6---

Miss Chandler.

For an Evangelist.

" Olivet St. church. Boston. Mass. U. S. A		112-12--
" Ladies Missionary society N. E. Conservatory Music. Boston	"	136-11-10

For a School Well.

" Wellesley Preparatory Sch. Phila. U. S. A		134-11-8

From Miss Harding 5 " "

For Scholarships.

" Miss Hall Northfield Mass. U. S. A. 71-2-5

" Miss " Society " " " 71-2-5

" Miss Lord Wellesley College Mass. " 79-11-4

" Wellesley College " " 40-2-3

" Mrs. A. C. Emery Ellsworth Me. " 80-4-6

" Miss. Drury Natic Mass. " 67-3-7

" Philadelphia Young Ladies. Pa. " 105-10-8

Rev. J. T. Noyes.

" Cong. Ch. S. School Windham. ct. " 108 " "

" Mrs. Munro. England 66-7 "

" Mrs. Buck Orland. Me. " 27-2-7

" Tyler Mission Circle.

Newbury port. " " 66-7 "

Rev. A. C. Hazen.

" Miss. Cora A. Cork. Boston Mass. (H80) 122-15-5

" Mite gatherers Sweden Pres. S. S (H20) 53-8-4

" Pres. S. S. Holley N. Y. (H50) 133-12-10

" Mr. & Mrs. A. L. Salsbury Holley N. Y (H25) 67-7-6

" Friends Holley N. Y. (H25.15) 68-3-6

" Mrs. Sunner Ithaca N. Y. (H30.) 80-4-6

" Friends at Ithaca N. Y. for

a Communion Set. (H26)

" Col. C. J. Stuart for Pastors fund 5 " "

" T. Dinwiddie Esqr. Trichinopoly India

for. Benevolent Society & for Nati. Evangelical Society 5 " "

Rev J. E. Tracy.

" Mrs T. Clarence Smith for Girls Boarding school 20 " "

Rev. J. H. Gutterson.

" Rev. J. E. Tracey for work in Tirapatur 10 " "

Hom. Rev. A. A Burrell for work in Tirupatur - 10 - -
" Mrs S. Allan 15 - -

Synopsis of Stations.

Madura.

Rev. J. P. Jones secretary and Treasurer, Mrs J. P. Jones.
Miss Eva M. Swift, Miss M. P. Root, M. D., Miss Hattie A. Houston.
West Church Rev. S. Mathuranayagam.
13 Catechists, 35 teachers, 12 Bible-women.

Dindigul.

Rev. E. Chester, M. D., Mission Physician, Mrs E. Chester.
Dindigal, Rev. J. Colton, Pukailaipatti, Rev. A. Clark, Rev. A. Savarimuttu.
18 catechists, 18 teachers.

Virumangalam.

Rev. J. E. Tracy, Mrs. J. E. Tracy.
Mallankinaru, Rev. A. Perumal
20 catechists, 16 Teachers, 1 Bible woman.

Nimpuvanam.

In charge of Rev. J. E. Tracy.
Rev. G. Vethanayagam. 10 catechists, 9 teachers, 1 Bible woman.

Pasumalai.

Rev. G. J. Washburn, Mrs. G. J. Washburn, Mr D. S. Herrick.
College church, Rev. A Barnes, Rev. W. Buckingham.
3 catechists, 13 teachers, 1 Bible woman.

Periakulam.

In charge of Rev. J. E. Chandler.
Kambam and Kovilapuram. Rev. S. Isaac; Kombai, Rev. S. Nallathambi;
Kottaimedu and Andipatti, Rev. C. Williams; Bodinaikanur. Rev. E. Seymour.
20 Catechists, 14 teachers, 2 Bible women.

Kodikanal.

Rev. J. C. Perkins, Mrs. J. C. Perkins.
Rev. A. G. Rowland, 2 teachers.

Mandapasalai.

In charge of Rev. J. E. Tracy.

East Krisakulam Rev. D. Christian, West Krisakulam Rev. M. Eames,

Sevelpatty, Rev. M. Thomas, Arupukottai, Rev. G. S. Taylor.

26 catechists, 15 teachers, 1 Bible woman.

Battalagundu.

Rev. J. E. Chandler, Mrs. J. E. Chandler, Miss G. A. Chandler.

Battalagundu, Rev. A. Pitchamuttu; Sommanpatti, Rev. M. Devasagayam.

12 catechists, 25 teachers, 3 Bible women.

Melur.

Rev. G. H. Gutterson, Mrs G. H. Gutterson.

5 catechists, 18 teachers, 2 Bible women.

Palani.

Rev. H. C. Hazen, Mrs. H. C. Hazen.

Rev. A. David, 13 catechists, 20 teachers, 1 Bible woman.

Mana Madura.

In charge of Rev. G. H. Gutterson.

10 catechists, 11 teachers, 2 Bible women.

General Summary of the work of the American Board for 1886

Missions	22
Stations	85
Out-Stations	819
Churches	310
Church members	26129
Added during the year	3496
High Schools, Seminaries & Station Classes	56
Pupils in above	2352
Boarding Schools for Girls	41
Pupils in do	1958
Common Schools	856
Pupils in do	32698

Whole number under instruction	37762
Ordained Missionaries (10 Physicians)	159
Physicians not ordained (7 men 4 woman)	11
Other male assistants	7
Women (wives 156 unmarried besides Physicians 101	257
Whole number laborers from America	434
Native Pastors	151
" Preachers & Catechists	412
" Teachers	1141
Other Native Assistants	260
Total " "	1964
Whole Number of laborers	2398

Post offices Address of the Missionaries.

Rev. J. P. Jones Mrs J. P. Jones Miss Eva M. Swift Miss M. P. Root M. D. Miss Hattie A. Houston	Madura Southren India.
Rev. E. Chester M. D Mrs. E. Chester	Dindigal " "
Rev. J. E. Tracy Mrs. J. E. Tracy	Tinnangalum " "
Rev. G. T. Washburn Mrs. G. T. Washburn D. S. Henick Esqr	Pasumalai " "
Rev. J. C. Perkins Mrs. J. C. Perkins	Kodikanal " "
Rev. J. E. Chandler Mrs. J. E. Chandler Miss G. A. Chandler	Battalagundu " "
Rev. G. A. Gutterson Mrs. G. A. Gutterson	Melur " "

Rev. A. C. Hazen.	Southern India
Mrs A. C. Hazen.	Palani " "
Rev. J. T. Noyes	United States of America.
Mrs J. T. Noyes	
Rev. J. S. Chandler	
Rev. W. S. Howland	
Mrs. W. S. Howland	
Rev. A. H. Burnell	
Mrs A. H. Burnell	

Report of Madura Mission for A. D. 1887

Our mission comenced its work in the Madura District on the 30th July 1834. This is therefore the 53d year of its History. In reviewing the labors and results of the year we find renewed occasion for encouragement and gratitude. There is abundant evidence that the Lord of the Harvest has been with us and has owned and blessed the instrumentalities we have been enabled to employ for the promotion of His cause.

Missionaries

At the beginning of the year, we had eight mission families and four Lady Missionaries in the feild, four families and one lady having gone to America on furlough on account of ill health or for needed rest, after several years of uninterrupted service. The health of a few of the members of our families has suffered more or less in various ways. But on the whole, we have occasion for thanksgiving on account of the measure of health which our Heavenly Father has vouch-safed to us and to our Children, and now, towards the close of the year we are permitted to welcome back to the work, two of the families which have been absent for a season and to welcome anew to our mission circle another missionary lady. Mrs Leaprow after a service of 29 years

with only a single furlough of 2 years has felt constrained to retire from the work. And Mr & Mrs Burnell, though they had been in the service less than six years have been compelled, on account of ill health, to remain in their native country. Mr and Mrs Howland were looking forward with much pleasure to the resuming of their work in the Meandapasalai Station within the coming year. But by an inscrutable Providence they were suddenly cut down in the midst of their usefulness. Thus we are left, to commence another year, with only ten mission families & we have reason to fear that one & perhaps two of these families may be obliged to go home, on account of ill health, near the beginning of next year. Two of our Stations have been for some years without a resident missionary family and the prospect at present is that one or two more at least will soon be in the same condition. On account of the growing work in Pasumalai and Madura an additional missionary family is needed at each of these Stations. Besides this we have to face the fact that two or three families which have been on the ground nearly or quite ten years must take their furlough within a few years.

Native Assistants

These are of five classes. viz. Pastors, Catechists, Teachers

Bible women and Evangelists. Our Institutions for the training of a native Agency have been working for nearly a half a century & yet it can not be said that the supply of Competent native Assistants has ever been equal to the demand. But the quality of our Agents has been constantly improving and is much better at the present time than ever before. Most of them have been educated in our own Schools and Systematic plans for the intellectual and Spiritual improvement of those educated in these institutions, and all others in our employ, were adopted as early as in 1851 - and have been continued, with improvements from year to year for 36 years. Lessons are periodically assigned which they are required to study in intervals of leisure while engaged in their work. The helpers of each station meet with their own missionary once a month for special instruction. The helpers of consociated stations meet together with the missionaries of these stations once a year - and once a year all the helpers of the mission meet with the whole missionary body in a general convocation at the central station. The local meetings continue two or three days and the general meetings for 4 or 5 days. At these gatherings there are examinations, written and oral, of lessons previously assigned, the classes having been graded according to attainments. The Pastors and catechists give reports of

their churches and congregations as well as of their work among the heathen, and teachers of their schools. Essays on topics previously assigned are read and discussions on important subjects are sometimes engaged in with great interest and profit. Prayer meetings are daily held and there is a general interchange of sentiment & feeling and evident indications of the special presence of the Holy Spirit have often been manifest on these occasions

Pastors

We have at present twenty ordained Native Agents. Of these seventeen have churches under their care, the remaining three being engaged in Evangelistic and educational work. The Pastors of churches are supported without aid from Home funds. And the larger proportion of their salaries is paid by the churches to which they minister. The extracts from their reports in the Appendix will give a fuller account of their work.

Catechists

The present number of our catechists is 138. Nearly all of them have charge of village congregations and they do the same kind of work which the Pastors are engaged in with the exception of administering the sacraments. The qualifications which we most prize in these workers, in addition to good common sense and more

than an ordinary education, are devotion, faithfulness and a tact in winning souls and bringing forward the Congregations under their care in Scriptual knowledge and piety.

Evangelists

This heading appears in our list for the first time the present year. The work was inaugurated for the purpose of developing the missionary spirit of our christian people. There are Sixteen Evangelists employed in the different Stations, all being supported by the local missionary Societies. Of this work Mr Tracy remarks. "The missionary Societies in the three stations under my care have carried on their work through Evangelists with much to encourage them. Tirumangalam has two of these men and Tirupavanam and Meandapasalai one each. Their monthly reports of work have been listened to and intelligently criticised by their fellow workers and the prayers which have followed them have been many. In Tirumangalam where records have been kept during the full year, the two men have visited 318 separate villages and have preached to 10.209 Hindus." Mr Jones remarks: "The missionary society of this station has done excellent work during the year

It has not only devoted one third of its receipts to the mission Native Evangelical Society for the support of weak Churches. It has also supported two Evangelists. During the year they have devoted all their time to the preaching of the gospel to non Christians within our Station limits. We are now cheered by the recent harvesting by one of these Evangelists. A new Congregation has been gathered in this station through the sole effort of this Society independent of mission labor & funds. I trust and pray that this may be the dawning of a new and glorious day when the native Church shall with an ever increasing vigor and ever expanding faith and an intense love to her Lord push forward to new achievements through self denying labors for the perishing heathen, and shall more than ever, become what the Church of Christ must become a self propagating Church.

Teachers

We have in our employ 183 masters in all schools and 52 mistresses. Some of the latter are wives of Catechists or school masters who teach in schools connected with the Congregations under the care of their husbands who are school teachers in addition to doing Catechists work. Most of

these school teachers are much better qualified for their work than teachers of former years. At the present day it is seldom necessary to employ heathen teachers for the lower grade schools, since Christian teachers can be readily procured. The number of Catechists & teachers employed by each Missionary, other things being equal, depends greatly upon the number of Christian Congregations & Christian people in his Station District, for it is not usual with us to establish schools in purely hindu communities, nor do we, as a rule, employ Catechists without placing them in charge of a Congregation. They are not usually happy in working exclusively among the heathen without the stimulus afforded by the presence of a Christian Community as a nucleus around which they may work. Besides very few of them do well for any length of time in situations where their work is not regular and well defined. This to be regretted, but is nevertheless true, that the very best of our native agents need the constant supervision of a Missionary. They are invaluable helps when faithfully superintended, but as leaders and independent workers, when left to themselves they are

often inefficient. This being the case the increase of our native Agency in order to the thorough working of our extensive mission field must inevitably require a considerable increase in the number of Missionaries.

Congregations

The number of Congregations is one less than last year but there are 16 more villages in which one or more Christian families reside. These Congregations all have places of worship where Divine Service is held once or twice every Sabbath and usually one or more evenings during the week. In most Churches & prayer houses, Prayers are held daily. As a Rule there is a resident Catechist or a Teacher who has charge of the Congregation and often of the Christian School also. The majority of the members of these Congregations have not received Baptism. Some were baptized in infancy being Children of Church members Besides these, only those who have given evidence of piety & have been received to the fellowship of the Church are baptized. The others are learners who have outwardly renounced idolatory & the rites of their former religion, being only nominally Christian At first they often know little of Christianity and are little interested in learning its pure & holy life. The process of instructing them is slow & tedious and we half regret sometimes that they ever received the name of Christian, for Christianity is not always judged from its best examples. The Hindu Community is slow to Comprehend the distinction between

mere nominal Christians and true Converts to the faith. But with all its disadvantages we, on the whole, greatly value the plan of enrolling as members of organized Congregations, such as have been willing to renounce Romanism or Heathenism and place themselves under Christian instruction. The System was early adopted in Tinnevelli & has proved very successful there & in some other missions in Southern India. Conversions & accessions to the Church are, as a rule from the Class which regularly enjoys Religious instruction. We therefore feel encouraged when from any Cause, there are large accessions to our Congregations. Down to the year of our Jubilee (1884), the Christian Community had been increasing at the average rate of nearly 250 per year, Since the Commencement of the mission & a hope was expressed that it would increase with greater rapidity in the future. But while in 1884-5 the increase was 177. In 1886 there was a decrease of 157 We are happy to find that the statistics of the present year show an increase of 466. From the nature of the Case, the membership of Congregations will be more or less fluctuating. It can not be expected that Companies of unconverted persons brought together from various motives,

Many of them with little knowledge, will retain their number in tact from year to year The more permanant body is the Church & we are happy to report that in nearly all the stations there has been a steady advance in membership from year to year. This is a more sure index of real progress than additions to the roll of the Congregations

The Church

We have 36 Churches, fifteen of which are without Pastors, some of these are at station Centres and under the watch & care of the missionary, while others are small and in unimportant places, too feeble to sustain a pastor and are therefore placed under the care of the Pastor of a neighboring Church. It sometimes happens, as at Madura East, since the death of Pastor Cornelius, that a prominent Church may be for a long time without a pastor, because the suitable man cannot be found. 212 persons have been added to our Churches during the year by profession of Faith, which with additions from other sources, after subtracting losses by death and otherwise gives a net gain of 177, making our total membership 3230.

Book Distribution & Publication.

The distribution of Bibles, Testaments, Scripture Portions & Tracts, by sale or otherwise is one of the auxiliaries to our work. Much of the sales have been made on the Itineracy in which the Native Assistants, after the preaching to the heathen audience is finished, offer their Scriptures & tracts for sale, and it is generally the case that those who have been interested in the preaching will purchase some book to take home with them. At some of the stations there are Colporteurs of the "Madras Auxiliary Bible Society" whose whole time is devoted to going from place to place for the distribution of God's word. Our Catechists also take Scriptures, tracts & leaflets with them, as they go about among the towns & villages and to heathen festivals, which they sell at a nominal price or distribute gratuitously. At a few stations also there are Book Bazaars, where much religious literature is sold. Our two publications "The True News" edited by Mr Washburn & "The Joyful News" edited by Mr Jones have been well sustained, & continue to have a large circulation, especially among our Native Agents, to whom they are a great boon. Mr Tracy also has prepared & published a small book of daily verses for use in

Schools under the name of தெளிந்த தேன் (Clear honey) He has also been engaged in the preparation of a Tamil Church History & a Harmony of the four Gospels in Tamil. Mr Jones remarks in reference to Tract distribution: There is now one new factor to be taken into Consideration viz. the new Hindu tract Society which has been organized in Madras, with the direct and avowed object of counteracting the influence of the Christian Tract society and of attacking Christianity. It is one of the side lights which shows the growing power of Christianity and it also reveals another enemy which we have to meet. The tracts of this society are being scattered broadcast & are being distributed in this City & District. But Christianity has little to fear from this effort which cannot last long. Since Hinduism has little food for the soul to send out in tracts, nor can she succeed in pure antagonism & distinctiveness. This year has also seen published in this City a scurrilous book of fifty pages, written by a Mahamedan as an attack on Christianity. It is nothing more nor less than a rehash of old infidel objections which, strangely enough, though the writer does not seem to know it, are as really and as powerfully an attack upon the Koran as upon the New Testament. It is another instance

of Pilate & Herod making friends, for it is well understood that this Mahamedan being afraid to publish his own work, a Hindu did it for him and aided him in the expense. To us here on the ground and often depressed by the apathy of the people a little opposition of this kind is a healthy tonic and a good sign.

Itineracy & Street preaching

It will appear by our table of Statistics that 40 Itineracies have been conducted during the year in which 2147 days labor of preachers have been expended & by which 136,176 persons have heard the gospel message. But this by no means represents the whole of our preaching to the heathen. The villages in the vicinity of places where there are Christian Congregations are frequently visited by the Catechists or Pastors in charge of them, and the preaching of the gospel to the surrounding Heathen is an important part of their work. Catechists who have charge of small Congregations are supposed to spend most of their time in Evangelical work. The missionaries also, however large their work, in other departments, do not neglect the oral utterance of the Gospel in public & private, as they have strength time & opportunity. When at home, besides holding Religious

Services in the Church on the Sabbath, they often preach in the Streets and public places of the towns in which they reside, and when on tours in their Districts, even though these tours are not intended for the special work of preaching to the heathen. During the past two or three years on account of the absence of so large a number of the members of the Mission on furlough and the weakness of our forces - we have not been able to do as much in this work as in some previous years, when the Mission was stronger. But it will be seen from the following remarks that the Itineracy has by no means been neglected. Of this work in Dindigul Dr. Chester remarks -: "The work on the Itineracy has been regularly conducted during the year. Two Native Pastors & from four to six Catechists have spent 75 days in this work, preaching in 1015 different villages and selling a large number of New Testaments, Scripture portions and tracts."
Mr. Tracy says of this work at his station -: "Itineracy work has been carried on at 3 different times during the year. A large number of persons have heard the truth gladly & many have bought books & tracts. Street preaching has been engaged in regularly in all the towns & villages where Catechists reside and

Self Support

We are gratified on the whole by the results which appear in the table of Contributions. The efforts of the Native Church in the matter of Self Support are by no means what we desire and hope for. Yet, considering the poverty of most of the members, they do as well perhaps as may be reasonably expected. Though this has been a year of great scarcity at most of the Stations and the price of provisions very high, rendering it very difficult for the poor people to obtain a livelihood, we are happy to find that the total amount Contributed is Rs618 more than the previous Year. We keep the matter of Self Support prominently before the Church and strive to promote it by every means in our power. Until our converts come more generally from the well to do classes of the community, we can not look for great improvement in this thing. But we trust the day is not far distant, when the Churches will all Support their own pastors, as some of them now do, besides giving to various objects of benevolence, Supporting their own schools, building their own Churches & Contributing towards the Support of Evangelists to preach the gospel to their fellow Countrymen. A good beginning has been made & we hope to bring the people forward to greater Christian activity from

year to year. Under this head, Mr Jones remarks:-
"We have in each Congregation an "Offering book" in which is written the name of every member of the Congregation & opposite to each name the amount Contributed by that person every week in the year. The offerings made & thus noted are read to the Congregation every month and the excellencies of the one & the deficiencies of the other properly Commented upon. In this way & with a great deal of vigilance during harvest time, the duties & privileges of the members have been constantly brought home to them & they have responded well. When I remember that the poor village Christians, many of whom often suffer for the necessaries of life & never taste its luxuries, have Contributed during the year more than a Rupee for every soul including the Children I feel sure that it means much self denial to them & self denial always Signifies a Corresponding attachment and appreciation of the Cause in behalf of which they thus deny themselves. The Contributions of these poverty Stricken village Christians amounts to Rs 3 "per Capita" for the Church members only & this amount becomes Rs 3¼ when we take the whole station into Consideration".

records carefully kept show that during 6 months 24 catechists have preached in various places to 107,777 people. At the time of the monthly gathering of the helpers also regular services of preaching & singing the gospel are conducted in the bazaar street, to large and attentive audiences. Every catechist is required to preach once every month in each village which is within a radius of four miles from the village in which he resides. He is also expected to take with him as often as possible, at least on the Sabbath, some one or more of his congregation, who shall thus come to learn the duty and method of using for others the knowledge of Christianity which they have learned. One of the Pastors speaks with much pleasure of the assistance rendered during vacations by students from Pacumalai in the work of street preaching. Mr Jones remarks: that street preaching in the City of Madura is carried on with interest unabated and with evidence of usefulness and power. We have held four simultaneous meetings every Tuesday evening each one conducted by a half a dozen of our Christian men under a leader. The services continue about an hour and are devoted to the singing of lyrics & a sturdy preaching of the word which aims exclusively at being a

plain but winning statement of the gospel and its Saviour. Our audiences are usually large and very attentive. I believe I express the experience of the native brethren, when I give my own to the effect that I never, even in our Christian audiences, find the rapt attentive, and absorbing interest which I do in these Hindu and Mohamodan hearers, and consequently I never find elsewhere the same great pleasure and unction in delivering the message. This interesting and encouraging to find that a number in each one of these audiences are regular attendants upon these weekly services and drink in these precious truths in a way which shows that they have a growing significance to them. At the September meeting, on the basis of these meetings. The City was one evening dotted over with 8 street-audiences in which there were about 4000 people who listened to the gospel message from the lips of about 50 of the Pastors and Catechists of our Mission. In two of these meetings the Sciopticon was used by missionaries. In this way the town was, as never before besieged by messengers of the gospel of peace and its attention was on all sides called to the one thing needful. The attitude of the Hindus may be understood by the fact that

one of the worthiest and most respectable native gentlemen in town on this occasion gave lights and seats to the preachers of one of these parties in front of his own house and thus encouraged us by his favour and by the presence of his family. Verily the word of the Lord is not bound nor will it return to Him void. Mr Gutterson says that more work has been done on the Itinerancy at Madur than in any previous year since 1882 as the statistics of that Station will show. The work of the Itinerancy as conducted at Pasumalai is reported as follows. During the year we had three itineracies. The results of our labors, among the Robber Caste especially were to our great encouragement. We visited all the villages in and beyond the boundary line of the Station as usual and some villages in particular were visited more than thrice in each encamptment. The people were very friendly with us in providing for our entertainment such necessities as we required when among them, and more particularly they helped us in our work by selecting a proper place, where all the people could conveniently assemble together without any disturbance; Besides a good many young men and women and also some elderly people, the Chief men in the villages, of their own accord requested us to preach to them about the true religion, designating place & time for our work and suggesting sometimes methods also to make them feel an interest in hearing our proclamation of the gospel of Salvation to them. In one village an old man wanted

the Catechists to tell him only about the life, the death & the sufferings of Christ his Saviour, because he had been convinced that there is no proper Saviour in Hinduism. Some two hours were given each night during the Sitherai feast in company with the Catechists of the Madura Station for preaching the gospel to large audiences each of which numbered sometimes more than 200.

Village Schools

These schools - though the lowest in the scale of our educational institutions we esteem highly among the evangelizing influences of our work. The first foot hold obtained in a heathen village has not unfrequently been the establishment of a primary school. and when a Christian Congregation has been formed a Christian school for the education of the Children of its members becomes a necessity. The Christian school and the Christian Church are always closely allied; for several years most of our schools have been placed under the supervision of Govt officials and have been examined by them for Govt grants by results. This has been of great advantage to the schools in raising the standard of teachers qualifications and in bringing about a more systematic arrangement of lessons and better management and discipline. But the chief advantage has been the valuable grants we have received enabling us to erect better school houses, employ more and better teachers and to establish additional schools, which we could not sustain without

the Govt grants. It has therefore been a source of great embarrasment to us during the past year that in accordance with new rules and regulations lately adopted by the educational department, the grants have been greatly reduced. This reduction affects the higher Grade Schools, more seriously than it does the primary schools, but even here the loss is seriously felt. Though the schools are in a sense under Govt Supervision, we endeavour to make them thouroughly Christian in their influence, never losing sight of the two great objects for which they are established, viz. for the educating of the Children of our native Church and the propagation of the Christian Faith among the heathen population. Mr. A.C. Chandler says of the primary schools in his station. The village schools are doing better than last year and if the results grants are continued, they will improve still more in numbers and efficiency. Mr. Jones remarks of this part of his work "Each village Congregation has a school connected with it and this is generally taught by the Catechist, who with his Congregation work is kept busy and full of work. These schools are a great aid to our work in the villages, by educating the Children of Christians and by imparting a considerable amount of Bible knowledge to the Hindu Children of the villages. They also create & maintain an increasing interest in our work among the villages. The quickness of the Hindu boys to learn the Bible and the boldness to repeat those

verses and sing our Christian lyrics at home, are encouraging. In one of these schools which I visit only once every 2 months it is the Custom of the Children, who are mostly Hindus and Mohamadans to recite not only the golden texts but also all the lessons of the previous weeks to me. I have known fully half of the school to recite them on one occasion, each one about a hundred verses, from the New Testament, while the other half recited the golden texts, and then they would promptly and intelligently reply to any questions concerning the lessons. The schools for boys in the town of Madura are 6 in number and have been fairly prosperous during the year.

The higher Education x

In our educational system the most that the primary schools can accomplish, is to furnish the rough material to be worked up in the Station boarding schools and the Station day schools which are the stepping stones to the higher Education ~~which is~~ carried forward to the Matriculation and First in Arts Grade at the Institution at Pasumalai

Boarding Schools

In every station having a resident missionary a boarding school is considered to be a "Sine-qua-non" to the growth of the Station. This an Agency much valued, especially by the missionary ladies of the Stations, whose time must be chiefly spent at home. The remark has often been made

x This section should come in after English Schools & before Normal & Institution P. 31.

"My boarding school is the centre of attraction at my station" or "I take more comfort in it than in any part of my work." The children gathered in these schools are a careful selection of the more promising boys and girls from the primary schools. None are admitted excepting on examination and all are required to pay for their clothing and books, besides their school fees, which expense must be furnished by their parents or guardians. If after a fair trial, any one is found so defective in character or qualification as to give little promise of future success the boy or girl is sent home. None are carried through the course of study & recommended to the higher institutions who have not acquitted themselves well in the station boarding schools. We now have 10 of these preparatory schools. Of this work, Mrs Chester remarks - "It seems to me a boarding school is the most hopeful of all our work. We are constantly in contact with the pupils marking their improvement in daily behaviour and mental progress, and can influence them in every way. Four of the boarding school girls united with the Church at the last communion season. Miss. Chandler reports the girls boarding school at Battulagundu as follows - "Our numbers have averaged between fifty and sixty. The health of the girls has been unusually good. The only exception is that of a little orphan girl who suddenly became very ill and died. The child had no strength of constitution

and soon after being taken ill expressed a desire to die. She was cared for most tenderly, day and night, by the elder school girls. Being much of the time too weak to talk or hear what was said, the girls hoping by some means to reach her heart used to gather around her at evening and sing gently their most familiar Christian Songs. One day when she was a little better she expressed her trust in Jesus and her desire to be His, whether she lived or died. Though naturally a wayward child, we hope she has been gathered into the Heavenly fold. This sudden death forcibly impressed us with the thought of the importance of caring for the souls of the dear girls, even the youngest, while they are in health. The religious interest among the girls has been sufficient to keep up among them with varying attendance a short noon prayer meeting. At times there have been eight & ten inquirers. Five of these have been admitted to the Church. The first venture of the School in sending up a class for the lowest Government written examination, having proved a success last year, another class was prepared and sent up this year also. But as the amount earned by the School under the Results Grant System has for two years been more than the Govt. wished to pay. We have been obliged to place the school upon the Combined System, under which we are allowed half the Results and half of a small proportion of the salaries

of our teachers. Deducting from the amount the special reduction of 50. per cent. for this year, and our grants are less than a third of what they have been in each of the two previous years. So that we are now debating the necessity of cutting off the highest or 6th Standard class added two years since, a retrogression, we shall be very sorry to make.

Miss. Swift's report of the Female Normal School.

The year 1887 has been marked by many changes in this school, changes of teachers, changes in organization and in some instances changes of methods. The Head master left us in September and his place has not yet been supplied. Several mistresses were married during the year and went to other work. Their places were supplied immediately but such changes are always bad for the school. The first event after the opening of the school in January was the visit of the Inspectress of Girls schools She was with us for three days during which time she examined a class of twelve Normal students all of whom gave satisfactory lessons before her. There have been some changes during the year in our relation to the Government. Our higher standards have been put upon the salary grant system instead of upon the results grant system as here to fore. The school consists at present of Normal and Middle School departments and practising

department. The school formerly known as the Compound day school has been incorporated as a necessary and regular part of the practising department, which now has all standards from the Infant class to IIIth standard inclusive. The normal pupils have the farther advantage of occasional practise in teaching the Vth Standard and the S. & P. Class. The total number of pupils on the rolls is 103. 60 of these 60 pupils are boarders. 16 girls have been under training during the year. In December we presented twelve Candidates for the Middle school, and twenty three for the Special Upper Primary examinations. 37 Children from the practising department for the results grant examination. In addition to this a IInd standard class of 16 girls which was not eligible for the Deputy Inspectors examinations was kindly examined by him The results of these examinations are not yet made known There have been during the year eighteen additions to the Church from the school and at the close of the term there were seven more Candidates. More than two thirds of the boarders are now Church members Those who are not members are the smaller girls who have been kept back on account of their youth. There has been throughout the year a most delightful and sustained interest in Spiritual matters

among most of the girls] The daily noon prayer meeting and the Sunday afternoon meeting are still sustained entirely by the pupils and teachers and are well attended. The Sunday-school began by the girls for the small children on the Compound has been kept up without interruption during the whole year. Many of these meetings are attended from time to time, by heathen women who seem to enjoy the quiet time spent in this way. Some silk weaver women have been in constant attendance. A large number of silk weaver girls have been gathered into the practising school during the year, but for many obvious reasons it has been impossible to keep them in regular attendance. We have felt however that it was a privelege to be allowed to teach these little ones for even so short a time, and we are confident that some of the good seed sown in this way will bear fruit. We hope in another year to establish a permanent class for these silk weavers, who are at present most backward in taking advantage of educational opportunities. A new class for Bible study with the teachers, was opened in June, and it has been the means of great blessing to us all. We have been greatly helped and strengthened for our work as we gathered around the word of God to receive there from the bread of life. The results of our studies there have been

repeated in the meetings which the Christian women hold among themselves, and have been told & retold among the heathen women of the City, some of whom have come to me for quiet little talks about the things of God. The mistresses of the school have been allowed to do, out of hours some Bible-womens work among the heathen. One for a short time, visited the dispensary every morning and talked with the women who were waiting there turn to receive medicine. That her work was most acceptable is constantly shown by the fact that these heathen women come to the school, compound now, for the sake of hearing more about Christ their Saviour. The benevolent society established last year is still most enthusiastically kept up. The first year ended in June and the total amount earned by the girls was Rs 22. The branch society at Battalagundha added to this Rs 5-0-0 making in all Rs 27 to be expended upon benevolent work. This money was earned by constant effort & painstaking on the part of the school children who are kept busy most of the day with their school duties and have but little time to devote to extra work. The treasurer of this society has just delivered to me Rs 18-12-0 as the result of their work for the past five months

At the end of the year as we look back and try to gather up the results of our labors, we see much to sadden us, but more to rejoice in. There has been more individual Christian work by the teachers and girls than ever before, and their eagerness to enter into those open doors of service which have been before them, has been very gratifying. While in some instances, we have failed in our efforts to build up and strengthen individual character, in others we have rejoiced to see much change & growth. We feel that the great end and aim of our work in this school is this building up of character and when we have the joy of seeing this accomplished in some degree, we praise God and take courage.

English schools

The eagerness for learning the English Language is such that it has become almost a necessity for every Missionary to sustain at least one good English Day school in his station as a means of reaching the higher classes of Hindus. While we by no means regard these schools as the best of evangelizing Agencies and would not feel warranted in expending the large outlay involved from Mission Funds. Yet as they may be made to be self supporting, we are unwilling to lose

the opportunity they afford of exerting an important Christian influence over the higher classes of the community which could not be obtained by any other agency within our reach. We believe that this is one of the many ways of "sowing beside all waters" and that the seed sown will bring forth a future harvest though there be little immediate fruit. Illustrations of these remarks will appear in the reports of some of the missionaries under the head of Stations.

The Pasumalai Institution

The roll of pupils in the Pasumalai Institution for 1856 contains 348 names as follows. In the theological department 10. Normal 16. College 63 High school 84. Middle school 128 Primary Practising School 47. Of these 187 were boarders in the institution. The teaching staff has consisted of the principal, Mr. D.S. Herrick B.A. Rev A. Barnes M.A. and Rev W.A. Buckingham, four graduates of the Madras University, and five other masters, one of them holding a Jaffna College certificate. While malarial fever of a slight kind has been very prevalent round about and even among our day scholars, there has been little illness in the school and a good many scholars can show a perfect record of attendance from the beginning to the end of the year.

Mr. Tracy's Report of his work at Tirumangalam Virruppur & Mandaposalai.

We have as a family all enjoyed the best of health throughout the year and have much cause for thankfulness in this respect. The health of our children especially has been a source of comfort and cause of gratitude. Ten years of our missionary life has passed & we look gratefully back over the way by which we have been led, realizing the many changes which have taken place during this period, and thankful to be permitted still to labor in this pleasant field. The principal effort of the year has been to turn the attention of those under my care, to their duty towards relatives, friends & neighbours, who are still in heathenism. The blessings of Christianity external as well as spiritual have been constantly held up as belonging to all, & not to any favored class. Many individuals in Congregations have undertaken active labor, in behalf of their heathen neighbours, & instances of encouraging results might be given. The growth in Bible knowledge & in self support have been encouraging; and there have been no serious cases of persecution. The caste troubles, between the Maravas & Shanars in the southern part of the field early in the year, caused at the time no little annoyance, but these troubles have

ceased for the time being, & every thing seems quiet. The seasons, & the crops dependent upon them have been fair, and no where in this field have the people suffered from want. A lack of moral courage in openly opposing violence, especially the crying wrong of incendiarism, is evident & deeply to be regretted, but probably the present very imperfect police system has something to do with the timidity felt. The Mallankinarw people suffered much from being drawn into a quarrel with their neighbors but the false charges made against them were exposed in due time & they have learned a valuable lesson of greater care for the future. The stringent regulations against divorce which give such great protection to the Christian community in matters of family life work also, in isolated cases, great hardship. My conviction is that the growth of our congregations in piety & christian force, is so largely dependent upon the spiritual power of those whom we employ as Pastors & Catechists that we need to our utmost to keep our men up to ~~this one requirement~~ a high standard of Christ-like life & to shield them at every step from the temptations which beset them. It should be our aim to secure constant not always rapid, growth in actual Bible knowledge - such knowledge as shall give

them food for Reflection & make them a means of imparting truth to their neighbors. One man who knows the outline of the life of Jesus knows what Christ came for, what he did & why He did it, on earth, and can and will impart knowledge to those about him is worth a dozen who know the catechism by heart, but can make no use of what they know. I have been gratified to see my agents practicing this method of instruction, & to see them encouraged at the results. An addition of 74 persons has been made to the total of adherents in Mandapasalai station & of 81 to the total in Tirumangalam station. These are the result of effort all along the line, In Tirumangalam station the work among the thievy caste has been unusually encouraging, More than a dozen young men joining themselves to the congregations in that region. Work has been carried on during the year in four villages where there are no christians in the hope of gaining a hearing. In all the four places the interest manifested has been such as to encourage the continuance of the work. The Sunday schools are well attended & in Tirumangalam we have found no difficulty in securing an attendance of from thirty to forty Hindu children. The singing

attracts them & a little kind attention secures their coming Sunday after Sunday. The International S. S. lessons have been used for all except the smallest children. A substantial Church building has been completed during the year past in one of the villages of the Tirumangalam Station. The people have contributed fully half the cost their share amounting to nearly Rs 1000. The building was dedicated with pleasant Services. A substantial building much needed at another village, has been begun during the year & will probably be completed early in the coming year. The people of Arupukottai in Mandapasalai Station are also building a tower to their church as a memorial to their late missionary Mr. Howland & as a place for the fine bell which he sent them. As opportunity has offered my sciopticon has been used in open air Gospel services, quite a number of times & has been a means of attracting more than five thousand persons to hear the Gospel story. It has been welcomed everywhere, & does, I doubt not, make an impression upon those who see the pictures. I have in process of preparation a lyrical service for use in this connection, which will I trust prove attractive & useful.

Mission to North Mexico.

Annual Report for Year ending Mar. 31st 1888.

The number of missionaries remains as per last year's report. A change, however, has occurred in the resignation of Miss Ferris, on account of ill health, and the appointment of Miss Nellie O. Prescott to this field. The former lady returned to the U.S. in November, and the latter ~~is expected to~~ arrived ~~on the ground in a few days~~ at her destination in April last.

Miss Royes has been transferred from Parral to Chihuahua, and the vacancy thus caused will be filled by Miss Prescott.

The Chihuahua church has received during the year eleven on confession of faith, two by letter, and one member has been dismissed; present membership 54. The aver. attendance at S.S. is 70 not including the Am. ~~S.S.~~ Sunday Preaching services in English were resumed in Nov. to be held the 1st and 3rd Sunday of each month. Services at the Bridge chapel have been maintained.

Twelve new members have been admitted to the Parral church, all on confession;

Sunday afternoon services have been established in an outer district of the city and are well sustained. In Jan. new mission quarters were secured, and the present chapel from its more public situation draws an increased number of listeners. Average congregation (inside) 50. Church membership 32.

The church at Paso del Norte has received six on confession: purchased a new organ, and moved into a more commodious chapel. The M. E. South church has yielded the field to us, but the Northern church has entered from the Texas side, and has caused some disturbance.

A new church of 13 members was formed at San Ysidro July 3rd. Thus the mission has now four churches with a total membership of 115 being an increase of 43 during the year.

New Church

The work at Juragoga has been attended with remarkable evidences of [illegible] in this connection, which [illegible] prove attractive & useful.

The weather at the very close of the school was exceptionally stormy and severe; and not less than 5 of our students went to the University Examinations when they were really ill enough to be in bed. The weather is nearly always bad and I think there is much question whether another season of the year should not be chosen for these Chief Examinations of the Educational Course. The general working of the departments has been very satisfactory. So far as the Government and the University test the work of the year, we must wait till the results of their scrutiny is made known. But so far as our own examinations of the results of the previous year give us data to judge from, the Institution is doing satisfactory work. Very large percentages of Candidates passed the Middle and High School Examinations and a smaller percentage in First Examination in Arts. The religious and moral state of the school has been for the most part satisfactory. A large school of this class is seldom free from delinquents; some who have missed their vocation, others who have grown worse rather than better in a place where the general associations and influences are elevating; but whose affinity to evil allies them to it where ever found. Three boys have been removed from the Institution this year for the sake of the welfare of the School.

Theological Department

Ten students have attended the theological Class through the year. Four of these are Catechists and School masters, returning for two years of study after more or less experience in village work. The remaining six were advanced in the regular course of instruction in the institution into the theological department. No less than five were heathen in their childhood and four of them were brought to a knowledge of the truth in our schools. Three relations - two of them brothers of one of these men, left their village and joined him here for the purpose of escaping from their friends and heathenism and identifying themselves with Christianity. They were however disappointed in thus endeavouring to get beyond the pressure of their relations for they followed them and so beset them that in course of time two gave up and went back with them. The other remains firm and faithful to his convictions. It is expected that all the students but one will leave the theological class at the end of the year. During their time of study in these classes the influence of these young men has been salutary and helpful among the many students of the institution, that of some particularly so. They have also aided in the daily prayer meeting and in the work of the Y. M. C. A.

They have kept up a homilitic society with weekly meetings for the members. In the winter and Mid-Summer vacation they spent 21 days in preaching at feasts and in an itineracy with tent among the villages of this station district. At the feasts a large number of books were sold and favorable opportunity occured for much religious conversation and some preaching, but in the villages good audiences were with a little care beforehand easily secured each evening which listened with attention and interest to what was said. This more & more apparent that our itineracies & other work in the villages is commending christianity to the good sense of the people and that we may hope for good results in time. The Theological classes were examined on the 22d and 23d of December, all the committee of the mission being present. The examination was partly oral and partly written. A programme of the subjects of the study for the year is appended. In recognition of the ripe scholarship and long and valuable services of Mr Barnes in the cause of Christian Education in the Madura district, Yale University at its meeting in June last for conferring degrees conferred upon him the degree of Master of Arts. Mr Barnes has for more than 40 years been one of the principal instructors in the Pasumalai Institution. For the last 17 years

he has confined his instruction chiefly to the Theological classes while at the same time he has held the office of pastor of the Pasumalai Church. During the years the Tamil Bible was undergoing revision he worked constantly with Dr. Tracy upon it, while at the same time he was carrying on translations of theological class books for use in the institution.

The Normal School

The Pasumalai Normal school got into operation in January 1886 and sent up its first class for examination in method in December of that year. All of the candidates but one passed and most of them high on the list. I may add that they are all employed. Sixteen young men have read in the school this year, 13 remaining to the end of the term, seven went up to the Govt examination in method for school teachers at the end of this year. The results of that examination are not yet gazetted. The Normal department is in charge of Mr. Daraperiam Clark B. A. who gives his attention exclusively to it. The classes are now occupying the borrowed rooms in the newly built Theological Hall, and are very comfortably accomodated. We hope and expect more and more of our mission agents - those in spiritual work as well as those who are to make school teaching their profession will avail themselves of the school

Last years preparatory teachers Class was sent up at the end of the year to the Government special Upper Primary examination. All were successful in passing

Study of the Bible

Effort is made to suit the instruction in the Bible to the different classes of students as far as we can do so with our available teaching force. A half hour lesson is given in the Bible 5 days of each week. In the Matriculate and First Arts classes the subjects prescribed for the Peter Cator Examination are taught to all Christians and such non Christians as volunteer to take them. In all other classes lessons in prescribed books of the Bible are taught and examined under the Committee of the Mission. Special classes and instructors are provided

for non Christians in the Middle High school, and College, who do not study in the Regular Classes and a system of monthly examinations and prizes is arranged for them. Thirteen Certificates were taken at the Peter Cator Examination and the examination in other Classes showed excellent Results. An "Up and Ready Class" meets every Sunday morning for mutual questions on striking passages in sections appointed for private Reading in the week. An examination is to follow a years work of this kind on a part of the New Testament. The plan has worked very well so far.

The Young men's Christian Association is doing much to promote a knowledge of the Bible in the school. It also has kept up its weekly private meetings and monthly public meetings, its "look out Committee" work in the school and has also supported an Evangelist among the villagers of the Robber Caste to the west of Pasumalai. Their Agent was a man of sterling character who loved his work and was greatly respected by the people among whom he lived. He died of jungle fever in August, lamented by all.

Time has been found for a half hours drill daily six days each week of lezim tune in European & native music. The effort has been very much to improve our Choir singing & promote some real interest in western music & harmony which are generally not much appreciated by Asiatics.

Gymnastics

Gymnastic instruction and practice has been efficiently and systematically carried on through the year and as usual, at the public Contests our students have taken a large number of the prizes. In July an examination of all the Classes was carried on, through numerous friends kindly acting as examiners. Our thanks are due to them all

and particularly to A. E. Clark Esq. C.E. for his patient examination of the Higher Classes.

Registers of weight and measurement under the direction of a paxed hospital Assistant are carefully kept & progress noted. The Hospital Assistant is also frequently present on the gymnastic ground to give advice as to exercise. Over 200 rupees worth of new apparatus has been added to the gymnasium, towards which the Educational Department contributed a part. Prizes to the amount of Rs 50 were distributed to the most proficient. I regret to say that from the beginning of 1888 we are to lose the very efficient services of our gymnastic instructor, who leaves the school for other employment.

Miscellaneous

Some new furniture has been provided for the school and about 50 volumes mostly books of reference, have been added to the library within the year. Considering the wants of teachers & students of the Theological, Normal Classes and the Academic and College departments this is all too meagre an increase and we hope that during the next year friends will enable us to do more towards supplying a pressing need. I regret to say that no addition has been made to the permanent funds of the School not heretofore reported.

New Buildings

The matter which has absorbed most of my otherwise unoccupied time has been the erection of the new Theological Hall. It has begun in Jan 1886. Various delays retarded the work till February of this year when operations were again resumed & the building was substantially finished in September. Occasion was taken of the assembly of our native agents, and especially of the old Porcumalai Students at the annual meeting of the mission in September to publicly open the building for use. About 600 assembled in the upper halls of the building among whom were several who were students at the very first opening of the Seminary at Pacumalai in 1845. A very pleasant hour was spent in recalling the history of the institution & in listening to addresses of teachers, pastors and missionaries.

The dimensions of the building are 93.6' by 58 ft, two stories in height. The area of flooring including verandhs is not far from 7000 square feet. The lower story is used for class rooms & the upper story for sleeping purposes. The erection of this building has made it possible for us to arrange for a laboratory and science class room in an adjacent building. What has been done this year has added much to our school facilities & is aiding in making the institution worthy of its name & opportunities. And we

trust that another year will see further enlargements & improvements.

There has been more intellectual & social change in India in the last 30 years than in the 1000 years that preceded it. Usages are being silently modified, old customs dropped & new ones assumed old beliefs laid aside ancient philosophers ignored & western philosophies chosen to guide the learned men of India to day. New political ideas are taking possession of the educated. All this has been brought about by the closer contact of the west with the east. The English government is largely the cause of it. Commerce has helped, Christian missions have done much, very much to unfasten the moorings of the people to the past. India is a different land from what it was in 1857. More intelligent men are every where at work now. More intelligent men are needed to do the work of Christian missions to day. Oh is the prevellege of the missionary not only to help to mould the great inert masses but to mould the minds which are to influence them & we should be false to our duty did we not do it so far as opportunity offers. It has been the aim of this institution, not only to raise up teachers & preachers, but also to directly influence public opinion through the moral and religious instruction of all whom the institution reached.

No	Names of lessons
1	Psycology
2	Introduction to the N. T.
3	The Scriptures O. T.
4	" " N. T.
5	Biblical Theology
6	Systematic Theology
7.	Church History
8	Homilitics
1	The Scriptures
2	Systematic Theology
3	Church History
4	Homilitics
5	Introduction to the N. T.
6	Evidences of Christianity

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Theological School
Schedule of Subjects pursued in 1887.

No	Names of lessons	Portions taught.	No. of weeks	Teachers.
		I Class		
1	Psycology	Hopkins outline Studies of Man. Last half of the book. The reasoning powers. The Sensibilities and the will	34 weeks.	Principal
2	Introduction to the N.T.	Barrows Introduction 2d Part	39 "	Rev. W. A. Buckingham
3	The Scriptures O.T.	Genesis Chaps 1—11 Isaiah 40—66.	39 "	" A Barnes
4	" " N.T.	1st & 2d Timothy and Titus	39 "	" Do.
5	Biblical Theology	Theology of St. Peter Traced from the Gospels through the book of Acts and through his 2 epistles	5 "	Principal
6	Systematic Theology	1 Personality & divinity of the Holy Spirit 2. Providence 3 Sovereignty 4 Ability 5 Depravity 6 The Atonement 7. Regeneration 8 Sanctification 9 Justification 10 The intermediate State 11 The Resurrection 12 Judgement 13 Final Reward & punishment	39 "	Rev. A. Barnes.
7.	Church History	From the Reformation till the present time	39 "	Rev W. A. Buckingham
8	Homilitics	Homilities Chaps 13 – 23.	39 "	" A. Barnes
		II Class		
1	The Scriptures	With the first Class.	39 "	Rev. A Barnes
2	Systematic Theology	" " " "	39 "	" "
3	Church History	" " " "	39 "	Rev. W. A. Buckingham
4	Homilitics	" " " "	39 "	" " "
5	Introduction to the N.T.	Tamil Translation of Barrows Introduction	39 "	" " "
6	Evidences of Christianity	Paleys Evidences. Part I	39 "	" " "

TABLE No. 4. STATISTICS OF EDUC ONAL WORK.

Name of Station.	Pasumalai Institution, Madura Girls Normal School, High & Mid. Schools.								Station Boarding Schools.										Vill					ation Primary Schools.					Hindu Girls Schools.			Grand Total on the Rolls of all Schools.	Fees from all Schools.		
	No. of Teachers.	Theological Stud's.	Normal Students.	Students on Roll in College Department.	Students on Roll in High School Dept.	Students on Roll in Mid. School Depart.	Students on Roll in Primary Depart.	Total of Students.	No. of Schools.	No. of Masters.	No. of Mistresses.	No. of Pupils received in 188 .	No. of Pupils left in 188 .	Male Pupils on Rolls in Middle Depart.	Male Pupils on Rolls in Primary Depart.	Fem. Pupils on Rolls in Middle Depart.	Fem. Pupils on Rolls in Primary Depart.	Total Pupils on Rolls.	No. of Schools.	No. of Masters.	No. of Mistresses	No. of	No. of Girls on the	Total.	No. of other Boys.	No. of other Girls.	Total.	Total of Scholars.	No. of Scholars.	No. of Teachers.	No. of Scholars on the Rolls.		Rs.	A.	P.
Madura	21	"	16		45	110	164	335											12	6	1		9	57	269	4	273	375	5	15	325	984	3254	8	9
Dindigul									2	4	3	39	7	"	19	"	13	32	35	29	5	93	52	145	833	28	861	1006	2	6	95	1133	952	10	"
Tirumangalam									2	3	1	21	15	13	13	"	23	49	9	9	"	57	26	83	144	34	178	261	1	2	36	346	280	15	6
Tirupuvanam																			7	6	1		5	20	106	2	108	128	1	1	20	148	19	3	"
Pasumalai	14	10	16	53	77	127	51	334											3	3	1		"	"	89	1	90	90	1	1	35	459	3800	"	"
Periakulam																			23	18	5		27	126	352	6	358	484	1	2	50	534	160	8	"
Mandapasalai									2	1	1	18	"	4	9	"	5	18	8	8	2		20	64	215	46	261	325	1	1	18	368	46	10	"
Battalagundu									2	4	4	44	29	12	40	14	38	104	14	13	4		12	42	358	10	368	410	2	3	52	566	581	12	"
Melur	7					28	75	103	1	2	"	7	4	20	20	"	"	40	6	7	"	12	1	3	86	1	87	90	1	2	31	264	591	9	6
Palani	3	"	"	"	"	31	"	31	1	1	1	15	6	"	26	"	6	32	15	13	8	30	21	51	398	39	437	488	1	3	74	626	193	8	6
Manamadura																			5	9	"	2	"	2	164	"	164	166	1	1	30	196	57	6	11
Kodikanal																			2	2	1	8	12	20	29	1	30	50	-	"	"	50	10	1	6
Total	45	10	32	53	122	296	290	803	10	15	10	144	61	49	127	14	85	275	139	123 130	28	422 434	185	607 614	3043 3434	172	3215 3306	3822 3925	17	37	766	5666	9948	13	8

TABLE No. 1. STATISTICS OF CONGREGATIONS. 1887

Name of Station.	When first occupied.	Native Agency.							Villages in which are Christians.	Congregations.	Men.	Women.	Children.	Total.	Gain or Loss.	Births.	Deaths.	Marriages.	Average Sab. Attendance.	Sabbath Schools.	Sabbath School Attendance.	Men able to read.	Women do.	Children do.	Amount Raised by Congregations. Station Purposes.			Other Purposes.			Total.		
		Ordained.	Catechists.	Evangelists.	Bible Women.	Masters.	Mistresses.	Total.																	Rs.	A.	P.	Rs.	A.	P.	Rs.	A.	P.
Madura	1834	1	13	2	1	19	1	37	17	16	163	226	386	775	+8	23	9	4	575	17	728	126	114	175	857	9	10	291	2	11	1148	12	9
Dindigul	1835	3	18	"	"	35	12	68	65	28	505	446	668	1619	+55	50	12	6	1066	1	150	296	126	187	1209	15	1	282	8	"	1492	7	1
Tirumangalam	1838	1	19	2	1	13	2	38	57	34	457	393	592	1442	+81	60	19	6	848	5	218	262	79	128	936	14	9	96	7	2	1633	5	11
Tirupuvanam	1838	1	9	1	1	4	2	18	18	11	117	134	169	420	+5	14	5	1	219	10	131	39	23	38	186	5	"	75	"	"	261	5	"
Pasumalai	1845	2	2	1	2	17	2	26	4	2	229	40	77	346	+84	8	3	4	230	1	200	218	22	27	250	"	"	90	"	"	340	"	"
Periakulam	1848	4	16	1	2	18	5	46	45	36	625	741	1240	2606	+66	99	60	25	1388	25	630	271	74	183	736	5	9	80	11	5	817	1	2
Mandapasalai	1851	4	28	1	1	7	3	44	104	56	661	690	963	2314	+74	96	35	15	1318	24	301	294	96	119	983	1	3	161	5	3	1144	6	6
Battalagundu	1857	2	10	3	3	18	10	46	31	19	208	258	520	986	+49	37	16	15	654	22	556	132	84	193	241	15	7	188	2	3	430	1	10
Melur	1857	"	3	2	2	16	2	25	7	5	34	37	106	177	+14	9	1	1	116	7	219	31	24	16	169	4	3	14	15	"	184	3	3
Palani	1862	1	11	2	3	18	11	46	17	13	130	150	329	609	+11	20	8	7	405	15	402	56	31	97	326	"	11	112	4	4	438	5	3
Manamadura	1864	"	9	1	3	9	1	23	22	13	103	102	201	406	-3	20	10	7	320	7	180	36	23	43	96	5	1	18	1	2	114	6	3
Kodikanal	1857	1	"	"	"	2	1	4	3	1	59	68	57	178	+22	8	"	3	75	1	35	44	30	12	201	10	8	13	6	4	215	1	"
Total		20	138	16	19	176	52	421	390	232	3291	3285	5302	11878	+466	[illegible]	[illegible]	94	7214	138	3700	1805	726	1218	6195	8	2	1433	10	10	7629	3	"

TABLE No. 2. STATISTICS OF CHURCHES.

Name of Station.	Churches.	Date of Organization.	Pastors.	Date of Ordination.	Present Membership.	Contributions. Rs.	A.	P.	Additions. By Profession. Baptized in Infancy.	From Romanists.	From Heathen.	Total by Profession 18	By Letter from Madura Mission Churches.	From other Missions.	Restored to Church Privileges.	Total.	Losses. Dismissed to Madura Mission Churches.	To other Missions.	Suspended.	Excommunicated.	Struck from Records.	Deaths.	Total.	Gain, or Loss.	Gain, or Loss by Stations.	Present Membership.	Children baptized this year.	Baptized persons in Congregation not communicants.
					88	238	9	10	3	2	"	5	5	"	"	10	3	2	"	"	"	"	5	+5				108
Madura	Madura Station	1834																				1	14	-1	+18	374	9	97
	Madura West	1868	Rev. S. Mathuranayagam.	1869	116	443	13	5	8	"	"	8	1	3	1	13	6	7	"	"	"	"	14	+14			13	135
	Madura East	1872			170	446	5	8	15	"	"	17	13	4	"	34	12	"	"	"	7	1	20	+22			31	528
	Dindigul Station	1835			254	1049	3	"	7	9	5	21	1	"	"	22	"	"	"	"	"	"	"	+17	+41	425	8	198
Dindigul	Dindigul	1858	Rev. J. Colton	1875	141	370	4	1	12	6	"	18	2	"	1	21	1	"	1	"	"	2	4	+2			6	145
	Pukailaipatti	1872	" A. Clark	1872	30	73	"	"	"	2	"	2	"	"	"	2	"	"	"	"	"	"	"	+7			16	209
Tirumangalam	Tirumangalam Station	1838			134	155	8	8	1	1	6	8	"	"	2	10	1	"	1	"	"	1	3	+18	+42	337	11	186
	Mallankinaru	1855	Rev. A. Perumal	1885	115	341	7	10	7	"	7	14	"	"	5	19	"	"	"	"	"	1	1	+17			18	41
	Trinity	1885			88	239	5	3	2	"	16	18	1	"	"	19	2	"	"	"	"	"	2	+1			7	127
Tirupuvanam	Station	1838			96	261	5	"	2	1	2	5	"	"	"	5	"	"	4	"	"	"	4	+1	+1	96	7	154
Pasumalai	Station	1845	Rev. A. Barnes	1871	130	340	"	"	8	3	1	12	"	"	"	12	13	4	2	"	4	2	25	-13	-13	130	8	88
Periakulam	Andipatti	1859	" C. William, Acting		89	68	"	"	"	"	"	"	2	4	"	6	"	"	"	"	"	3	3	+3			7	111
	Bodinaikanur	1859	" E. Seymour	1858	78	91	2	5	10	"	"	10	3	"	"	13	"	"	7	"	2	"	9	+4			3	179
	Kambam	1856	" S. Isaac	1872	157	335	14	2	1	2	5	8	2	2	1	13	"	"	2	"	"	4	6	+7			13	80
	Kombai	1856	" S. Nallathambi	1883	109	208	8	7	"	"	3	3	6	2	"	11	7	"	"	"	2	1	10	+1	+25	567	6	"
	~~Kodikanal~~	~~1857~~	" ~~A. G. Rowland~~	~~1868~~	~~68~~	~~38~~	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"
	Kottamedu	1856	" C. Williams	1858	68	89	"	"	3	"	"	3	3	2	"	8	"	"	"	"	"	3	3	+5			15	98
	Kovilapuram	1856	" S. Isaac, Acting		66	"	"	"	4	1	1	6	2	2	"	10	4					1	5	+5			6	61
Mandapasalai	Mandapasalai Station	1851			103	"	"	"	3	"	"	3	"	"	"	3	"	"	"	"	"	1	1	+2			13	106
	Paralechi	1855			38	32	1	"	1	"	1	2	"	1	"	3	"	"	"	"	"	"	"	+3			2	24
	Velanurani	1855			41	41	11	5	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"			"	48
	Karisakulam East	1855	Rev. D. Christians	1860	42	28	12	7	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"			13	115
	Karisakulam West	1855	" M. Eames	1870	92	54	6	7	"	"	6	6	3	"	"	9	"	"	"	"	"	"	"	+9			5	56
	Kanjampatti	1858			64	36	6	7	"	"	6	6	6	"	"	12	"	"	"	"	"	"	"	+12	+36	668		28
	Purasalur	1858			20	41	4	7	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"				23
	Samipatti	1858			40	28	8	"	"	"	2	2	"	"	"	4	"	"	"	1	"	1	2	+2			13	102
	Sevalpatti	1855	Rev. M. Thomas	1873	92	76	6	7	"	"	5	5	[illegible]	"	"	11	2	"	2	6	"	"	10	+1			13	133
	Aruppukottai	1883	" Samuel Taylor	1883	131	96	15	6	1	"	4	5	4	"	"	11	2	"	"	"	"	2	4	+7			16	149
	Battalagundu Station	1872	" A. Pitchamuttu	1884	125	111	"	"	4	2	2	8	5	2	1	16	9	"	2	"	"	2	13	+3			7	84
Battalagundu	Ammapatti	1872			61	8	13	1	"	2	"	2	3	"	"	5	3	"	"	"	"	2	5	"			9	65
	Silukkuvarpatti	1872			66	37	"	"	2	3	"	5	"	2	"	7	"	"	"	"	"	2	2	+5	+9	347	4	69
	Pommanpatti	1876	Rev. M. Devasagayam	1877	73	60	"	"	4	1	0	5	"	"	1	6	3	"	"	"	"	1	4	+2			3	16
	Chandlerpuram	1878			22	17	13	4	"	"	"	"	"	"	2	2	"	"	3	"	"	"	3	-1			"	"
Mélúr	Station	1857			48	184	3	3	4	"	"	4	6	"	1	11	2	"	"	7	4	1	14	-3	-3	48	4	55
Palani	Station	1862	Rev. A. David	1886	110	438	5	3	8	"	15	18	"	"	"	18	"	"	3	"	1	2	6	+12	+12	110	12	117
Mánámadura	Station	1864			58	114	6	3	"	"	"	"	4	"	"	1	7	"	"	"	"	"	7	-6	-6	58	5	"
Kodikanal	Kodikanal Station	1857	Rev. A. G. Rowland	1868	78	201	10	8	8	"	2	10	6	2	"	18	"	"	"	"	"	"	"	+18	+18	78	8	85
			Total ...		3233	6361	4	7	113	35	91	239	79	32	15	365	77	13	27	14	20	34	185	+180	+180	3233	304	3870

TABLE No. 3. STATISTICS OF EVANGELISTIC WORK.

Name of Station.	Itineracy. No. of Itineracies.	No. of Encampments.	No. of days of Encampments.	Total days labour of Missionary.	Total days labor of Native Agents.	No. of separate Villages visited.	Hearers.	Work of Evangelists for Hind. No. of Villages visited.	No. of Hearers.	Work of the Bible Women. No. of Bible Women.	No. of Persons under Instruction.	No. of Persons received under Instruction this year.	No. of separate houses visited.	No. of Hearers.	Book Distribution. No. of Bibles sold and given.	No. of Testaments sold and given.	No. of Bible portions sold and given.	Amount realised for Scriptures and Portions. Rs.	A.	P.	No. of Tracts and Handbills.	School & other Books.	Amount Realised for Tracts and Books. Rs.	A.	P.	Total Receipts. Rs.	A.	P.
Madura	4	17	22	6	93	274	17399	1503	36500	13	931	247	600	19786	51	25	20	23	2	4	9800	2409	106	12	11	129	15	3
Dindigul	8	16	75	2	450	615	29835	"	"	"	"	"	"	"	21	6	376	35	4	9	14966	1007	58	6	6	93	11	3
Tirumangalam	3	6	13	"	117	97	11979	318	10209	1	20	10	520	4120	24	16	272	15	"	6	6134	1150	49	2	10	164	3	4
Tirupuvanam	1	3	5	"	50	53	1856	127	1905	1	31	8	108	2868	6	6	62	5	8	8	4821	658	55	5	4	60	14	"
Pasumalai	3	7	20	"	386	36	5071	13	250	2	98	57	86	1390	34	22	541	25	5	3	6435	476	24	2	5	49	7	8
Periakulam	9	23	70	"	357	403	33145	142	5638	2	56	4	75	2217	13	15	193	9	2	7	3078	928	67	14	"	77	"	7
Mandapasalai	1	2	6	"	48	46	3617	98	1470	1	32	7	415	2573	25	[illegible]	82	20	3	3	10088	505	27	13	3	48	"	6
Battalagundu	5	12	26	"	241	199	13774	332	28358	3	3	15	283	9091	5	[illegible]	309	12	8	10	8062	1048	131	13	4	144	6	2
Melur	4	11	24	10	249	110	11479	109	10116	2	47	20	241	1318	4	[illegible]	[illegible]	3	12	"	642	792	124	3	4	127	15	4
Palani	1	3	6	2	56	67	3386	449	14752	3	99	60	147	9474	[illegible]	[illegible]	[illegible]	15	2	2	3639	1449	199	13	"	214	15	2
Manamadura	1	7	16	"	80	103	4535	50	1065	3	125	56	98	6285	[illegible]	[illegible]	[illegible]	2	5	6	3805	105	7	14	5	10	3	11
Kodikanal	"	"	"	"	"	"	"	3	665	"	"	"	"	"	12	[illegible]	[illegible]	4	6	"	550	21	3	7	"	7	13	"
Total ...	40	107	277	20	2127	2003	136276	3144	110928	31	1442	478	2573	59122	21	[illegible]	[illegible]	171	13	10	72038	10548	856	12	4	1028	10	2

Medical work

This a branch of our work which has not only proved most useful in conciliating the natives by convincing them that we are seeking their temporal welfare - but which has also been a successful instrumentality in leading them to come to us for Religious instruction & in bringing many to the knowledge of the truth, as it is in Jesus.

Of this work Dr Chester reports as follows -

In the year under review, our Medical work has varied but little from that of previous years. There has been no marked epidemic in the Madura district. In the closing months of the year, there was an unusual amount of rain, covering a longer period than for many previous years There were more cases of fever, diarrhoea and dysentry. We feared an outbreak of Cholera, as it had been so prevalent in some neighbouring districts. But to the close of the year there were but few cases, almost wholly confined to those who had come from places where the disease was ~~virulent~~ prevalent. In the Madura & Dindigul Dispensaries there were 42111 cases treated of which number 22074 were new cases, or those coming for the first time. Of the new cases 13.572 were males and 8557 females, 4995 were Christians and 17.079 Hindus and Mohammadans.

These figures, ~~prove~~ indicate that a large number of the sick & suffering have been relieved and appreciate the advantages of a

European Dispensary. They also show from the large number of female cases treated, that the efforts made, in these two dispensaries, to separate the sexes among the patients, and to ~~show~~ manifest to all kindness and consideration is appreciated. And while a good number of the patients were from among the native Christians, the large majority were Hindus and Mahamadans a fact which proves that there is less prejudice and fear, on their part of a European dispensary, even though it may be a missionary dispensary. The classes of diseases change but little from year to year, some forms being seldom absent and others more prevalent at certain seasons of the year. The poverty of many of the people & their need of nourishing food has not a little to do with the large number of cases which come to our dispensary for treatment. But while many of our patients we know to be almost hopeless cases, the very fact that they are seen, their symptoms carefully noted, & none sent away without some medicine in their hands is a proof to them of our care for their welfare and wish to keep them.

In Dindigul the two Native female nurses have rendered constant assistance in Dispensary and have had special cases. Dr Root will add her report of her work among the women in Madura. In Pasumalai the Hospital Assistant has done good & faithful work having as in the other dispensaries, an increase of special cases at certain ~~seas~~

~~certain~~ seasons of the year. It has an important field of labor. The medical Assistant at Battalagundu has also made himself very useful, relieving the Mission family from no little care.

Dr. Root gives the following report of her work in Madura." During the two years which I have spent in Madura, I have found the houses of the higher castes freely open to me. Daily I receive calls to the houses or treat the Caste & Zosha women at my own private office. In many cases owing to distrust of English medicines. I have sometimes had to be very strict & have declined to attend the patients, because they refused to carry out my orders. As a rule I am treated most courteously and some of my best friends are among ~~the~~ Brahmins and other high caste women. On the first of July I began to attend in person the daily clinics for women. The dispensary work up to that date had been carried on principally by my native Assistants. Personally & professionally, the work has been a pleasure to me, and the faces of some of the chronic patients have become familiar & interesting. Among these are many sad cases of homeless, helpless invalids & some of whom are lepers. For these I hope at no distant day to provide an Asylum where they may find a comfortable home instead of begging from door to door and

sleeping in the streets. Since July 1st Miss Houston has kindly allowed certain of her Bible women to attend the daily clinics and they and others of the christian women have read the Bible & talked of Christ to the patients. They report to me from day to day lightening my heart by many interesting bits of conversation drawn out by these Bible readings & expect soon to have Bible women whose work will be exclusively in connection with the medical department. The small hospital ward has been fairly well patronized promissing, I think better patronage for better accommodations. Mr Rama-Subbiyer has offered me a suitable peice of land for a caste dispensary giving it, I am glad to say in a truly generous spirit without condition as to our manner of working.

Report of medical work among women & children Madura

Medical cases	3795.	Europeans	36.	No. of villages	
Surgical "	3041	Eurasians	99	represented.	155.
Medical & Surgical	1292	Native xtians	2841	No. Bible talks weekly	5
		Mahamadans	1049		
Under 6 years	2673	Hindus	4103	Tracts distributed	8488
6—21 "	2311	Labor cases	29		
above 21 "	3144				

Cases attended personally by Dr Root at private office or patients houses 820.

Bible Women and Caste Girls Schools.

In this part of India there are no Zenanas in the sense in which the term is used in Northern India. But our work among High Caste women & girls is of a similar nature. Our first high caste girls school was established by Mrs Hashburn in Battalagunda in 1865 and the first systematic work for high caste Hindu Women was commenced by Mrs Capron in 1867. Since that time this work has marvelously developed & a wide door of usefulness is now opened to us in this direction. The work is increasing from year to year Our Bible women go forth among the highest classes of Society with Bible & Tracts in their hands teaching the ignorant to read, imparting Christian truth and endeavoring to lead the poor Hindu women unto Him through whose name alone Salvation from Sin, can be obtained. Though we cannot, as the result of labor of this kind, carried on for the last twenty years, speak of any who have openly declared themselves Christians and have confessed Christ before the world, we have reason to believe that an under-current of Christian influence is being produced which in time will do much in the undermining of the foundation of Heathenism and in preparing the way for the establishment of Christianity. We have at present 31. workers of this class in the different Stations and the missionary

ladies who superintend the work speak very encouragingly of it. Miss Houston who has had the superintendance of the Bible women in Madura, since last June reports as follows: "When I took charge of this work there were eleven Bible women. One or two changes have been made, but the number remains the same.

Though the work is new to me and I by no means feel that I have learned all about it, I very much enjoy visiting the Hindu women in their homes and feel that it is a great privilege to do the work of the Lord in this way. I have been impressed with the influence that years of Christian teaching has had upon many of these women. But it has seemed strange to me that not one of them has as yet confessed her faith in Christ, before the world, yet when I consider what that confession would involve it seems to me most difficult to advise them in the matter. In October one of these women was called to the higher life, where she can serve her master without fear. Her relatives told the Bible women that the dear woman in her illness and even in her dying moments was continually muttering to herself passages of scripture that she had learned. This was the only thing that gave her comfort and they said "If these words could comfort her at such a time we too want to learn them. Thus in one way she has witnessed a good confession in her family and her silent christian life has not been in vain. I hope

that the time is not far distant when some will come out and join the church. A Bible woman has been sent to work among the silk weavers, who has been quite successful in inducing them to learn to read - One woman whose son had long resisted her, has determined to begin to learn to read in spite of him. It is discouraging to see those who have long listened to the truth still wearing their Hindu marks on their foreheads and to hear them talk piously about the true God, while they continue to worship their Idols. But we also see bright aspects to the work by which we may well be encouraged to help on - Every month additions are made to the hundreds who are learning to read and many of them listen eagerly to the Bible teaching. Some of the men seem pleased to have their wives, sisters and daughters taught. They do not remain in the room where I am with the women, but one husband who had taught his wife quite a little creed about the one true God, sin and forgiveness, when I came stood around a corner and listened to hear whether she repeated it correctly. Some of them will stand behind the curtains in an adjoining room, and listen to hear the Bible read - Probably they do it from mere curiosity but they may get some good from it. I am glad to report that the Native women give regularly for the support of their Bible woman. They certainly can do much by their

exertions and prayers for the conversion of their Hindu sisters. We are looking with anxious hearts for the manifestations of the Holy Spirit with power among the Christians, and we are deeply sensible that however abundant our labours may be for the Hindu women. Only God can convert them. Therefore with believing prayers, we leave the results of our efforts with Him.—

Mrs. Chester's Report.

The work among the girls Caste Schools and women of Dindigul has gone on as usual. The Schools are very interesting by the brightness of the young life, the eagerness for instruction, and the pleasure it seems to them to come to school compared with the usual dulness and apathy of Hindu Women, who will let you read or talk to them by the hour and their pleasure in it, with very few exceptions, is that they have been amused and their curiosity gratified. As for laying to heart anything you have said they are little inclined. If you have talked about religion or Christianity. There are many among the young women who would be glad to come out as Christians, but they are afraid of their fathers, brothers and husbands and they would undoubtedly be cast out by their own relatives. I have the picture of the marriage of the Kings Son which I often take to various little gatherings of the young women,

as they all like to talk and know about weddings, I point to the guest, who was speechless, not having on a wedding garment, and tell them that is just like you all. Our church bell rings out every Sunday in your ears, Come, come, to service, but you won't come, you think you can get to heaven through your vain ceremonies - But when the King of kings sees you He will say "depart, I do not know you". And I have seen the young faces very thoughtful as they said Salaam to go to their homes those dark dingy homes, that have so little light of any sort in them not even windows large enough to let in the sun shine to dry up and cleanse their rooms. The work of bringing women to understand and adopt Christianity is very slow every where, there is so much to hinder it in their surroundings, they have a great deal of hard household work to do daily, and very little leisure. But if there is a book anywhere about that some child has brought home from school or a picture card hanging in sight it gives them something to enquire and think about. And the little books that are taken home by the school children are read by them to fathers & mothers who cannot read. The Children have sometimes told me what their relatives said about these books. The dear Lord knows all about His own work and will carry it on though we only stand and wait —

Mrs. Hazen's Report.

During the past year the Bible work among the women in Pathey has developed rapidly. Our Bible readers are improving with experience and training and are doing efficient work. By the kindness of friends in America I have been able to employ two new women making the present number three. It is daily becoming more popular for the women to learn to read and during a period of over two years the number has increased eight-fold. But we have had some losses also. Many have gone to join their husbands and fathers in other towns. Some have been hindered by ignorant jealous men who fear that educated wives will despise uneducated husbands. Others have not been able to endure the scoffing remarks of friends and neighbours. A few have been removed by death. Notwithstanding a total loss of Forty two we have had a net gain of Fifty three during the past ~~twelve~~ months. We have been grieved by the death of one young woman who was so devoted to her Bible, that her heathen relatives were much alarmed lest she become a Christian. She had learned many Scripture verses and during her illness insisted upon seeing the Bible woman every day. She repeated whole Psalms and learned new verses even to the second day before she died.

Women from some of the neighbouring villages have besought the Bible Women to give at least one day of the week from their work in Salney to teaching in the villages, and on two occasions the Bible Woman went with much joy to preach and to sing of Jesus to those villagers. Large numbers listend attentively and respectfully. On one occasion a Bible woman was reading to several women and one of them interrupted her with "Are all these things you read and tell us about Jesus written in that book? Yes & much more than I have yet told you"? I want a book like it, will you bring me one tomorrow"? "Yes, I will bring one, but of what use will it be to you"? You cannot read it" But I must have the book that tells about Jesus. The next day when the book was given to her, she clasped it eagerly with both hands and touched it lovingly with her lips. Then opening the book she said, "Show me the place where Jesus name is?" As soon as it had been pointed out to her she kissed the sacred page reverently. Before the Bible woman left the house the happy owner of the book asked that the place might be marked, so that she would always find the name of Jesus. One woman who has only been under instructions since Sept. has been much impressed with the thought, that it is her duty to go

from house to house like the Bible reader, teaching and telling of the love of Jesus. She is very anxious to read in the New Testament, and has persuaded her husband to help her so that she may learn more rapidly. Not long since she came early in the morning and entreated the Bible woman to go with her to a neighbouring village to preach, saying, she wished to begin to tell what she had learned about Jesus, but was afraid to teach in her own village where she was well known for the people would laugh at her, because she knows so little. Surely God has blessed this branch of the work in answer to many earnest prayers". The Bible women work in the three stations of Tirumangalum, Mandapasalai and Tirupuvanam has been superintended by Mrs Tracy who has followed the women in their work by hearing the reports of their labours from day to day and by visiting as often as practicable the houses where the women live. Girls who have passed out from the influence of the Hindu Girls School are followed up and taught as far as circumstances favor by the Bible women —

Mrs. Chandler's Report

"Our three Bible women have continued their work with their usual earnestness. They visit 220 houses in Battagunda town. Many of the Hindu women show an increased interest in the word of God and often ask the Bible women to pray with or for them. We have also a Bible woman in Pommanpatty who labors in that and the surrounding villages — She makes visits monthly to seven villages within a radius of five miles. Though the number of houses visited is less than last year, the number of houses increases from year to year. They meet the women at the wells where they go for water and at the weekly fairs embracing every opportunity to sow the good seed of the words of God. We have one Hindu Girls School at Battagunda and one at Nellakottah. Until this year we had never had a girls school worthy of the name in Battagunda. But at the beginning of the present year we hired a house in the center of the town and instead of one teacher we employed a competent master and his wife and a conductress so that our number has more than doubled and we now have 30 or 40 names in the Register". The work of the Bible women at Melur under the Superintendence of Mrs Gutterson is reported as being an important part of the year's

operations at that station. One Bible woman has been employed throughout the year and two for a part of the year. They are gladly received and their work is faithfully performed. There are now 47 persons under instruction and 241 houses have been visited. In this way 1318 Hindu women have been instructed in Gospel truth. The Hindu Girls School also superintended by Mrs Gutterson has 30 pupils. Brahmin Girls are very shy of the school and have been so since its Christian character became known. The girls, whether Brahmins or Sudra, are faithfully taught in the Bible and can repeat many portions of Scripture. They come to the Mission Bungalow once a week for examination, singing ta. Some who have left the school are being instructed in their houses by the Bible women. This is the only School for girls in the whole Melur Taluq. The constant interest shown by the Christian women in their weekly sewing meeting and in Bible Study has been very encouraging. For the past six months weekly written examinations in the Bible have been a regular exercise by mind of the Christian women at the station center. A prize of Rs 10 having been offered by a lady in Madura —

Mrs Washburn's Report.

As the year just closed is but the second year of Bible Woman's work in the Pasumalai Station and is therefore comparatively new, it is too early to write of very marked results. Enough however has already been accomplished to make us believe that good is being done. I have been much interested in seeing the progress the women make not only in learning to read but in the large number of carefully selected Bible verses they repeat and their readiness to answer with a good deal of accuracy the questions asked concerning them. A very few only are as yet sufficiently advanced to read the Gospel. Several have begged me most earnestly to send a Bible woman to them every day that they might learn more and when told that there were others besides them to whom a portion of time must be given showed in their faces both regret and disappointment. During the recent illness of one of the Bible women a woman came several times, a distance of a mile and a half, that I might read over with her and get her started on her next lessons. I found her too an interested listener to all I had to say of the way of life through Christ. One result of the Bible woman

work that should not be overlooked is that a number of little girls have been gathered into a School in a village where hitherto there has been no girls School and almost no female education and has also prepared the way for the Boys School. and were it not that the Government have cut down their grants to schools so much as to make it well nigh impossible to maintaine the necessary teachers, we might hope for satisfactory results from this new undertaking -

"The Helping Hand Society" started by the Christian women of the stations in 1885 has kept at work through the year with unflagging interest. They have of their own accord this year increased their subscriptions for the support, in part, of a Bible woman —

Miss Swipts Report.

"I have had the charge of the four Hindu Girls Schools formerly under Mrs Capron's care for two School years. There are at the end of the year 314 names upon the rolls, but more than 500 Children have studied in the School during the year. Thirteen teachers and four conductresses are employed. At the Deputy Inspector's visit 223 Children were presented for examination. All examinations were held

in the central school building near the Temple and occupied the greater part of four days. Much interest is taken in these examinations by many of the parents of the children who come and linger near the doors to watch the proceedings. Some girls who had been urged to go with their parents and friends to make an offering to the Goddess upon the occasion of the examinations, expressed so much disapproval that they were allowed to remain at home. One child who had just returned from a festival said "When I stand before the Idol I have no such feelings of love and trust as when I pray to God". The love which is shown for prayer would be remarkable in any children but is more especially so in these children who have only the schools in which to learn such things. In all these schools the older girls will take their turn in reading and praying at morning prayers for the opening of the School. In one of these schools a class of these girls frequently go quietly into a corner of their school room after school is over pray together and then depart for home. The parents of many say that they pray in their homes morning and evening and cases have been known where parents encouraged their devotions by sending

away the small brothers who were disposed to make fun. The changes for good in the habits of the girls and the fact that those who go out to become wives and mothers are so different in their homes and so much wiser in the care of their children than their mothers had been give us other and strong reasons apart from the spiritual influence exerted by the Schools for believing them to be powerful agencies for good among the women of Madura. It is most noticeable that the former pupils do not lose their interest in and their affection for the school. Long after having finished their studies, they came back from time to time to see and talk with the teachers, to ask for good books to read, to have difficult passages in their reading explained and to obtain advise touching the conduct of their family affairs. They keep themselves occupied with some sort of work, either sewing embroidery or reading, are more careful in their habits are kinder, more polite and more thoughtful than their untaught sisters. Another and most pleasing difference is that their speech is clear and that no bad songs, so common among the people, are heard among them.

"The Hindu Girls Sunday School" is still regularly held at the Central School and has a good attendance. Tho the number of Girls is by no means small, the men and boys who come in out number them many remaining during the whole hour attentive and apparently appreciative listeners to the exercises. There are some ~~xxxx~~ regular attendants from among the women of the neighbourhood who love to hear the lovely Christian Songs. The children who know these songs are often requested by parents and friends to sing in their houses. A large number of tracts and leaflets have been distributed among the people by means of the Children of the Sunday School."

Stations

Mr Jones's Report of Madura Station.

My work this year has been uninterrupted by sickness, and though I have been graciously strengthened for my duties, I strongly feel that the inviting work which has grown upon our hands in this city alone - not to speak of the village work - is altogether beyond the power of one man, and in looking upon the many attractive doors of usefulness & spiritual power which are opened & are opening to us on all sides, my heart often rises in involuntary prayer that the Lord may send out quickly more men into this abundant harvest. Even with the openings & appliances that we now have there is ample work, for at least 3 Missionaries in this city & station.

The churches have seen little change this year. The station church has grown but little in numbers, but I have seen decided growth in the spiritual life of several of its members. They are perceptibly growing unto a higher appreciation of the blessings of our religion as well as unto a more thorough practice of its duties. One who was not only an indifferent Church member but a great hinderance to the cause, has become an earnest xtian.

He has given more than Rs 10. this year to the cause, & has done much towards building up in a xtian life some of his neighbors. An old women of 80 years, who has long desired to unite with us but had hitherto been hindered by her relatives, has recently been received into Church communion. The East gate Church has spent another year without the leadership of an ordained pastor. During these two years, since the death of the former pastor, this Church has naturally suffered much both from want of suitable pastoral care & from the excitement incident to frequent efforts to secure a pastor. In India, as elsewhere, nothing is more demoralizing to a church, than to spend a couple of years in frequent but vain attempts to secure a pastor. I feel glad & grateful for this church that this trying period seems at an end, for it has now called to its pasterate, one, who, during the last few months, has been acting in that capacity & who has shown an adaptedness to the work & a promise of great usefulness in the pastoral office. I am glad to say that he has accepted the call & will we trust be ordained & installed in January.

I had the great pleasure upon one occasion of receiving into the communion of this church 14 young women, most of whom are members of the girls Normal school & all of them are the daughters of xtian parents. It is hopeful & cheering to be permitted to see so many youth of piety & intelligence, swelling the number of the faithful & none the less, yea more, because they are women; for they are to become the centres of pious influence & xtian light in so many homes. One young man who recently united with the church from one of the village congregations has wonderfully developed as an earnest xtian. I have rarely seen a young christian, entering from the midst of a degraded ignorant village heathen life into the precious graces & assurances of xtian living as this young man has; he is the first one of that family connection (which is a very respectable one) to unite with us & though he has been bitterly persecuted, he has not only bravely endured all this, but he has gained the sympathy & consent of his parents & has brought over his younger brother with him into christianity. Both are now studying at Pasumalai & I firmly hope they will add to

the strength of the Church & will labor faithfully for the salvation of souls. I am glad to report that six families have just sent me a written petition, begging to be accepted as a X tian Congregation & to be instructed in Christian truth. They are well to do & their village is in the centre of a district which has hitherto been without a congregation & which I shall therefore be very glad to enter at once. I am not without strong hopes that within a few years, a great influx into the Christian Church will gladden our hearts. This year, with a view to greater efficiency, I have changed around several of the Catechists, & I see good results following. On the whole the Catechists have done faithful work. I find evidences of it in the increased Bible knowledge of the Congregations as well as in their growing contributions. During the last two years much ambition has been shown in the lighting up of the prayer houses. Formerly, in the evening meetings, the missionary had to furnish almost all the light when he attended. Now almost every prayer house has one or more improved Kerosine lamps or lanterns whose light adds cheer to their daily evening gatherings.

The High school has been a great care & burden to me and yet I cheerfully bear this burden as I know that the possiblities of this institution are very great. The work of the year has been, in the main good though not as satisfactory as I could have wished. Native teachers are necessary in certain stages of our school work & they often render efficient & faithful service. But in order that a school may be a throughly xtian school, non-xtian masters must give place as far & as rapidly as possible to xtians. Thus far, it has been impossible to secure the services of capable xtian graduates for a reasonable salary. But now the "University" is turning out so many native xtian graduates every year, this want will be removed. For the best interests & highest usefulness of this school, there should be a missionary in active charge. I had hoped to have finished ere this, the new school building. But though the Provincial Government has sanctioned its part of a grant for the same, this municipality has not yet seen fit to assume its duty, though the director of Public Instruction has

several times urged this upon it. I trust that, even on the score of gratitude to the mission, for past services, it will soon vote this building grant, & that the next year will see this much needed building finished.

This school has also suffered from a reduction in government grants. It has been thought advisable & just to cut down & delay our grants on all sides so as to seriously embarrass us in all this work. Nor is it likely that government will hereafter aid us much in the Higher education so that the work must more & more become self-supporting. The anniversary & prize giving of our town schools including the girls schools, was held in Feby. in the Palace; Mrs. Turner the "Collector's" wife kindly presided & presented the prizes to the children. A native Christian gentleman gives Rs 10 annually as prizes for proficiency in Bible study.

Our Sunday schools are conducted with the same pleasure & results as formerly. The number of schools has been increased by one, which has been opened under the auspices of the Y. M. C. A. This makes the 9th Schol

which we conduct in the town besides 8 more in the villages. More than half of these are for Hindu youth and are well attended. I regard this work with much favor & enjoy it exceedingly. The brightness & happiness of all in attendance gives a spontaneity & a buoyancy to the work, which no other department possesses. The chief attraction of the schools for the Hindus lies in the singing which they enjoy greatly & enter into with much spirit. Though it was at first hard to teach them to sing together they now do it as well as the xtians & seem to enjoy it more. In this way many of our lyrics which are permeated with xtian truth are borne on these sweet children voices into hundreds of houses, where the Gospel is otherwise never heard. The children are also attracted & precious truths are widely disseminated by the illustrated papers which are distributed to those who have been faithful in attendance during the month: A boy takes one of these papers home & its pretty pictures with their lessons, very quickly run the whole circle of the family; and after it has performed this duty it has to do service on the wall of the

house as a gratifier of the aesthetic tastes & ambitions of the family. Not a few household walls are thus adorned today.

I am glad to report the organization of a Young mens xtian Association which has done good work during the year. Though not strictly a part of our mission work, it is nevertheless confined thus far to members of our mission churches. It has opened a Sunday school which has an attendance of nearly 100. Hindu Youth & in which the society takes a laudable pride. It has also a committee which denotes some time every week to organized street-preaching & tract distribution. It has also inaugurated a course of monthly lectures & entertainments which was opened successfully by a Tamil Concert and continued by two interesting & well attended lectures. I trust that this association has a future of great usefulness before it. As it is in the direct line of self-devolopement & xtian aggressiveness, I am glad to encourage it

The annual concert at the September meeting was conducted this year as usual. The piece rendered this year was a well written poetic life of moses by Pastor Taylor.

It was sung by about 100 voices, accompanied by instruments to an audience which crowded our largest Church & which apparently enjoyed the performance.

The Governer of Madras.

Lord Connemara visited this city in October. His excellency kindly accepted an invitation to receive our mission schools. 1100 of our Madura & Pasumalai students were met by him on the occasion. It was a beautiful sight & a sermon on mission usefulness. In one vast chorus they sang several lyrics & songs, for the entertainment of His Excellency & the invited guests. An address of welcome was then read to him in behalf of the mission to which he replied as follows

Gentlemen:— The clear and graphic account which your address gives me of the great work of education which you are doing in this historic town and neighbourhood commands my warmest interest and sympathy; and I observe with great pleasure that in addition to a Second Grade College, two High Schools, a Normal School for girls and also one for boys and several Middle Schools that your

main labors are directed toward primary education; and I also rejoice to hear that you are working successfully for the alleviation of physical suffering among the people.

I congratulate you on the fact that two ladies have joined your Mission, and hope sincerely that their labors in the homes of the sick will be as effectual as those of other ladies who are most nobly working in the same field. It gives me great pleasure to offer to the citizens of your great Republic the assurances of my deep respect; and I am glad to have this opportunity of expressing through you my warm appreciation of the great services to humanity and civilization which the American Missions are performing in many parts of the world.

Rev J. E. Chandler's Report of Battalagundu Station

The closing year has been one of general prosperity at this station. The net gain in the number of adherents is forty nine and in communicants nine. This is the more encouraging from the fact that for five months of the year I have been away from the Station on account of illness; and when present, I have been able to tour but little among the people. I have been able however to oversee the work and give special attention to the enlargement of the Church building here. The original building was completed and dedicated just twenty years ago. But the Congregation had increased so that its seating capacity was insufficient. By opening out the northern part of the two sides ample room is secured. This has been done in a way to improve both the external and internal appearance of the building. The dedication of the Church very opportunely occured on the 30 ~~th of~~ November, just after the return from America of Rev.

J. S. Chandler who was for ten years in Charge of the Station and the Dedicatory Sermon was preached by him. The Christians seemed to appreciate the significance of the two mottoes that were put upon the walls on the opposite sides of the pulpit, one "The place is too strait for us" and the other "The Lord shall enlarge thy borders" In a village nine miles east of Battalagundha, there is a large Roman Catholic Community, a Church and a permanant residence of a European Priest. Our protestant Congregation though not large, is increasing. There is much opposition to our people from their own relatives among the Romanists. The priest has forbidden Romanish parents to send their Children to our school Yet some will do so now that we have a good teacher. One prominent man among the Romanists is much troubled by the decided stand his two sons, grown up young men, have taken on the protestant side. Their mother anxious to have them well educated has insisted upon sending them to our schools against the rebukes of her

husband & the threatenings of the Priest. Once the younger son at considerable expense was sent to a Romanist school at Dindigul for a year. But much preferring our school, he refused to return there. Then they attempted to compel the elder brother to marry a Roman Catholic girl. But resisting all of their intreaties & threats, he went away to some relatives in the Dindigul station & was married to one of our Christian girls. They then attempted to compel the younger son to marry the same girl whom the elder one had refused. At the urgent request of my Catechist. I took him away to Madura in the night, hearing that they would be here early in the morning to take him by force & have the Priest perform the ceremony. The young man has now been admitted to the communion of our Church is quietly pursuing his studies with us. The village of Chandler puram is small & the people are very poor. They suffered much in the

famine ten years ago & several of the leading men died, Others removed to the Periapatam station, where they could secure a better livelihood. There has been some advance in that Congregation this year. The school is in a better condition & the Church members are more ready to go out with the Catechist and give their testimony for xt. Several of the young men are good Singers and the Catechist who is also a good musician goes out with his violin and the young men with Cymbols and a small tambourine form a very attractive little musical band. The Catechist told me that with his volunteer Assistants he believed they had during the past year told the "old old story to upwards 20000 people. In addition to his labours for the Church in his village with his own ox cart, he does much travelling in the more destitute portions of the District doing the work of an Evangelist. He is supported by a small Church in Boston.

Mr. Hazen Report of Pulni

In reviewing the work of the year, I am filled with devout thanksgiving for the privelege of serving Christ in this interesting field. The statistics of Pulni station show growth in every department of our work, 18 have been added to the church on profession of faith & 46 have renounced heathenism & joined our congregations, deducting losses, we still have a net gain of 12 communicants & 11 adherents. This is not a large showing, but when we consider that Pulni is a place of intense bigotry, being the resort of Pilgrims from all parts of the country. We are thankful for even this gain. This has been secured only by steady, faithful work on the part of our mission agents. We go into the town together to preach in the street every Sabbath afternoon, after Sunday school. At every festival the catechist & teachers from the villages come in & preach ~~to the~~ to the crowds of people and also make it their duty to preach to the heathen in their villages. They report having preached in 700 villages to 1000 audiences & 40,000 people. If we add to this the work of the Itineracy & that of the Evangelists & Bible women, we have a grand total of 67,612 persons who have heard the Gospel during the

year in the Puling Taluq. If three fourths of these persons have made up the audiences on different occasions, we still have nearly 17,000 people who have heard the Gospel for the first time. The work in our Schools is growing in interest & importance. We have added three to the number, two of which night schools, for the benefit of large boys who work in the fields during the day & one middle school. As the latter is comprised mostly of Brahmins, an effort was made at first to exclude the Bible & prayer, but on telling them that I would have nothing to do with it, unless it had both, they yeilded & now great eagerness is manifested by the boys in the study of the Bible. It is a real pleasure to me to take the Bible exercises with them twice a week. The Boarding school is growing in popularity & influence. We had the pleasure at the last communion of receiving four of the larger boys to the Lord's table. The Hindu girls School is a great joy to us. The additional room which we built for it last year is also crowded. Half of the pupils are Brahmins and all are greatly interested in their studies. especially in respect to the Bible.

~~We have seen our strong power reached within~~

Dr. Chester Report of the Dindigul Station

There has been, during the year under review, decided growth in some of the congregations not only in the number on the rolls & the Sabbath attendance, but in the interest shown in religious services & general church work. The attendance on the occasions when I have administered the Lord's supper to members of the village congregations, has been good & much interest manifested in the services I visit in turn 7 different places, for this purpose, having in certain cases, two or more congregations together. While the total amount, entered under the head of contributions is larger, this year, than in previous years, I am not at all satisfied with the amount given to the Lord by the individual Native church members. The Sabbath Collections are still much too small. The matter, however, has been brought before them frequently & earnestly & will continue to be, until they understand better their privelege as well as duty. A native man, who for years past has been employed in securing laborers for a Coffee Estate in Ceylon, attending, while there, the Sabbath Services held by Catechists, on the Estate, & when returning, for a time to his village in the Dindigul station, taking

pains to observe the Sabbath, has secretly given substantial proof of his interest in the Christian religion. Though not as yet a Church member, he has within a few months paid me Rs 300, as a thank offering, wishing the entire sum to be used in building a Church a school house & a catechists house in his native village. By this he hopes to induce his relatives to become acquainted with the truths of the Bible & accept Christianity.

Three Churches have been built by members of the Congregations, during the year, one having a tiled roof & a substantial building. The others have thatched roofs and one of them is but a small one. In each case the cost of building has mostly been met by the people themselves.

There has been a hopeful work in a portion of the station, among a class of the natives known as Chucklers. Though looked down upon by most of the well to do Hindus and holding but a low place, in the scale of Hindu caste, yet they are many of them becoming more independent, holding & cultivating land and slowly acquiring property. Among this class of people new congregations have been formed in three villages & many among them are placing themselves under religious instruction.

Mr. Gutteridge's Report of Melur & Mana Madura

As a family we have passed through more sickness than during any one of the nine years since we came to India. Yet the year has brought unusual occasion for gratitude to our heavenly Father in that we have been enabled to accomplish more in nearly all the departments of our work than in any previous year. It is 30 years since the Melur station was established. In all these years, there has never been anything like a movement towards xtianity. The field still continues to be unfruitful! The Home is a pleasant one & the people hear readily, except in a few intensely bigoted Mohamadan villages, nor is there any opposition to our work, except that passive one of great ignorance & complete spiritual indifference. Education is not desired except by a few & is not encouraged by the higher & more influential classes but the masses should gain independence, & be less under their oppressive power. There are 51,405 children under 15 years of age in Melur Talug & of these, less than 250 are in our mission schools, and it is probable that there are not more than 10,00 in heathen schools. This gives an idea of the dense ignorance of

the people. The year has been one of hardship to the people on account of the failure of the early rains and partial failure of the rice crop. The condition of the poverty striken masses is such that the failure to obtain work for one week will cause great want and suffering. Evangelical work has been conducted with more efficiency during the past year than during any previous year since we came to Melur. There are four mission agents who do regular catechists work having the care of congregations & two Evangelists employed by "the little drops of water society". A summery of their work shews that they have preached to 10,161 persons in 109 villages & have sold 482 books. Only one of the village congregations is in a fair condition as regards xtian growth. The village schools are less by one than last year, owing to the fact that the threats & opposition of the theif caste people in one village so frightened the teacher that he left the place. The school in the village of Nattam has been strengthened by a new Matriculate teacher & by a faithful xtian teacher in place of one who proved unfaithful. This school is opened & closed with religious exercises, the Bible is taught daily & a Sabbath school is kept up. The work in the Boarding school has gone on as usual & the annual Govt. examinations

have been held with satisfactory results, except in the matter of grants-in-aid. There has been an average attendance of 40 boys during the whole year & a review of the fact that some 20 of the boys have within the last few weeks expressed a desire to unite with the church. The English school of 100 pupils has just sent its second class to the Middle school examination. A new building for the upper department has been completed during the year, a substantial building of Bricks with a tiled Roof; the former one completed in 1883 being too small for the school. The chief warrant for keeping such a school is that it affords an opportunity for constant & regular teaching of the Bible to a large number of Hindu youth. Formerly ½ hour only was devoted to Bible study. Now a full hour is given, taking the early hour immediatly after morning prayers. This work is now in the charge of an earnest & faithful man. A sabbath school is also held in connection with this school attended by nearly 50 boys. I know of no way in which so many Hindu boys could be reached by xtian influences. The fees from all schools have been Rs 105 more than last year amounting to Rs 591-9-6 for the whole station.

The station of <u>Mauna Madura</u> has been in my charge since Dec. 1st 1886. I have been able to

visit it regularly & have enjoyed the work much. There have been no gains during the year, although much work has been done especially by the Bible women. There are some 460 nominal xtians in the station living in 13 villages. The majority are very ignorant, but much has been done in the way of instructing them. There are some candidates for admission to the Church but cannot be admitted because they persist in eating carrion. This custom is very degrading but they affirm that they have no other sufficient means of livelihood. Great changes must take place in the condition of things in this land before xtianity can have its legitimate effect upon such people. School work in this station is always carried on under difficulties, indifference & opposition from Brahmins & the want of good teachers, yet there are nearly 200 children under instruction & Rs 57 have been received as fees. The Hindu girls school has a bright mistress and its pupils, as well as those of the Day school at the station centre are able to repeat quite a number of Bible verses & to answer simple questions in Bible History. There are two Bible women at work in Ramnad & one at Sivagangu. ~~[illegible]~~

Periaculam.

Though this was not occupied as a separate station until 1848, considerable missionary work had been done previous to that date by catechists sent by the Church missionaries from Travancore, and by Mr. Laurence of Dindigul who made occasional tours and organized a few congregations. With the exception of short periods the station has not been occupied by a resident missionary family for these forty years. Messrs Cherry and Ford with their families lived here nearly a year, David Coit Scudder for about the same period, Mr. and Mrs. Penfield and Mr. and Mrs. Perkins six months each. With these exceptions and about two years when it was under the charge of Mr. Webb of Dindigul, and about three years when on three occasions, Mr. Noyes was on furlough in America, he has carried on the work of the station, his family living at Kodikanal, he going up and down and dividing his time between the hills and the plains. Little more could be done under the circumstances than for the missionary in charge, while

he remained at Periaculam for longer or shorter periods as occasion required, to attend the monthly meetings of the helpers and supervise the work of the native pastors, the large congregations and the primary schools there, and make extended tours to all parts of the station, both for visiting the churches and congregations, and on itineracies to preach to the heathen. This work has been faithfully carried on, and by the blessing of God has been attended with a fair quota of success, in the gathering of congregations, the organization of churches, the ordination of five native pastors, - in the matter of self support and in primary education. In accordance with a very proper rule of the mission, no boarding school could be established at Periaculam, while it had no resident missionary, so that the candidates prepared in the Primary schools have been sent to the boarding school at the nearest station. It has been equally impracticable and would have been unprofitable to establish English schools, Caste girls' schools and work of that nature in

the town for the sake of reaching the High caste Hindoos. It is therefore peculiarly gratifying to the writer of this report who has conducted the work of the station these thirty-three years and who feels a very deep interest in its welfare, - that a missionary family is appointed to reside at Periaculam and that the kind of work referred to in the following statement of Mr. Perkins can be carried on in the town.

Mr. Perkins reports as follows:

My stay in Periaculam from June till December of the present year was so short that my report must necessarily be on the work of others rather than on what I have done myself. I have been very much impressed with the possibilities of the work in the town of Periaculam itself, which has about fifteen thousand people, a Cutchery and several officials. There is a work among the better educated classes here, which would undoubtedly yield a good harvest after a few years of patient labour in the way of lectures, readings, and Societies for the discussion of important questions. There is already a society established something like our home

debating societies, but as they themselves said, it needs a European to head it. Such occasions give the missionary opportunity to impart considerable Biblical knowledge, and at the same time he does not appear to thrust his religion upon them, for they by their questions draw him out. In this place the observer finds a respect for Christianity, though that respect does not compel them to forsake their own religion for the religion of the stranger. If they have learned to respect and honor Christ, that is a long step gained at all events, whether they confess Christ or not. In the town Mrs. Perkins has had a very encouraging work in a school of Hindu girls attended by fifty little girls, all of the higher classes. The only trouble in connection with such work is the fact that when the age of twelve or thirteen is reached they are taken away. The work throughout the Kambam Valley is very encouraging and hopeful.

Obituary

The mission has sustained a severe loss this year, in the death of Rev William S. and Mrs Hoadland, who died within a few hours of one another while on furlough in America. They had been connected with this mission since 1874, and during their eleven years Charge of Mandapasalai Station had greatly endeared themselves to all their people. Mr Hoadland united excellent judgement, in his work, with untiring energy uniform gentleness, and long suffering patience. During his charge of that station the number of adherents had risen from 1714 to 2557, contributions from Rs 538 to Rs 1110. Church membership from 299 to 618 Book sales from Rs 61 to Rs 118: pupils in schools from 174 to 384. And school fee receipts from Rs 93 to 248 He will long be held in loving remembrance by those whose good he sought, and in whose service, he loved to be engaged. The Mandapasalai, Arupukottai Karishakulam & Seralpatty Church buildings are monuments to his practical ability, broad education & sound good sense. And the growth of this station during his charge of it are a testimony to his devotion of spirit, and his ability to lead his native agents forward in the work of winning souls. Would that many more as self denying, as devoted

as able, and as humble, were forth-coming to our field—

Pastors Reports

Pastor Colton of Dindigul Church –

In reviewing the twelfth year of my pastoral work, I am constrained to say "Hitherto hath the Lord helped us". Though there have been causes of discouragement, I have been led to look up to the Lord, who is the head over all things to the Church, & who has said "Lo! I am with you alway even unto the end of the world". Though there has been much sickness in some of the xn families, they have received kind & ready relief from the Dispensary which is a great boon to Christians as well as to others. Street preaching held every Tuesday night in six different places of the town, assisted by six of the members of the Congregation and by the Station school boys gives us much encouragement every way. We know of some Hindus who appear to be so far delivered from their former prejudices, as to speak approvingly of our religion and of our work. A Mahomedan who had the Gospel truth impressed on his mind through a portion of the Bible given him several years ago, has purchased through me a Hindustani N. Testament and is now reading it with great interest. Besides ministering to my Congregation and attending to the spiritual

wants of the people of this town, I devote considerable time in visiting the villages within a radius of three miles from Dindigul. At no previous period have the people given so good attention to gospel preaching. One of the boys of the English school, a member of my Bible class, in one of his visits to his relations, living in a distant village wrote in Tamil with charcoal on a horizontal granite stone in front of the village. "He who believes on the Lord shall be saved." which attracted the attention of the Head man of the village, who caused the inscription to be engraved on the same by a stone cutter. Eighteen persons were added to my church this year by profession. Six of them from Romanism. My venerable father aged about 87 who attended to his local pastoral work up to the time of his death Dec. 5th had been connected with the American Madura Mission for more than 43 years

Pastor Clarke of Poheillapatty

The Congregation under my care has received many special blessings from the Lord this year. It is encouraging to see that some families show more regard for prayer and for the regular observance of the Sabbath. There has been four Communion Services during the year

two persons were admitted into the Church & 6 infants were baptized. Special meetings are held for those who wish to be communicants and appropriate instruction is given; Some good Christian work is being done by one of our school mistresses. She has a Bible class with the women thrice in a week and interesting articles are read from the "Desopakari", the "Mission school magazine" &c. By means of this the women are interested to know some things more of Christianity and they communicate what they hear & learn to the male members of their families. The Congregation is helping in the Church repairs & is doing more for their Pastor's support than ever before. Gospel labor shows some signs of success in the Northern part of my Pastorate. There are 13 villages where the people listen to the Gospel gladly, are reading the New Testament & seem anxious for instruction. Three men among them desire to be received into the Church. May the Lord pour out his mighty Spirit upon these people & crown the work in this field with success.

Pastor Seymores of Bodinaikanoor

In my pastorate there are 366 xtians living in 8 different villages. Of these 93 are Communicants. Owing to the failure of crops & the hard times consequent many have been very irregular in attending Sabbath services. But some are growing in all Christian graces & set a good example for the rest. This encourages us in our work. I have administered the Sacrament of the Lord's Supper in 3 places four times during the year. Prominent among these Christians are 4 men & 2 women who are able to preach to the heathen & thus bear witness for Christ to their Country men. It gives me joy to be able to state that one member of the Church, a Chetty by caste, who had gone astray for some years, has repented & has been restored to the Church & also that a chetty woman is a devoted xtian, praying & constantly teaching the other women It is her work always & we are glad to see it. It encourages me indeed. We are glad & regard it as a merciful providence that the zemindar who has been to us a powerful enemy is now on friendly terms & praise to God that the Christians are now in peace. I have conducted one itinerancy in 3 places 8 days with 5 helpers in 45 villages & preached the Gospel to 3316 Hindus, distributing over 200 Scripture

portions and tracts. There are 3 schools under my Supervision with 75 Children who are learning the truths of Christianity

Pastor Williams of Kottaimadu.

There are now about 125 attendants on public worship in this Church every sabbath. They do not come late as formerly. I have found an important Change in this town, in that the people greatly appreciate my words & are very favorable to the Christian religion. When I am at home, I go every day & speak to the heathen of Periatalam about our Lord Jesus Christ. Last June in a Village 4 miles from Periatalam on the road to Kattalagundha, 8 families containing 32 souls Came in, in a body & joined our religion, publicly renouncing heathenism. They attend our Services on the Sabbath & study the Bible very earnestly. In another village, in the same way, 4 families containing 12 souls joined our religion in July. Six persons have joined the Church on profession of faith & I have baptized 22 Children. Six members of my Congregation have died this year. One of them David, who had been a monitor in the school & sexton of the Church for the last 17 years, died of fever. He called me several times & earnestly asked for a prayer for the forgiveness of his sins. He advised his parents & relatives to abide with the living God & to heed the Call of the Sabbath bell. I have Conducted four

itinerancies with 7 helpers in 104 purely heathen villages, preached to 7259 Hindus & distributed 21 testaments and 149 portions of Scriptures.

Pastor Nallathamby of Kombai

There are in my pastorate 536 Christians in ten Congregations. Of these 101 are communicants. Fifty persons have embraced Christianity, three persons have been admitted to the Church, six Children have been baptized & four marriages have been solemnized during the year. The people are growing in scripture knowledge, godliness and benevolence. Their Charity offerings during this year have amounted to Rs 233 Many have now begun to give one tenth of all their income, and all have contributed this year more than last. The Christians are now free from all persecutions. Neither the Zemindar of Combai nor of Thararam once their persecutors, now attempt to do them any harm. The Combai xtians have this year utterly left Sunday work in their fields & attend regularly two services every Sunday instead of attending only one very irregularly as in the previous years. When they could not be convinced that they must not irrigate their fields as on other days. Fifteen women who cared nothing

for prayer meetings now attend all the meetings with great earnestness. Such by the blessing of God are the results of our work for the year. The result of the Itineracies Conducted during the year has been to draw new members to our Congregations & to lead many Hindus to be anxious to read the Scriptures & learn about Christianity. In several villages the Hindus ask for Christian teachers & promise to embrace our religion after we have sent a Catechist to teach them in their own villages. May God send more Christian workers to this part of the great harvest field.

Pastor Isaac of Kambam

During this year I have travelled more than 700 miles for helpers meetings &c, Conducted 3 Itineracies, touring to more than 100 heathen villages & have made on an average fifteen visits to each of the twelve village Congregations of my Pastorate. The two meetings of the Semi-annual gathering of my people have been very successfully. The Christians attended each time in large numbers bringing liberal offerings, Communion Seasons, Sabbath Services, Sunday schools, daily prayer meetings & special prayer meetings have been regularly observed in all the Congregations & manifold efforts have been made among the Christians for their growth in knowledge piety & charity. Our greatest drawback this year has been the drought

and scarcity of food by which most of our people have been much discouraged and embarrassed. Yet we do not regard our efforts as altogether unsuccessful, since more than 10000 heathen living in different villages have heard the gospel from us. 25 families containing 72 souls have embraced Christianity renouncing heathenism & Romanism. 14 adults have united with the Church on profession of their faith; 19 children have been baptized, 12 marriages solemnized & Rs 336 have been contributed for the Pastors support and other purposes. We have had considerable loss by deaths, relapses & removals, but these have been more than repaired by our accessions leaving us with a net gain of Rs 25 in the congregations & 8 in the Church. Our Bible woman Lydia has been faithfully working among all classes of Hindu women & girls and our village schools are prosperous.

Pastor Rowland's Report of Kodikanal

It is now about two years since I was placed in charge of Kodikanal Church. In reviewing the past year, I desire to praise God for the health given me for the carrying forward of my pastoral duties. The first part of the year was full of anxiety, an account of the dissensions & divisions in the Congregation. But now I am glad to say that the enmity which for a long time existed between two parties in the Church has subsided. The Lord has shown himself a prayer hearing God. Kodikanal is a peculiarly trying field in many respects, but by the blessing of God coupled with hard, and faithful labor, a good measure of success will be secured. Near the close of the year, we have had the pleasure of welcoming the return with renewed strength & health, our beloved Missionary & his family after 15 months absence. Our work is not only in Kodikanal, but it also extends to some hill villages. Whenever I go among the people to preach the blessed Gospel. We meet almost every where a friendly reception. During the year the Church has been in a growing

Condition. Ten new members have been admitted to the Communion of the Church. Eight Children have been baptized & 3 marriages have been solemenized. There are now 178 Christians in the Congregation, of whom 79 are Communicants. Divine Service is Conducted in the Church every Sunday morning, the Sunday school is held in the school house in the afternoon and we have a weekly prayer meeting every wednesday night. The women meet every Wednesday noon with Mrs Noyes. read some useful book, recite Scripture verses & questions are asked on the previous Sunday Sermon. This meeting is well attended both by Christian & Hindu women. The Sunday school has been of especial advantage in promoting the Study of the Scriptures among the Adults & the Children, most of the people in the Congregation formerly Came to the Church without a Bible or a New Testament in their hands, but after we explained to them the necessity & importance of having the word of God with them when they go before God, they purchased 12 Bibles & 18 New Testaments and they now make good use of them. Our Roman Catholics and Hindu neighbours do not oppose Christianity as before but send their Children of their own

accord to our day schools and Sunday school and raise no objection whatever to their learning Scripture lessons & prayers. May God pour His Holy Spirit upon this Church and increase it more & more in numbers and the members in the knowledge and love of our Lord Jesus Christ.

Pastor Barnes of Pasumalai

The year 1887 passing to its close, calls upon the ministering servants of God to render an account of their work in his vineyard. This Congregation contains men, women & children, 346 in all who live in 4 villages, Pasumalai being the principal one. The Church contains 130 communicants. Additions during the year by profession of faith were 12, 8 being those baptized in infancy, one heathen young man of the orphanage & 3 Romanists. One young man from the school died of dropsy and the old Catechist of the Young men's Christian Association, also died of fever, having served the Lord faithfully up to the time of his death. The young men of the College are now settled as an association for Christian work & are exerting a good influence both in the school & out of it. They have raised a fund for the support of their Catechist and

regularly send a Committee to look after the work. The women of the Congregation are cared for by Mrs Washburn who meets them all one day in the week for prayer and religious instruction and another day to interest them in the work of the Bible women among some of the neighboring villages. In the Church & the school here every precaution is taken & arrangement made to make the hundreds of young men who sojourn here for a time breathe nothing but a pure Christian Atmosphere. May they all learn to love Jesus while here and live for his glory when they leave us to go elsewhere

Pastor Pitchaimuthu of Battalagundu

There are under my pastoral care, in nine villages 428 christians, of whom 125 are Communicants. During the year eight have been admitted to the Church on profession, one has been restored to Church privileges, Two were suspended, 16 Children have been baptized & 6 marriages solemnized. We had 6 Communion Seasons, one of them in a village Congregation. Two Ch members and 4 Children have died. Four families comprising 18 souls have come out from heathenism and

embraced Christianity. In this town, there are some men, worshipping Christ, who kneel down to pray with me in their houses. I trust that the Lord will give them Courage through the Holy Spirit, to profess Christ heartily & openly. I am trying to sow the seed of the kingdom diligently and faithfully, praying that a rich harvest may soon be reaped.

Pastor Daraszegyen of Pommerpenty

In six Villages 176 adherents and 73 Communicants are under my pastoral Care. During the year five have been admitted to the Church on profession, 4 children have been baptized, 4 marriages solemnized. One family containing five souls, has joined us from Romanism. I have visited 200 villages preached to 1500 persons, sold 70 Bible portions & distributed 650 hand bills. One teacher one Bible woman & 2 Catechists have assisted me in this work. The law Case from which we had been suffering for about two years brought against us by one Kuspan Mark who threatened to have our Church for his Cattle shed, and the land on which our houses stand for his cultivation, & for which he spent a good deal of money, was settled in our favor in the Civil Court, on the 26th Feby last. The Lord heard our prayers. We trusted Him & our enemy is greatly disappointed. When we complete the

Church building, I believe the Lord Jesus will bring the whole village & others in the surrounding villages to embrace the Gospel of Christ. I am labouring & praying for this with much hope of success.

Pastor Christian of East Tarisakulam.

The members of this Church live in 7 different villages. In these villages there are 222 nominal Christians, 33 Communicants & 39 baptized Children. During the year I have baptized 5 Children, received 2 persons to the Church & solemnized four marriages. There have been 2 deaths, & 2 persons have been suspended from the Church. The Christians are all improving in Christian knowledge & piety. Some of them are able to read the Bible fluently preach to the heathen & to hold prayer meetings in my absence. Though the people are very poor, they this year have given very liberally. There are 3 Congregations connected with this Church, each having a Catechist to instruct them. Some of them give the first fruits of their gardens & fields and some give a portion of their daily earnings in Cash. In Palanoorni the people have built a Church with a little help from the Mission May the Lord bless His work in this place & cause many to come into Christ's fold.

Pastor Taylor of Arupukottai

Five persons have been admitted to my church on profession of faith. Among the five conversions one is notable. She is a woman of 25 years of age. She has maintained great firmness in faith among her ungodly relatives. One of the congregations under my care has been greatly troubled by the Hindus, resulting in a loss of Rs 35 to each family. They have nevertheless given valuable help towards the church building & the Catechist & Pastor's support. The itineracy work was carried on by eight workers for 6 days. The village people were very indifferent when we preached on the first day, but after that they listened well & bought many Bible portions. I have sold two Bibles to Hindus & have distributed 1200 hand bills through the village catechists & Christians. Our beloved missionary the Rev M. S. Hoadley, before his lamented death sent a nice bell for my church & the Christians of the place are erecting a memorial tower in which to place it. May the Holy Spirit influence this church in all good things

Pastor James of West Karisakulam

In the congregations connected with the two churches of which I have charge, the Lord's Supper has been administered fourteen times, eighteen children have been baptized twelve persons have been admitted to the church by profession of faith and four marriages have been solemnized. This year has been one of great sorrow on account of the death of our dearly beloved missionaries Mr and Mrs Howland. The members of the church are generally regular in attending the church services and in bringing their contributions. I entreat the people of God to pray for the members of these churches that they may grow in knowledge, piety and benevolence.

Pastor David of Palni

Eighteen persons have been added to the Church during the year on profession. Two of the Church members were taken to their Heavenly home. A polygamist divorced one of his wives and advised her to join our religion She did so with her children. The eldest of her children became a Church member in the month of December. Ten Children were baptized by me during the year. While I preached in the Brahmin quarters of the town of Palney a heathen man requested me to give him a book entiled "The Life of Christ" which I did & he now reads it every day. By the request of a Goldsmith living in Palney, a Bible was given him in the month of December. All nations whom thou hast made shall come & worship before thee, O. Lord & shall glorify thy name.

Pastor Permal of Mallankinaru

I carry on the work of the Lord chiefly in Mallankinaru, but I occasionally visit eight other places where the Christians of this Church reside. The Lords Supper has been administed by me 6 times here and at one of the villages twice. Fourteen persons have been admitted to the Church & eleven children baptized. Most of the Christians keep the sabbath holy and contribute liberally for the

Support of the gospel. Some have grown in grace and in the knowledge of the Bible. Some heathen have been convinced of the truth of Christianity & attend evening prayer meetings. Some of these, expressed a desire to become Church members, but are afraid of their relatives & caste people. I believe that God will soon give them strength, to confess Christ before men. In addition to my pastoral work, I preach to the Hindus around me as I have opportunity. May God bless the work done here.

Pastor Mathira nayagam of Madura West

There are now only 225 members connected with this congregation. During the year we have admitted to the fellowship of the Church, 12 persons on profession of their faith. One suspended member has been restored to church privileges. 9 children have been baptized & 5 marriages solemenized. Religious services and prayer meetings have been conducted regularly & during the latter part of the year, a morning half hour service in the Church has been daily held, which has been source of much happiness and joy to all of us. Mrs Jones once a week holds meetings with the women, immediately after which the girls in the congregation who have

formed a juvenile association hold prayer meetings. The young men in the Church are all members to the Y. M. C. A. One member who is given to literary pursuits has published a religious poetical work in tamil. He has also begun a work similar to the Kural containing Christian ethics. I am sorry to say that in a few cases there has been a lack of harmony & peace. We pray earnestly for the baptism of the spirit to heal all these evils and render us help in our work.

1. Hindu Girls Schools.

Next to Bible woman's work, this is most precious and valuable. There is no limit to the sphere of a Christian woman. Not only the girls themselves but mothers at home are reached. Taking the mind in its most plastic period the impressions must abide. If the lady in charge can repeat herself through her teaching by her strong, direct personal influence her sphere is just so much enlarged. It should be the quiet influence of holy hearts and lives all the day long. There is always direct Gospel

teaching and the influence must lay depend upon the inner life of Manager and teacher. I was much impressed by the difference in women in their homes, as I saw them there — those who had been my School girls and those who had not. So many Hindu women these Day Schools are their only Education.

The Mission always provides for the Education of all. Where there were girls of Panah caste it was not expedient to run the risk of breaking up large schools of caste girls. Such always had the opportunity of going somewhere. By this arrangement we could have ~~Brahmin~~ girls in our Christian

that any hindrance would come.

2. The next question is difficult to answer. I should say that young men educated under Government, were as a class more difficult to reach than those not so educated. Hence the pressure upon the Mission to have its own College and this of a grade high enough to be as attractive as a Govt. College. Young people are apt to remember kindly their school and college life and the influence of a Mission College always leads to greater hopefulness for the future of its own graduates. The Mission [illegible]

in its place what can you expect? The mind is diluted with reading novels and skeptical books. Some position in Govt. employment in accordance with being educated is the one desire while such employment grows scarcer every day because of the number waiting to be served. In the mean time Mission work is suffering for educated men but such as these will not answer.

There is a general belief in one God. The doctrine of fate must underlie much of the thought of such minds. This is a subtle stupefying influence. I have often been compelled to admonish our native Christians f[illegible]

There was a tone of heaviness about it that always caused me to declare that there was a glory side to God's blessed perfect will.

The general lack of not only feeling but knowledge of sin is one of the most formidable influences of the present day. Much of the mischief of Hindu gods has been in fact to Reform on good terms with the God.

It has become easy to the educated Hindu to assent to the belief of only one God and to become self satisfied in this. When there is interest in Skepticism or infidelity there is not aggressive influence therefrom.

The great need of India to day is men and women of holy consecrated lives, who can shine because Christ shines always through those who will let Him shine — men and women who will take God's own word in its powerful simplicity and explain it more by what they are than what they do or say. The power of the Holy Ghost is limited only by want of just such aids. In the mean time, the Hindu drifts along.

Kodaikanal February 27th 1888.

Rev N. G. Clark D.D. Leaveton

Dear Dr Clark.

I sent you the body of our Annual Report for 1887. two or three months ago. The portion which I now send could not be made ready until all the Bro. & Sisters had sent in their lists of donations. I am very glad to have finished this heavy bit of work. The Manuscript has been in the hands of the printer 3 or 4 weeks. and I learn this evening that about 40 pages of proof have been struck off. Hope to send you some printed copies shortly and would be glad to know how many you would like to have sent to the Mission House.

I am happy to say that the members of my family are now in the enjoyment of comparatively good health.

Yours Faithfully

F. J. Noyes.

Bro. Rhea and Mrs. McPhee here

Kadar Kanal
[illegible] 27. 1888
Rel ase. 2.

Rev. G. T. Washburn.

Rev. H. C. Hayden D. D. U.S.A.	Rs 202	"	10
Cong Church Lenox. Mass U.S.A.	61	1	7
Miss L. Alden Randalph. Mass. U.S.A.	13	7	6
Mrs De Forest Talladega Alabama U.S.A.	14	3	2
Mrs Perkins, Kalamazoo city, Mich, U.S.A.	112	13	"
Friends in Glowsville N.Y. U.S.A.	92	4	10
Cong S.S Brunswick. Maine U.S.A.	161	10	3
	657	9	2

Rev. J. T. Noyes.

Gov't Grant	1006		
Total.	1663.	9.	2

Her Education

From Tyler Mission Circle Newburyport Mass U.S.A

Two donations - $134 - 5 - 5

Miss Mary Plumer Newburyport. U.S.A	13	9	3
Miss Emma Buck Orland Maine. U.S.A	27	2	7
Cong. S. School. Windham Conn. U.S.A.	108	10	4
" " " Walnut Hills Cin U.S.A.	81	7	9
" " " Mrs Simpsons Class "	24	7	2
Infant Class Clifton Spring N.Y. "	13	9	6
A. Lady in Berkley St Church Boston, Mass	81	7	9
	484	11	9

Rev. H. C. Hazen.

Mrs Capron for Bible Women	41	10	"
Mrs Van Densen	28	6	5
Sweden Mite Gatherers	28	6	5
Halley Pres't Sunday School	140	"	"
Friends in Halley. N.Y	206	"	"

Result Grants Hindu Girls School	120 - 5 - -
" " Village Schools 2 years in part	394 - 12 - 10
Station Day School. 2. years	310 - 4 - 6
" Boarding School	155 - 11 - 6
Grant for Gymnasium	66 - 11 - -

Rev. G. H. Gutterson.

A friend in America	141 - 2 - 10
Mrs. F. Clarence Smith for rebuilding Hindu Girls School	50 - " -
Mrs. F. Clarence Smith for prize for women's Bible examination	10 - " -
High Priest Sevan Malie temple	7 - " -
J. E. E. A. Boyat Esqr	5 - " -

Rev. J. S. Posey.

1886. From Major J. M. Hosford £3 =	42 - 1 - 11
" Sunday School Hudson O.H. S.O £4 =	11 - 6 - 2
" Kittery Point Friends thro Mrs Lofford. £25 =	72 - 14 - 0
1887 " Sunday School Hudson Ohio £1-6-0 =	18 - 3 - 6
" A. E. Evans Esqr	10 - " -
" Rev. E. A. Lawrence £1.	13 - 15 - 5
	168 - 9 - 0
Govt Grants for Boys Schools at Madura Station	589 - 4 - 4
" " " High " " Madura Cty.	304 13 . 0
	1062 10 . 4

Madura Mission May 1888
Resolutions

1 That we cordially grant to Bro. J. E. Chandler in behalf of himself Mrs C. & Miss C. permission to ask of the Prudential Com. leave to return to the U. States for a visit early in '89. And the mission hopes that by this furlough the health of Bro. & Sister C. may be so restored that they may be able to return to their chosen field of work & to continue without a number of years.

2 Bro Gulleson also rec'd unanimous permission to ask leave of the Prud. Com. to return with his family to the U. States early in 89 for a furlough

3 That mission agents who have thus far avoided the entrance exam. to the classes of agents be required to present themselves for the same the next year unless excused by a letter from their respective missionaries

4 That hereafter anyone who fails twice in the exam. for 2nd class be classified thereafter without further exam. in the 3rd class

5 That Bro Noyes be permitted to build, in consultation with the Building Com., a church for the natives in a more central & accessible place at the sanitarium — needed timber for same to be taken from Mission property.

6 That the missionary stationed at Pasumalai & in charge of the Pasumalai school, be known for legal & official purposes as the Principal of Pasumalai College & Seminary

7 That in the case of students at Pasumalai who give bonds for service in mission, when at the end of their school course the mission has not, by previous vote, assigned to them a particular work the Principal of Coll. & Sem. shall act for the mission & assign such students work with any of our missionaries requiring their services. Each missionary shall first claim upon the students sent by him to the institution

8 That $300 of the Knowles legacy be asked of the Prud. Com. for the enlargement of Kumar's Bungalow according to Bro Jones' estimate & plans. That the remaining $200 of this legacy be asked toward the completing of the South Gate School for Hindu Girls

9 That September meeting begin Sep 18th 10.30 a.m. at Pasu

Tamil Sermon Bro J. E. Chandler
Lords Supper " J. S. Chandler

J. B. Jones Secretary

September Meeting: Wednesday, Septr 19. 1888.

10 AM. Sermon: Rev D.E. Chandler.

11-1.30 Missionary meeting (a) "Education of our views to missionary ideas and life": Rev D.E. Tracy & Rev S. Isaac. (b) "Work for Hindus in view of present opposition from them". Rev D.C. Perkins, and Rev J.S. Taylor.

1.30 - 2 PM. Prayer-meeting.

3.30 - 5. Essays, with discussions. (a) "Aggressive views effort by our churches. How secured and developed". Essay by Pastor Jesudian. discussion led by Rev J.H. Gutterson. (b) "Mr Moody's success and power - wherein do they lie, and how far can they be enjoyed by us." Essay by Mr D.M. Clark Esq. Discussion led by Rev D.S. Chandler.

7.30 PM. Concert.

Thursday, Septr. 20. 1888.

10 - 1.30 and 3.30 - 5 Lessons, and meeting of pastors.

1.30 - 2 Prayer-meeting.

7.30 - Consecration meeting. Rev D.S. Chandler.

Friday, Septr 21. 1888.

10 - 11.30 and 12 - 2 Reports of Stations, and Evangelists.

11.30 - 12 Prayer-meeting.

3.30 - 4 Prayer-meeting Rev D.S. Chandler.

4. Lord's Supper.

7.30 Street preaching.

Saturday, Septr 22. 1888.

10 - 12.30 Conference with agents. For Subjects, of over leaf.

12.30 - 1.30 Wid. Aid Socy meeting

1.30 - 2 Prayer-meeting

3.30 Adjourned Wid. Aid Socy meeting.

Monday Septr 24th 1888.

10. - Nation Evan. Society.

12 - Pastors Union.

J.B. Green Chairman Helpers Com.

Programme - Sept. Meeting, 1888.

Madura Mission.

Recd June 25/88.

Conference

Subjects, and Leaders.

(a) "Christian festivals: What? How far? How celebrate"?
Rev J. T. Noyes, and Rev A. Savarimuttu.

(b) "Higher Education of our Xian youth; on what basis, and under what limitations shall it be conducted?
Rev G. T. Washburn, and Rev A. G. Rowland.

(c) "Mission agents, as secular agents of their country. The use and abuse of this relation."
Dr. H. C. Hazen and Rev M. Thomas.

The Year 1889

New Years Day.

New Years is always a day of festivity and joy among our native Christians. and is very generally celebrated.

In Madura a general thanksgiving and thank-offering service is held at 10.30 A.M. The East church is beautifully decorated and crowded with the town and village christians. Every one is expected to bring some New Year's offering with him. These are collected and all that are marketable are sold by auction at the close of the meeting as an offering to the mission. Suitable addresses are made, songs sung and prayers offered on the occasion.

At 2 P.M. a feast is made for the ~~poor~~ christians and many of them enjoy it as the best meal of the year. At 4 P.M. there are ~~games~~ games of all sorts ~~for and with~~ in which much animation is shown and enjoyment found, when prizes are given. At 7 P.M. a concert is held in the church and at 8.30 the day is closed with fire works which to the village christians are in attracting

secured only to the noon meal. During all the intervals of the day between the meetings, from day-break to sun-set all the Christians of the stations, in families and in congregations, with lines and smiles and song make their New Year's call upon their missionaries and receive the blessing of the day.

Other stations have similar celebrations, and as Mr. Jones says, "It is a day of much pleasure and instruction, of happy greetings and good resolves, and the Christian life of the people during the year is better because of its doings."

The Week of Prayer

Following New Years Day comes the week of prayer which is very generally observed among us. In one of our centers the daily meetings were held in turn in the school room of the boys boarding school, the church in the Christian quarter of the town, and the little school house in the midst of the Hindu population.

Missionary meeting

But we hardly feel that the year has begun until the January meeting of all the missionaries, when the accounts of the

previous year are presented and audited, the appropriations received from Boston are considered and adjusted, and necessary arrangements made for the work of the coming year.

We found this year that while our ordinary appropriations had been granted nearly every special request had been denied for want of funds at home. The denial was not direct, but came in the form of a promise contingent upon an increase of income to the Board, a contingency that seems not to have arisen, for we have waited from month to month in vain.

Mr. Perkins represents many of us when he says of his own station:- "This station is crippled by the insufficiency of funds to keep up with the advance of the work. It is impossible to provide the congregations with catechists, impossible to build houses of worship for all the new comers. Villages have been grouped with a view to the most economic arrangement of catechists and still there are villages with no helpers. What to do is still an unsolved problem in the [illegible] of the upper churches.

That continually perplexes the missionary and pastors of the station".

But a still more difficult problem confronted us at the January meeting. One of our brethren had just started for the United States and two more were about to follow. These three left five stations vacant and, without a single new man to take one of them, the only problem was how they could be worked by the over-burdened force already on the ground. They were apportioned to four of the brethren to oversee from their own centres as best they could.

But this emergency brought out plans that had already been working in our minds as to securing better supervision from our native brethren by placing upon them greater responsibilities in that direction. A plan was presented by a committee who had for some months previous been considering the question for appointing superintending catechists and district pastors, and this plan was adopted and a request sent home for the means

necessary to carry it out.
Having thus arranged for the work of the year to the best of our ability we return to our several stations to use all the means and agencies at our disposal for the extension of Christ's Kingdom.

cial
ferts During the year 1888 in a certain portion of the Mandapasalai Station a marked susceptibility was observed to the preaching of the truth. So a pastor was transferred there and given charge, other helpers were added and it was made an objective point of attack. Mr Perkins says "Our hopes for this part of the field were more than realized. By the end of the first quarter we had more than 120 added to our number and the end of the year found over two hundred as the total additions in that part of the station.
In the Madura High school insurrection and defection the previous year had resulted in the opening of an opposition high school which took away most of the old boys of the upper classes.

No efforts were spared by the new school to draw all the boys possible from the institution. Religious prejudices were aroused and many-tongued falsehood was busy to calumniate the mission workers. The consequence was that the year opened with a very few students. Gradually however these difficulties were overcome and the school grew to almost its former proportions, indeed the lower departments were larger than ever. But the finances of the school suffered seriously and caused not a little embarrassment.

In the western portion of the field the pastors and catechists all united in a visitation itineracy, visiting every Christian congregation to stir the people up to greater benevolence, more independence in all spiritual work and better observance of the Sabbath and Christian ordinances. This was productive of much good as far as it extended. But the itineracy had to be shortened on account of the prevalence of cholera in one section.

Another form of special effort with which

we commenced the year was the enlargement of old churches, the completion of unfinished ones and the erection of new ones.

The people of Kottaimedu Church under Pastor Williams had long been raising funds for enlarging their building, and three hundred rupees had been granted by the Board on condition that they raise an equal amount. By special efforts this was done and the pastor devoted himself to this work until it was satisfactorily finished and the church rededicated in October.

For a long time the walls for a large church in Boodinayakanur had been standing unfurnished and the task of completing that church was undertaken and so far completed as to make it suitable for occupation. It was dedicated in November.

In Dindigul Station the completion of an unfinished church and erection of a pastor's house were necessary for the location of a new pastor in the western portion of the station. This remains unaccomplished for want of funds.

On the Travancore mountains among the tea and cinchona estates of Devikulam there are a large number of christians at work and in March the first church ever erected in that region was finished and joyously dedicated, the whole expense having been borne by the people. The gentleman in charge of the estate himself provided glass windows and the necessary table and chairs. This example stimulated the laborers on neighboring estates so that in November another thatch roofed church, built entirely by the people themselves, was dedicated in the midst of a tea garden.

With these special efforts all the usual forms of mission work were in active operation. But the direct labors of the missionaries on the plains are suspended when the intense heat of March and April drives us to the mountains

The labors of this first period of the year ended by the special street preaching in the great annual festival which is

The Ma
Fest

always held in Madura in April. Mr. Jones thus describes it:- "On this occasion some 150,000 people came into the city impelled by a variety of motives, the greatest of which was pleasure. With a view to reaching as many of these as possible with the Gospel message we planned a vigorous campaign during the eight days of their stay in the city. Several mission agents from various parts of the mission, and many of them eloquent preachers, enforced by a number of students from Pasumalai and lay christians from Madura, engaged heartily in the work. The christian women met daily for united prayer on behalf of the work and the children by selling books & in many other ways rendered efficient aid. The preachers were divided into ten parties. Four of these parties were stationed at tents pitched in suitable places in the thoroughfares that lead into the city. The other parties were on mission property in the town. Work began at 7 A.M. and continued up to ten o'clock. At two P.M all met with the

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missionary for reports, prayer, and discussion of the subject for the next day. At the close of this meeting all returned to their preaching posts for another season of work. In the evening at ~~seven thirty~~ 7.30 all concentrated their efforts on four services, one of which had the aid of a magic lantern. Though a small coterie of Hindu youths, inspired by a few agents of the Madras Hindu Tract Society tried to interfere in a couple of cases, they were quickly dealt with by the police. Some initial difficulty with the civil authorities which felt inclined to prohibit the preaching of all parties, was overcome and converted into a blessing inasmuch as it led the police to protect us in the places which we had chosen, and prevented the Hindu preachers from having the same places assigned them, thus interfering with us. But the police had a minimum of work to do in protecting us as the people were never more attentive and appreciative than on these occasions, and never interrupted us less by vain

questions. Some 37,000 people heard the Gospel during that week, many of them from the remotest parts of the district and some undoubtedly upon whose ears the glad news of salvation fell for the first time. The Lord of the harvest only knows the multitude of thoughts and meditations and regrets and resolves which were created by these meetings; and He only can cause these to issue in the salvation of many souls.

Second Period

The second period of work extends from the first of June, when the missionaries are all back again at their stations, to the large annual gathering in September. This is often the time of most active effort. The steady winds of the South-west monsoon make the heat bearable, and strength gained upon the mountains fits us for hard work. Our preparation is by no means confined to physical recuperation. The opportunities on the mountains for daily association with one another in social and religious gatherings

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and the important business meeting held in May combined to give us a new impetus in our several spheres of labor. The Schools are all filled again after vacation and we do what we can to push forward the work.

Obst

The usual obstacles have been met. Caste prejudices, ignorance, disinclination to change old customs, corrupting riches, religious hatred, all oppose Christianity. As one man said to our Catechist "Christianity is a hindrance to our worldly life but is adapted to that of the future." A Christian teacher was prevented at the beginning of the year from wearing any jacket in his school, because the pupils were all of good caste. One Sunday when a Catechist with a jacket on came to help him in the Sunday School his jacket touched one of the boys and a woman bade the boy go and bathe his head because that Catechist had come from the Mission Bungalow. It took some months to overcome the disinclination of the people to see a Christian with a jacket on. When a poor heathen woman said to a Missionary lady "What is the use of talking to us, we do not know how to do anything but eat," she represented the feeling not only of many women but of just as many men.

A woman in Madura concluded she did not wish to learn any more and tore up and burnt her Bible; whereupon

a man of her own people reproved her for it, and, asking the Bible woman for her copy, said "This is the truth, if you obey this you will be all right; for it says, 'Forsake the evil and follow after the good.'" This induced the woman to return to her studies.

In a village twelve miles from Mainamadura the head man of the village was not on friendly terms with our Catechist and when the latter committed some indiscretion he so aroused the Hindus that they came in a body, tore down the Mission house, carried off what property they wanted and burned up the remainder. The Catechist fled for his life while his wife was taken and cruelly treated.

In another part of the district the first family, consisting of a brother and sister and aged mother, to join us in a certain village came during this year from the out-castes. This incensed the heathen relatives of the converts so that they stole their brass vessels and one night when the brother and sister were absent dug up from the floor of their little hut a considerable number of money which had been most carefully earned and saved for the brothers' wedding. Just then the cattle plague was destroying many animals on which these degraded people feasted. At the same time cholera prevailed and the Mission teacher represented to the Magistrate the evil

of having the plague stricken carcases of the cattle exposed and cutup in the village. The Magistrate ordered all such bodies to be buried, whereupon the ladies of the out caste people seized and pounded the teacher, and, when prosecuted, forced the high caste people to prevent any from testifying against them by warning them that they would not bury them dead for them. They could boycott them for they were the only ones who would do such work. Subsequently they burned down the School house.

A very rich man in the Mandapazala Station owns several villages and has been for ten years most cruelly persecuting a number of his tenants who are Christians. He frequently brought false charges against them in his court, and that He was the means of their losing their crops and in every way in his power he endeavoured to render their lives miserable. Finally he forged a bond for a large sum of money and brought action upon it. The bond was declared a forgery and the man prosecuted and sentenced to five years imprisonment. This has had a most excellent effect upon the people both Christian and heathen. Those who wish to embrace Christianity have learned that they can sometimes obtain justice even though persecuted

by the rich and powerful. Still there is no doubt that the fear of persecution hinders many. In one village a large number really desired to accept Christianity, and told the pastor that they would do so, but for the one fact that their land lord, whose fields they cultivated and upon whose work their daily subsistence depended, would severely persecute them.

A more subtile form of persecution is that carried on by relatives, and, when a convert stands alone, it is very difficult to withstand it. This is well illustrated by a young man studying at Pasumalai. Being interested in Christianity and suffering persecution at home he came in March with his elder brother and cast in his lot with the christian youth. The two brothers were followed the same day by the family and besieged with entreaties and prayers to return, but they bravely weathered the storm and remained. A month after they wished to visit their village for vacation. They were of course permitted to do so, and no restraint was put on them in such matters. About a month after the reopening of the school one afternoon the younger one reappeared. They had gone home with the promise that they should be permitted to live as Christians and return when they wished.

But no sooner had they reached home than they found that they were deceived. They were watched and thwarted in all their efforts both to live as Christians and to see Christian friends. Their relatives soon became so pressing in their heathen exactions that he could endure it no longer and escaped by night and walked nearly forty miles by a circuitous way, eluded his friends and reached Pasumalai in safety.

On one occasion his friends persuaded him to go back to his village to visit a sick relative, promising no interference with his religious concerns; but in the night while on the way, when they supposed him to be asleep, he overheard them detailing their plans by which they were effectually to reconvert him to heathenism as soon as they reached home. That was sufficient warning for him and waiting till they had all fallen asleep, he quickly left them and returned by an unfrequented ~~about~~ path: about six weeks after he came back for the second time, he had a severe attack of Jaundice and was very low spirited. Soon after he had passed the worst stage his friends again made their appearance hoping to allure, or if not, persuade him by their false reports of the illness of his relatives to return. "It was a critical time" writes Mr Washburn "and I was very anxious through-

out the whole afternoon they were with him. But before night they went away alone, and I felt that he had gained another great victory. He has left a child-wife with whom his first marriage ceremonies have been performed, but who will probably never be allowed to join him. After he had been with us several months and had made it manifest that he was thoroughly with us he was baptised and admitted to the Church."

The spirit of animosity fanned last year by the Madras Hindu Tract Society and its preachers has shewn itself in various ways, though not so violently as in 1888.

In Dindigul the chief priest of the temple called together some of the principal Brahmans of the town in the temple and tried to make them swear before the idols that they would not allow their daughters to attend Mrs Chesters' School for Hindu girls. ~~school~~ Some of them did so, but the majority refused, and no girls were lost to the school. The reasons given at the temple for keeping their girls away were that some of them had been heard to murmur the name of Jesus in their sleep and many sang about the house the songs that they learned at the school and these had the name of

Jesus in them.
Miss Howeton finds that the influence of the Hindu preachers and their tracts extends to many of the women in Madura. There is always some opposition and occasionally an outbreak: as when nearly all the women of a little street concluded that they would not study anymore: or when twenty men came together and determined that it was not best for their wives and daughters to study the Bible nor have it in their houses. But in both of these cases some of the women came afterwards and begged the Bible women to continue their visit, and talk with them. Miss. M. M. Rol- has also found the Hindu preachers in Dindigul at the time of festivals attempting to interfere with the work of her Bible woman there.
Mr Jones finds that in Madura the opposition from Hindu preachers has nearly subsided. It is indeed rare that a Hindu preacher appears there; and, even when one comes, his style of preaching is so different from that of the same class a year ago — so much less abusive of Christianity, that his harangues are quite innocuous and excite no comment nor enthusiasm. The Auxiliary Hindu Tract Society established here with eclat last year,

lives only in name. And yet their weekly paper of their Tract Society has a small circulation and some of their tracts are still distributed in the town. But the best sense of the people rebels against the irrational and abusive methods of that Society as shewn by the opposition ~~of the~~ Hindu Tract Society recently established in Madras, to counteract the tendency of the old one. There is little doubt that the criticisms of missions recently published in England have had considerable and very deleterious influence here. The Madras papers are widely read in this town and the most popular of these among the Hindus has published very full reports of all the discussions that have a tendency to bring mission work and methods into disrepute.

On the whole the attitude of the Hindus is more belligerent now than formerly, and they are much more sensitive and ready to take offense much less interested in Christian preaching, more encased in their own prejudices, and less open to conviction.

Like all that is human our work has not only to contend with outward obstacles but also with internal weaknesses as well. The atmosphere of the country is still heathen,

~~and~~ clouds of ignorance and superstition overhang the sky, the rugged barren ridges of caste separate man from their fellows, and the very winds of heaven are the guests of idolatry and pantheism. In such an atmosphere and under such influences our Christians cannot slowly rise to a higher level of manhood. Some still work on the Sabbath, others fail to appreciate the blessedness of giving. It were hardly necessary to say others, for to is the Sabbath breakers who were most apt to withhold their offerings. Many are densely ignorant and prayer is but little understood except as a servile or selfish approach to God for helping getting food to eat. It is hard for such to learn the Bible, or tell others of Christ. As Miss Perkins says of certain women, "They see divine things but dimly." Others are enticed by the evil that is in the world about them. They too readily become involved in broils, even those not of their own making. For example, two Hindu rival claimants for the possession of a field hired each his own set of Christian coolies to plough it; and, when these two parties met in the field and fell to disputing in the endeavour on the part of each to do that which they were hired to do, the heathen danced a few

blows and stirred the disputing parties until the matter culminated in a riot in which the Christians having no concern in the original quarrel, became unwarrantably excited and themselves received and inflicted most dangerous blows. One old man, who actually went out to make peace, suffered simple fracture of one arm, compound fracture of the other and a heavy blow across his back.

Many are the difficulties arising from the dishonor shown to the bonds of marriage; bonds which among many of their heathen relatives are scarcely bonds at all. Others are not entirely freed from the very real and potent bonds of superstition.

One backsliding Christian was led to believe himself possessed by a devil; god he called it, for they know no distinction between gods and devils, others among his people were influenced by him when under the excitement of his supposed possession, and it threatened to have a disastrous influence on the little Christian community in that place, when a young Catechist who had known their evil visited them. Notice had been given that the next possession would take place on a given date and that the victim would impart the same preternatural

influence to others. The backslider called himself a victim for he declared that he begged to be spared such possession but was powerless to resist. On the appointed day the Catechist was on hand to show by offering himself for possession that it was false. Thereupon the backslider himself was immolested and it was conveniently declared that the God would not come. The spell was broken and the evil influence upon the Christians of such superstition was overcome. These and other inconsistencies are often difficult to meet.

The want of Christian unions is a serious weakness. As Mr Jones says, "They have not been fully liberated from old and narrow ties and from the bondage of petty jealousies and insignificant class distinctions. They are too apt to magnify and nurse differences, and to forget the divine band of love which should firmly hold them together. This is the legitimate heritage of Hinduism to the church in India, and great care and patience are required to lead them peaceably on, and teach them to illustrate by their union the divinity of our Lord and our faith."

A different source of weakness has been the paucity of labourers alluded to before.

Dr Chester has had charge of one of the vacant stations

and he says :— "I feel confident that there has been nothing like the growth and success in Palani Station, which there would have been, could there have been a resident Missionary in charge of the station. Hearing the written report of a Catechist's work for the month, will not begin to take the place of a visit of the missionary to the village to inspect the congregation and school. Only by personal contact with the native assistants, in their places of work and with the members of the congregation, can we have a firm grasp of them. Certain changes, which I felt sure were needed in the Palni station, certain faults in part of the work which I knew needed correcting. I could not properly attend to, without visiting the village congregation, a thing which I simply had not time to do.

Mr Perkins has had another vacant station to look after and his experience is the same. He says :— "In viewing the work of a station whose missionary is absent it is easy to see how the standard of work and religious life is lowered, and how slack habits and inefficient methods are speedily acquired. It is impossible for the work in villages to be kept at its best without the constant supervision of a Missionary. In Tirumangalam station though there has been no loss, on the contrary

a small gain is to be noticed, yet there has been a falling off in the contributions and lessening of the efficiency of the Schools since the Missionary left. Spiritual life and progressive work can often be gauged by the amount of offerings, and other things being equal, a falling off in the offerings indicates a falling off in the efficiency of the workers and the spirituality of the people.

It would be far better for our work and greater results would be seen not only were a sufficient number of Missionaries available to man the present stations but were some of our large stations divided and given to new Missionaries so that no missionaries' station should be so large that he could not visit every congregation once in three months. Now though more than half the time is spent in the field there are many villages that cannot be visited more than once or twice a year. These conclusions are emphatically corroborated by the Statistical results of the year. With a general gain in most of the departments as compared with the previous year, the five vacant stations taken together show only losses. In adherents the losses nearly two per cent; in Communicants three per cent. in Contributions nearly twelve per cent;

in the number of laborers nearly thirteen per. cent; in pupils twenty per. cent.; in school fees thirty-eight per. cent and in the sale of Bibles and Christian books & tracts sixty-one per cent. The inference is unmistakeable

deaths

We have suffered not only from the large number of deaths, which is the largest for the last ten years, but from the fact that an unusual number of mission agents and other important members of our Christian community have been stricken down. And the majority of these have been victims to sudden attacks of Cholera. Two pastors, four Catechists, a medical catechist, three teachers, one Bible woman, and two more, ~~teachers~~ who were teachers in 1888, have left us; and of these one of the pastors, all of the catechists, one teacher, and both the teachers of 1888 died of Cholera.

A meeting of all the agents of Periakulam and Battalagundu Stations was appointed

for the first week in July. One of the pastors was prevented from coming by the prevalence of Cholera in his Congregation at that time, and lost his brother and a member of others.

Pastor Devasagayam attended all the meetings of the two days sessions until the second evening. The last meeting was one for consecration and he was attacked just previous to it, and in twenty-four hours was taken. His mind was clear and his spirit calm and trustful to the last. He referred to that consecration meeting and said he had written in his note book what he had intended to say, viz. that it was his resolve more than ever to abide in Christ. The Saviour accepted the consecration and took him to abide with Himself. In his pastoral experience of twelve years he had struggled with many difficulties but had shown a patience and zeal and activity that have left an indelible impress on his church and fellow laborers.

Pastor Maduranayagam died later.

after a few months illness. He was a faithful and earnest Christian man, ever busy in helping his people and promoting peace and harmony among them. He served the West church Madura for five years.

All of these deceased catechists were zealous and energetic men always to be relied on for harder service than any about them, and ~~both~~ all were stricken down in the midst of active labor. Their spirit was shown by the remark of one of them to a fellow worker the very day of his attack, "Our work is one of very great importance".

The teachers who have gone were likewise valuable men. Mr. Dambiah, one of the masters of the Madura High school, was a most excellent man and devoted Christian. As his missionary says of him, "he was always ready for any duty that might devolve upon him, and his sudden death was a severe blow to all the Christians and a serious break in the ranks of our faithful Church workers". "He was a universal favorite and a faithful steward of God."

Of two others another says:- "We have lost two of our most promising young helpers. As we remember their efficiency and their quiet humble Christian life we feel They were the best prepared of us all to go. The work can ill afford to lose such men, and we earnestly hope that more of like consecration and efficiency will be given us for the field."

In one village where there are several families of backsliders one man with his wife had never wavered. In the middle months of the year he was stirred up to rebuild the fallen church that once had stood in his village. Carefully saving the old poles and sticks used in thatching he set apart a calf to sell for the enterprise and proceeded to seek aid from his friends. Shortly after he returned with subscriptions enough to supplement what he could do himself. The wall was built to the height of three cubits when fever carried him off. One family of backsliders has returned to take his place and we hope that his spirit may

be imparted to them.
In one of the large towns an educated liberal member of our church had a long standing quarrel with the pastor. When the pastor and helpers were all gathered there for their monthly meeting two hours were spent by the missionary and helpers in endeavoring to bring about a reconciliation, but without success. The next morning cholera attacked him and on the third day he was out of the reach of the feuds and reconciliations of this life. Such a marked death left a deep impression on all.
These then are the obstacles without and the weaknesses within and the sudden changes by death that we have been obliged to meet. They always lie in our pathway but in varying proportions. To what extent they have been overcome and how far they have worked for good we shall not undertake to say. But this whole report goes to show that our work has advanced, in many cases in spite of them in many others by aid of them.

Stine

This second period of the year is a good time for a vigorous prosecution of the itinerating work. While the excess of work imposed upon the missionaries has prevented them from spending more than a few days in this form of labor, it has been carried on more or less by the helpers in every station. They enjoy the work and have devoted to it from ~~forty-five~~ 45 days' labor in the Dirupparanam Station to 841 in Madura. More than 2000 villages have been visited and the Gospel preached to 182,000 hearers. In some of the stations there is probably no village which has not been visited and had the Gospel preached in it. In no other way could such large numbers be reached.

But aside from these results the itinerancy is often the means of bringing to light Christians who have migrated from their homes and inquirers who would not otherwise make known their interest in Christianity.

In Mamandadura the tent preachers experienced great kindness from the Hindus,

received eager invitations to come again, and found quite a demand for Bibles and Bible portions.

In Madura search was made for Christians and they were found in several villages. Some were living earnest Christian lives before their Hindu neighbors; a few had lost much of their interest and faith in Christ; a few others were women who had been given in marriage by their Christian parents to heathen husbands and who had thereby been lost to our religion entirely. "It pained me very much", writes Mr Jones, "to find several such women in whose houses we were not even allowed to offer prayer lest, forsooth! we should anger the husband's god. The question of marrying the daughters of our congregations to non-Christians in the light of these experiences should lead to some of Paul's convictions on the subject".

The work done by the theological and other students of Pasumalai under Pastor Buckingham brought out a number of interested persons. In connection

with the evening meetings. A number of village headmen applied for instruction on behalf of their people. A number who had previously purchased Scripture portions now came forward and helped the preachers explain to their people the Gospel message so far as they understood it.
The people of one village have Christian relatives in the Kambam Valley and one night after an evangelistic service they had a long consultation about joining in a body, and united in an urgent request to have some one sent to teach them after.
In three villages women purchased Scriptures portions, saying, "Your Christian books make husbands better and teach children to behave well at home".
The work of one year helps that of another. In one of the Periakulam itineracies one who had been brought to Christ by an itinerary of the previous year was especially helpful when the work extended to his village this year.
Some of who in 1888 had bought a copy of John's

Gospel this year was sought out by the catechists and they found that he had read it all. He narrated accurately to them the stories of the man born blind, the feeding of the five-thousand, and others, confessed that Christ was the true God, and purchased copies of Genesis, Mark, and Luke. It was the itinerancy work of the previous year that led to the successful work of Pastor Eames. Not all villages show such results. In one place the evangelists came upon a company of people cutting up a stolen sheep. Thinking the Christians must be government officials the women all stood on the out side to conceal the men and the sheep. But when they heard them singing Christian lyrics they knew that was not the way of officials.

In another place when they entered a village the streets were all deserted and they were surrounded by an audience of twelve watch dogs. Somewhat affrighted they sat down and sang a lyric commencing, "There is no one to help." This music brought out men as well as dogs and they

were soon preaching to an audience of fifty persons.

Pastor Bolton's report in the appendix shows how street preaching in Dindigul, which had been stopped by the Hindu preachers for a time, was renewed in this period of the year.

Street pre and Open meetin

In Madura the four meetings every Tuesday evening have been well sustained and largely attended: and in this way some 30,000 have been addressed that are not included in the statistical tables. About the only annoyance has been caused by boys and youth of from fifteen to twenty years of age, and this mostly from their throwing stones by which a few of the preachers have been wounded.

Miss Perkins has been successfully holding open air meetings to reach the women. She says:- "An active and interesting prayer meeting has been held every week and from this meeting an effort has been made to reach the heathen women in the villages about us. Several Christian women with a choir of boys and one of our ~~mem~~ members have

visited the village Sunday afternoons and held meetings. Our first meetings were held in the houses, but the latter proving too small we concluded to move out where all who cared to hear might do so. Often a motly crowd has gathered about us, dogs have barked, children have cried, others have pressed about ~~us~~ to ask questions about the missionary ~~and~~ perhaps laugh at her peculiar dress and appearance, some have endeavored to disturb us by disputing and drawing away others, but these things have not moved us. One of our favorite spots has been just outside a village, near a well where many women come at sun down to draw water. We have sung, prayed, taught the people from the Scriptures. We have not seen much fruit, but we know our efforts have not been in vain in the Lord. From one village which we visited only twice a woman came to us saying that she had heard about Christ in one of our meetings and wanted to be a Christian. She had given up putting ashes on her head and would not offer rice to their God, although she feared persecution. She said she prayed and desired our prayers.

The Lord was manifestly with her; she was humble, docile, and believing. We would gladly teach her to read and receive her among us but it would not be wise for us to either visit, or show any interest in, her before her friends.)

In some of the stations not only are the weekly open-air services held, but when the helpers all come together at the monthly meeting they close their sessions by uniting in street preaching. In all such gatherings the "Baby Organ" and the scopticon are very helpful. In one street of a large town the pastors and helpers were prevented by the noise of a lot of toys and youth from preaching at all, when they had commenced to do so: but on a subsequent evening, when the scopticon illustrations of Scripture truth were used, there was not the slightest disturbance.

Miss Bell and Miss M. M. Root in Dindigul and Miss Noyes in Madura have told the "old, old story" to the women waiting at the mission dispensaries of those towns respecting distributing tracts and Bible portions as well

of this work. Miss Root writes:- "It is interesting to note in the village women the change in their general bearing after coming two or three times. Their listless and sometimes almost supercilious look disappears; instead of sitting as far off as possible they come and salaam and sit near me, showing something like interest in their faces. One woman asked to hear more about Jesus. Another was impressed but was afraid of her relatives. A Roman Catholic woman from a distant village insisted that she must not read our Bible. It was different from hers: yet she came steadily to the readings and just before she left bought one of the Gospels.]

for Wonsea

This leads us to that department of evangelistic labor carried on largely through the Bible women. Every station employs them: four have one each, four two each, two have three each, one has four, and Madura has fifteen. Twelve of the Bible women in Madura are working with Miss Houston, and

Miss Houston reports that they have sold or given to their readers about a hundred Bibles, Testaments, and portions, half of them being copies of the gospels.

As Miss Houston says, "it seems most necessary to teach the women, now that so many of the men are educated, for the women, and especially the old superstitious women, have a great influence over the whole household, the most highly educated men often having to give in to their silly, harmful notions."

A young man, who had just been married and was going into his new house, called a Bible woman and asked her to teach his bride to read the Bible and give her some good advice so that she would be contended and happy to stay at home, instead of gadding about and gossiping with her neighbors.

A woman, who had just returned from a heathen festival, was asked if the god of that festival had given her peace and joy, and she said, "Oh! no. we did not expect anything. we did not get anyhope

there: what can we do?" She was very ignorant but, when told of our sure hope in Christ Jesus, could take that truth to herself.
Another was troubled lest her Bible should be taken from her and committed to memory over a hundred and fifty verses, saying that if she were deprived of her Bible she would still be sustained by her verses as the camel is sustained in his desert journey by the large supply of water he drinks before it.
Papu, a nice woman who used to be in the ~~Middle~~ girls school and who has read with one of the Bible woman for more than ten years, died in November. She had given evidence to all her household that she loved God, she had used her influence in getting children into the south gate school. One of her friends who had studied with her said that she was ready to go to the mansion prepared for her and she herself was looking forward with joy to going there, too.
Duo Sen asked a woman, who had come over to Christianity and been baptized in 1888,

what the Mission gave her for coming to them. She told them it gave her no rice, but, what was better, food for her soul. The magic lantern kindly presented by a Scotch lady has been of great service, and Mrs Houston has given Eleven evening exhibitions in such houses as are sufficiently large for this purpose. Such a thing is a revelation to Tamil women shut up in their houses so much of the time. Mrs Washburn says of similar work in the Pasumalai Station:— "There have been more changes among those under instruction, more removals by death, marriage, and other causes, than in the previous year, But this has not affected the work nor the numbers, for their places have been filled by others. Eight women are reading in the Gospel of Luke, over two of them ~~women~~ have learned Christian Lyrics and sing them in their houses, and several have shown that they are more or less influenced by what they hear and learn. One woman before her death expressed a trust in Christ and died with this name upon her lips. At the monthly festivals near by groups of women gather about the Bible woman and listen ~~at~~ with attention to her reading and instruction. On one occasion a few of them asked her to go with them to the house top where they might

hear her undisturbed by the passers by, and when their meeting was ended they said they wished to meet her in this way at subsequent feasts. Others whom she has talked with on these occasions have expressed a similar wish." This work has so interested the Christian women of Pasumalai that for some time past they have of their own accord held a Sunday hour prayer meeting for a blessing on it. As Mrs Washburn says, "May we not expect that the women who go forth strengthened thus by prayer will obtain the answer to it in the work they are doing."[2]

One Bible woman is the sole representative of Christianity among her people, and lives twenty seven miles from the Missionary lady. The Christians of the place are people with whom her heathen friends have no dealings. During the prevalence of disease she has administered medicine to a number of heathen women, and they have given through her various little thank offerings. A Brahman widow gave twelve annas, a washerwoman eight, a trader's wife ten, a Zemindar's wife a Rupee, and another woman

two Rupees. With these she received for the Church nearly six Rupees out of gratitude for her assistance.

To another a Caste woman gave this testimony. "I am a secret Christian. I wholly believe in Jesus, consider His Bible sweeter than honey, and, as much as possible I am casting off heathen ceremonies. Ever since I began the Study of the Gospel of Luke, I have endeavoured to make known the truth I have learned to the heathen women. I never lie down without prayer. When I was ill and in distress I thought of the Saviour's miracles and prayed, "Heal me also." and He healed me."

A mahommedan woman when ill said, "Tell me frequently about your true God; I know He will remove my disease." And when restored she declared that, as compared with other religions, this was true and right, and that she believed in God with all her heart.

When Miss Perkins had been absent some days from a certain house a woman said to the catechist "Is not the Lady coming

to our street-enquiries? What sin have we committed that she should stay away? Tell her to come."

A woman of the Robber caste upon hearing of the healing of the woman with an issue of blood, said "I have committed many sins: As I hear this good work I feel a great desire to leave off all further sinful actions".

The great importance of this department of our work is appreciated by us all. Mr Jones thus writes of it in "Madura: the city of Madura. I consider it invaluable not only in its direct influence upon the women but also in its reflex influence upon the men. There are many houses in Madura to day where the men are giving thought to Christianity and have relinquished all opposition to it through the influence of their wives and daughters who have studied and love it. An intelligent and enterprising Hindu in town the other day united with the Y. M. C. A. His principal reason was that his mother, who died recently, loved and studied faithfully the Bible and bequeathed it to him on her death bed with the request that he study it.

He felt that he was honoring her memory by uniting with the association: which also is the nearest approach the new class make to Christianity. The more I study the Domestic and Social condition of the people the more assured I become that the salvation of the whole people depends much more upon the conversion of the women than of the men. Hinduism will remain strong here so long as the women adhere to it. The religious destiny of the land is prominently in the hands of the women who rule their households with a rod of iron, and whose religious ~~fervor~~ fervor gives complexion to the piety of the family.

Personal

With all the more organized forms of evangelistic labor there is increasing effort on the part of Christians to bring individuals to Christ. When ~~our~~ agents supplement their routine duties by these direct personal efforts as many do, their influence is greatly increased.

Dr Chester tells of a teacher who had united with the Church while a member of his boys boarding school. He says: "After obtaining a teacher's certificate, he had charge of two

different schools in the Windigal station, and there, at the request of the people in a village where all speak Zulugu I allowed him to establish a school among them. They treated him very kindly and provided him a house for himself as well as a place for a school. Though all the people of the village are none christians, they gave him the money to buy a Zulugu Bible, and asked him to read it to them, at the school house, mornings and evenings. When some of the men ~~were~~ are always present. The teacher's wife in like manner reads the Bible to the women, at her house. Once, when I visited the village to inspect the school (the leading man of the village asked me to come to his house and after giving me limes and a garland of flowers handed me two rupees for my Bussian work. At the close of the previous year all the agents of the station promised their missionary that they would during the following year strive to bring at least each one soul to Christ, and this promise they kept and some one each so. But even those who could point to know no adherents, by their efforts, dig gold and themselves

were benefitted. One woman testified that by her acquaintance with a Catechist she had lost her quarrelsome disposition, refrained from abusive talk, and learned to observe the Sabbath.

Another who also failed, yet inspired one of the members of his Congregation to make the same effort and that Christian's efforts have resulted in securing the attendance of a friend at evening meetings and in his purchasing a book to study.

A teacher not only taught a heathen youth Christian Lyrics but also taught him to play them on his fiddle which the teacher lent him, and now the youth uses his knowledge thus gained in singing Christian songs.

Personal effort on the part of unpaid individuals has always the advantage of commending the motives from which it is done. When a poor basket maker and swineherd commits to memory Christian Lyrics and uses them in connection with the Bible truths he has learned to impress the story of Christ's Salvation upon his neighbours, the purchasers of his baskets his sincerity cannot be gainsaid.

Such an one has influenced some families about him to ~~desist~~ cease marking themselves with the sacred ashes.

In one village when the Hindu preachers come to stir up the people the best resistance to them comes not from the paid mission agent, but from a poor member of the Congregation. An uneducated woman whose father came out from heathenism when she was young, but whose mother never joined the Church has been the means by her own influence of the conversion of a man and his wife.

Churches

This brings us to the general subject of the churches, their work and power and influence in the community.

There are thirty, five of them; one less than last year because in the interests of concentrating strength the two Churches east of Pamarazalu and Sanipatty were merged into the new Kannadi Church, that start on its career like a strong man well armed, and with manifest tokens of the divine blessing. It was in the middle period of the year that Pastor Bradman again resigned his place in the Madura West Church

from ill health and that church chose, to be his successor, Mr. James Rowland, son of a former pastor, and one who had been trained up from boyhood in their midst. Mr. Rowland immediately went to Pasumalai to study theology for eighteen months. Pastor Christian resigned his charge of the West Karaikudam church after twenty-nine years of faithful service. Many of the interesting features of their work are reported in the pastor's reports in the appendix. Some we will record as illustrations of the divine power dwelling in them. The churches have exerted an undoubted and increasing influence on the great Hindu community about them, not only by their personal efforts of their members already recorded, but also by their very existence and healthful presence. The very sound of the church bells is a call of no uncertain meaning to all who hear it. When a Christian woman ignorantly deprecated the failure of the Christians near her to hold a certain service a heathen tailor informed her that the Christians did hold

an evening meeting for he heard their bell. As Mr. Jones says of Madura:- "The influence of the Gospel upon a people is contingent by the amount of thought which they give to it. So long as Christianity does not obtrude itself upon them and publicly demand their attention it cannot affect their life and belief. Time was and that very recently when the claims of Christ and of Christianity were considered by a very small fraction of the non christian community. Several things not the least of which is the recent opposition of Hindus, have conspired to emphasize as never before not only the existence of the church of ~~Lord~~ God but also its vigorous growth and pervading influence in this district. I cannot say that Hindus show signs of being much nearer the kingdom now than they were a few years ago - many ~~have~~ certainly have recently conceived a hatred and manifested an opposition to Christianity which they never knew before. And yet all this ~~provoked~~ furnishes to the many faith, encouragement ~~&~~ and cheer. With other signs they ~~show~~ show emphatically that the former

mental torpor and religious apathy. The people are rapidly being supplanted by religious inquiry and by a comparison - super-ficial and confused it is true - of Christianity and Hinduism. People are learning to add reasons to antiquity as an arbiter in religious matters and are not satisfied as formerly to unquestioningly bow to custom irrespective of its rationality. It is encouraging to us to see this awakening of the popular mind to the rival claims of their own religion and of Christianity. Coupled with the aggressive and vigorous work which we are carrying in every department in order to attack the people and enforce the claims of Christ upon them. I see about me a thousand evidences which prove that the leaven of Christianity is working among all classes throughout this town and district as never before. Many agencies conspire to lift Christ high before the people. Can there be any doubt that they will eventually look unto Him and be saved.

As this points us to a cause of great hopefulness and cheer on our work.

So does it also reveal a great point of resistence to our cause. Many are led by the growing importance of exclusive claims of our religion to an intense sympathy with their own moribund faith. And whose only orthodoxy and defence were apathy and stolidity in the past are now trying to bolster up their religion by specious arguments and are fighting Christianity with the rusty weapons of Rationalists and atheists. There are not wanting many among the Hindus to testify that Christianity is a blessing to them, when they feel that we naturally expect to see, as we have seen, a lessening of interest on their part in their own temples and ceremonies and idolatrous worship. Where the Christian school is held in a Hindu temple they cease to object to listening to a Christian preacher in that same temple. Soothsayers and sorcerers lose their hold according as the influence of the Christian Church is felt.

Often at death the concealed interest of some Hindus is revealed more clearly than during life. Mear Dendigul was a young

~~a young~~ man who had studied for years in our English school, and who always took a lively interest in the mission school in his own village. When dying he was praying to Jesus. One of his petitions was, "Oh! Jesus, save me, receive me, a sinner." This influence of the Churches upon the community must necessarily increase as the Christians grow in strength and in aggressive work for Christ: and every true convert added and every faithful effort put forth is ~~an~~ an evidence of that growth, and that growth itself evidences the presence of the Holy Spirit.

The history of the Churches the past year suffers from no lack of such evidence. Among other accessions in the Mandapasala Station was that of twenty families in one place numbering eighty four souls. They gave for a church building a piece of land on which had rested the idol which for generations they and their fathers had worshipped. A prominent Nayak, of that same station had for a year been attending Christian services. He had not been counted as one

of them because it was supposed that as a wealthy man he would be unwilling to take the step of actually joining Christianity and attending a church where nearly all the number were of much lower caste, in the eyes of the world, than himself. But her interest seemed to increase and his appreciation and love for the truths of the Bible become more and more keen, and on a recent Sabbath day the Christians were gratified and astonished to find that he wished to be baptized. He professed Christ in the presence of a large congregation of Christians within, and a number of others standing at the doors and windows without. "Not only that," writes Mr. Perkins, "but he asked us afterwards to come to his house, which was one of the best in the place, and there with all his family relatives and friends standing about he listened while we spoke of Christ and His truth, and knelt in prayer with us, before them all. He has offered us a piece of property which he will give if we erect a church on it.

We hope for great things from this man because he is so firm and has professed Christianity under such trying circumstances. These people seldom come alone but if they are impressed with the truth they generally get two or three heads of families to come with them, feeling that in case of persecution there would be protection and sympathy in numbers.

In June a man united with one of the Kinkiyal churches who had for two years been attentively reading the Bible. Since then he has spent much of his time in evangelistic work at his own charges, and has quite recently persuaded four families to put themselves under Christian instruction.

We have also had pleasing evidences that the influence exerted by our Christians is not entirely restricted to their presence. A Kinelu youth who had learned the truth in the Battalagundu Boys' Boarding School wrote from Penang that he had become a Christian and asked if there were any objection to his uniting with the A. P. G. Church there, as there was

no other in that place where he was.
He was gladly advised to join that church and thus confess Christ.
A Christian who emigrated to Ceylon after the great famine wrote this to his relatives who had backslidden:—
"My most respected elder brother, younger brother, uncle, cousin, mother, father, relatives all, listen. We all know well the famine of the Indu year, and how that first year we all prospered — how each month in undertaking the distant journeys, in work at home, in births, marriages all went well. But with the famine we were not blessed in our families, because slaves to one another had no food to eat, tore down our very houses and sold them, sold our cattle and sheep for a single measure of grain. — You know it well! How many lay dead by the road side. Then where were your gods, Mallian, Sadiamali, Muttalai, Kali, Kambattadian? Such gods have now all come back!
Gods that ran away in the famine have now come back indeed! How eagerly we looked

to the mission for sick! Brethren, I pray you all to see. Hereafter if the Gods anger come upon you none will escape that. If you did but know it, that Dadu year's famine was a small affair - the future woe is what will be great. Save yourselves, be all of one mind and trust the Lord. Though the Hindus come like a mountain may He remove them like dew and be with us all now and evermore. My salams to all."

When Mr. Jones was visiting a small congregation of a Sunday afternoon he heard singing in another part of the village and knew at once that it must be Christian singing. It proved to be half a dozen young men and boys from Madra who had come to preach to the people. They drew their audiences by singing with violin and cymbal accompaniment and then preached to them. And this was not their only effort, for it came out that every Sunday afternoon they were accustomed to go to the neighbouring villages to preach. We have heard of sea captains from Brooklyn U. S. A coming to Bombay

and going home and saying that the heathen were better than Christians at home, from what they saw of the boatmen in the Indian harbours. But could they have understood the speech of those they admired their ears would have been opened to differences they could not see. So, should we pass around among the four-hundred villages and hamlets where our Christians live, we might not always observe any difference between them and their Hindu neighbours of the same class. But their speech reveals at once an immense difference. The vileness and vulgarity of the common speech disappears among them to a marked degree. The women especially use ~~possible~~ purer, cleaner language. Their lives are purer, their homes are more often the abodes of peace, kindness and love. They have a higher standard and are guided by higher motives. Even when they go astray they are more quickly brought to see their faults. And the knowledge of Christ and desire for Him, on the part of the women even before

They openly profess Him, are sufficient in many instances to ennoble their life to such an extent that they are held up as worthy examples to the Hindus in their streets, and that, too, by men and women who take no special interest in Christianity. Miss Houston considers that their learning the Bible is a help to them in their household affairs and in bringing up their children. This is why Hindu men are found asking the Bible-women to come often and teach their wives Scripture truths especially obedience. While then the most obvious difference between Christians and others is in the inner life as revealed by their speech, the examples already given show that the change in their heartlife does manifest itself in other ways as well. Bethany is the name of a little hamlet of outcastes where since the days when our zealous missionary Lawrence used to come on foot from Dindigul and ask for a little curdled milk to quench his thirst forty-five years of earnest Christian effort have been spent, much of it seemingly in vain. The few faithful Christians who gave to their village

its Christian name are still as unclean and poverty-stricken as were their heathen ancestors. The congregation and school increase like a flowing tide on the approach of Christmas and New Years Day and dwindle like its ebb shortly after. Every once in a while some one of their number disappoints us by gross immorality or drunkenness or participation in the idolatry of this heathen relatives.

And yet one of the boys from that irregular school is now its teacher and another is a valuable teacher over a school of Hindu boys three miles away.

And a small colony has gone out from this congregation which forms the basis of a good Congregation in Kodikanal Station

The small amount of Christian truth that does filter through their dense ignorance is still profitable for them in things pertaining both to the life that now is and that which is to come.

There are some cases in which, as in Ramnad Madura, the Hindu ryots even prefer to hire for the work of their fields Christian women

when they can get them, as they think they are sure to be honest and do their work well.
A Bible woman received the following testimony from a carpenter's wife as to the value of the training which the children of our Christians receive. She said, "Christians regularly attend meetings sing songs, and do not allow their children to use bad language, but train them in the knowledge of what is good. As I notice this my mind feels a certain satisfaction and I wish I might join this religion, for then my children would grow up like theirs."
One great difficulty that we have to contend with in this country in keeping up church life is the fact that during the week their hours of working and eating are arranged in such a way that it is exceedingly difficult to get them to weekly prayer-meetings.
In some of the churches, prayer meetings are held morning and evening. Some members will attend ~~the~~ one meeting some another so though the meetings are sparsely attended yet nearly all the churches members get to atleast one service during the week. Of course here as in all

countries devout ones are found regular. It is true that after a hard days work under a tropical sun to postpone the evening and principal meal until after the meeting, or to fight against sleep and weariness in case the meeting is postponed until after the meal is no easy matter. But we endeavor by a number of meetings to give all an opportunity of attending some service in the house of God during the week.

Benevolence

This form of Christian effort is maintained with as much vigor as any other, and the middle of the year brings about many special gatherings for offerings. But aside from the regularly appointed meetings for contributions and the regular offerings brought every Lord's day there are many private channels of benevolence which are not filled to be seen of men, but which flow forth continually from Christian to Christian and from Christian to non-Christian.

A poor, wandering Syrian lad from the mountains of Dravancore wished to study and found a benefactor in a government

officials who paid his fees through the year and in vacation took him into his own service.

A Christian father, when he brought his son to a boarding school, brought with him a heathen lad and paid his fees that he might study with his own son and become a Christian.

When the ordinary contributions are called for the usual obstacles seem greater than in a time of special effort. But if the people are stirred up to do their best they have many ways of giving.

When the Kottemedu people were enlarging their church the collections of money proved insufficient, but they kept the work in progress by paying the masons in paddy, which they had just reaped in their fields.

A common method is the giving of a fowl or calf or the produce of the garden; nearly every gathering for offerings is indicated by the squawking of fowls lying with their legs tied in the corner of the church.

But the chief reliance is upon the weekly offerings in the services of the Sabbath, the

subscriptions of the men, the daily handfuls of rice from the women, and the semi-annual gatherings for breaking the kalagams, or closed earthen pots, containing the gleanings of each family.

In Mandapasalai every woman who attends the weekly woman's meeting brings with her the handfuls of rice she has saved.

The ladies sewing bees at home have a corresponding form of benevolent activity among us.

The women of the Dindigul church raise and keep a little fund for church work. They have raised 6¼ rupees this year and from this little fund have given a new set of Psalms for the church service, and fourteen yards of chintz to recover eighty-three of the church singing books, and have made their plans for matting the church. To their money offerings they have added personal service. One morning early a number of the young women met on Mrs Chester's verandah to paste in the stray leaves, put on the broken backs and add new covers. More than forty rupees have been contributed for charitable purposes by the

pupils of the Madura Female Normal School.
Nor are all their efforts for their own benefit either - In addition to all contributions for their own interests the more intelligent members of the Madura churches have contributed simply for preaching to the heathen a rupee each or a sum equal to half a rupee for every church member. This sum added to the prayers of faith which accompany it reveals a youthful and rapidly growing effort for the salvation of souls which is cheering. +
Our mission agents are most worthy examples of systematic givers. Very many of them give quite a tenth of their salaries in the monthly account, aside from their gifts in many directions in their villages.
One Bible woman who receives the small stipend of four rupees gives an eighth of it to benevolence every month and never fails to give her share in every special meeting of the church.
Many of the stations have benevolent societies through which they distribute a small amount every month to the poor for clothes, food, seed, repairs on dwellings, burials or school

fees as the case may be. Nearly all have evangelistic societies managed by themselves through which they carry on work among the heathen.

This brings us to the work of various societies.

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The evangelistic societies have various names but nearly all of them are an out-growth of the year 1884. A few, like the Battalagundu station evangelical society, existed before, but in that year they were affiliated with the Native Evangelical Society and have continued as branches of the same. The contributions given in the various stations for Evangelistic work are divided, one-third being given to the parent society and two-thirds to the station societies respectively. The parent society spends the third apportioned to it in assisting the weaker churches in the support of their pastors. About half of the pastors receive each a small portion of his salary from this native Evangelical society the others being supported independently.

The branch societies have rather small incomes and are not as a rule able to

support the best qualified men, but their Evangelists are earnest preachers and active laborers.
There are also various Young peoples societies corresponding more or less to the societies of Christian endeavor and Young Mens Christian Associations at home. Some gather contributions for benevolent objects and some do not, but all exert themselves in trying to bring others to Christ.
The Y. M. C. A of Madura has done good work this year. It has kept up its Sunday school for Hindu lads under much difficulty. The monthly English lectures delivered under its auspices have been excellent in character and largely attended, and have come to be regarded as a useful institution by all intelligent members of the community.
It has also instituted this year a course of monthly Tamil lectures held in the hall at the South gate. The street preaching work of the society has also been maintained. This association is much needed in order to draw the christians together into mutual sympathy ~~Divine~~ and christian union. It is hoped that it may ere long be able to secure a better hall for its meetings and lectures. Tr

Mrs Chester reports a Christian endeavour Society in her girls Boarding School. They meet every Saturday after noon. As a badge they wear, beads to remind them of their need of divine help to keep the promises they make to the Society. It is very pleasing to see the thoughtful earnest way they make the promises required. The little world in which they now work is the boarding and day school but when they return to their villages they are certain to become earnest young workers in their own houses and among their relatives and friends. Since its organization there has been a guiding, helpful influence of one girl over another, and one or two girls who seemed wayward and careless before ~~[illegible]~~ now more gentle and governable. Through the influence of a "Salvation endeavour" Society an uneducated Christian was induced to assist in street-preaching. The colloquialisms of his speech held the attention of his heathen audience better than the more grammatical idioms of the educated preachers. Not only that, another Christian whose light is sometimes hidden "under the bushel" was moved to say, "If he can preach so can I for I can do as well as that".

A bond of union exists between all our churches

in the Church unions consisting of all the native clergymen the missionaries and delegates from the churches. The general union meets but once a year and is but little more than a name but the three local unions meet regularly twice a year, besides coming together on special occasions for ordinations, &c.

The north local union has met four times this year. Its meeting in July in Dindigul was marked by the setting apart of one day for a christian convention like those held by Mr Moody in Northfield. The interest was unflagging through the day.

The widows' aid Society is an incorporated Society that is supported by the monthly subscriptions of its members and the interest on its deposits in Boston and Madras. It has proved a great blessing to very many, including the bereaved families of the two pastors who died this year each receiving a monthly pension of Rs 3.

The Boarding School Bible union is an association of the managers of such Schools for promoting systematic study of the Bible in the classes from the ~~2nd~~ to second to the Fifth Standards. The annual prize examination was held in December, Miss

Noyes being the examiner. The union has done much to secure the results desired.

Tuber

ting The second or middle period of one year ends with our large gathering in September when some three hundred of our agents come together in Madura for nearly a week.

The first day of the meeting this year was taken up by the prayerful consideration of winning souls, the Bible in its relation to our spiritual life and work, and similar subjects and ended with the sacred concert in the evening, which was very well attended, well rendered, and in every way enjoyable. The second day was spent in hearing the lessons of the english class and the two vernacular classes of our agents, but at the close the usual consecration meeting was held. This was a meeting of expectation and the large church was nearly full and the deep feeling manifested led to its being prolonged half an hour beyond the appointed time.

The third day we listened to the reports of the work done by the workers from all parts of the district, met together around the Lord's

Table and ended the day by preaching to Hindu audiences in various centers.

The fourth day brought Missionaries and agents together in Conference on such subjects, as the moral tone of our Churches, mental and spiritual growth. In the afternoon the widows aid Society held its Twenty fifth Anniversary and celebrated it by reducing all monthly subscriptions one third, exempting all members of twenty years standing from further payments and making other changes in favour of its members. Its anniversary found it having a membership of one hundred and seventy nine, all ~~being~~ but twenty being Mission agents, and deposits amounting to more than ~~thirty five~~ 35000 Rs. It was supporting twenty five widows and three families of orphans.

On the last day were held the Anniversaries of the native Evangelical Society and the Church union. The former Society was found to be in debt, but the debt was quickly liquidated at the time.

On one of the days the pastors had separate meetings for prayer, and Conference in

pastoral visitation, the training of Christians before, and after, admission to the church and other subjects appropriate to their work.

Third Period

This third and last period of our year differs from the others in that it comprises the rainy season when touring and ~~the~~ itinerating are exposed to constant risk, and the season of examinations when much attention has to be given to schools, especially those of higher grade. This year it has been a season of widespread sickness as well. Some distress and high prices have been caused by the partial failure of the latter rains. It is also a time for finishing up the work of the year, and in this respect we have several important events to record. In October the North Local Church Union met at Kodikanal and united with the Church there in ordaining Mr. G. Paramanadam as pastor, and Mr Stokes reports as the result greater unity among the Church members, fuller attendance at services and more activity in Christian work.

Closely following this came the dedication of the

enlarged Kottemedu church. This occasion called forth many interesting gifts from individuals, such as fifteen rupees from the wife of a native Christian official for a blackwood font, a pair of candle sticks, and a sofa for the pulpit, from members an embroidered, pulpit cover from a former member and an elegant pulpit Bible from the young peoples "Endeavour" society.

Later on came the installation of Rev. M. Eames over the new Kannudi church and that of Rev. S. Nallathambi over the Kombei church, by the south and north Local Unions respectively.

Pastor Nallathambi had been serving the Kombei Church for several years, but had not been installed, and a new interest in him has been awakened in the minds of his people by this closer relationship. It took seven hours to go six miles of the distance between Kombei and Bodinayakkanoor, but it was accomplished during the night after the installation by four representatives of the mission, and on the following day the large new church of Bodinayakanur was dedicated to the Lord.

But very little of our work is finished work: more is of the nature of laying foundations for the future.

And so even at the end of the year in two congregations the corner stones were laid for substantial church buildings.

schools ~~Our school work is simply the laying of foundations~~

Our school work is simply the laying of foundations for character and future careers of usefulness.

It is not at all confined to any one period as the frequent allusions to it have already shown, but the pressure of examinations is felt more keenly as the year draws to a close.

Of the 3414 boys in our village schools 87 per cent are Hindus and Muhammadans, while less than half of the few girls are non-Christians.

These children remain under Christian influence on the average three or four years, and offer us a most important field for implanting the pure truth of the Word in their impressible minds and hearts, and these impressions can never be effaced. Even the teaching of secular subjects by Christian teachers has its value for our work. It brings the teacher into full sympathy with the children under his instruction, so that his religious instruction finds more ready entrance into their minds; it also in itself often gives the teacher's opportunities in the lessons, and always in his own conduct and work, of emphasizing

and exemplifying the lofty teachings of Christianity. The children frequently become the avenue by which we reach their parents and friends. Some of these boys are praying in secret and accept Christianity, others are less decided heathen.

One boy was unwilling to fall down with his parents at the feet of a Brahman priest and present offerings to him, and therefore ran away. An intelligent father objected to his son's having any portion of the Bible in his hands, much more to his studying it, and refused to allow him to do either. But when he visited the school and heard the explanations of the teacher he allowed his son to have a copy again.

The School books of the Christian Vernacular Education Society, are in general use, and they contain much Christian teaching which is carried by the pupils to their homes and thus brought to the knowledge of their friends. The facility the children gaining in singing Christian Lyrics is beneficial and delightful both to the Christian Congregations and to non Christian friends. In one school of non-Christians the boys have learned the Lyrics so well that when a number were present at a street preaching they

were formed into temporary choirs and provided all the singing required. In another place when the missionary visited the house of a wealthy Hindu friend, the boys of his own house and neighbourhood, who attended the mission school a mile away, sang as many Christian lyrics as were wanted.

On all special occasions the school boys are called on to aid in the singing. It is from these schools, too, that the boys and girls come for our boarding schools and from the boarding schools ~~These~~ those are selected who are trained to become mission agents

An ~~interesting~~ illustration of what a small village school can and should do is shown by the results ~~in a~~ secured by a teacher in a small village of a hundred and fifty houses, where there is a congregation. The teacher is a man of God and is faithful in his work for the young. Two of the best young men of the village, through members of a grossly ignorant and superstitious family, were led by him to a desire to study and the love of Christ. They are now bright, earnest intelligent Christians among the most zealous and hopeful members of ~~the~~ our mission

Others are now halting between two opinions, but it is hoped that in a few months or years they will follow their two relatives and become firm disciples of Christ. Through these young men a most hopeful work has been opened among the highest families of that community. During Mr Jones's visit there a short time ago he found also a night school which had twenty-five young men studying in it, who on this occasion recited an aggregate of one hundred and twelve Scripture verses. Several of the day school children had learnt and were prepared to recite one hundred and forty verses each on the same occasion. These constituted the Bible Lessons of the previous two and a half months. And in addition to the verses they also gave the subjects of the lessons and the books and chapters in which they were found. Each of them had committed about 500 Bible verses during the year and had been instructed in the lessons besides. None of them is above ten years old. One was a Muhammadan, two Hindus and two Christians. The other children had committed only the golden texts and subjects. Thus the teacher is laying a foundation of usefulness and power in this small and humble school,

which may result in a glorious edifice to God in this village in the near future.
Our Sunday Schools depend very largely on the pupils of the day schools, both Primary, Middle and High, and in them we secure most precious results.
Miss ~~D.~~ T. M. Root has four Sunday Schools in connection with ~~th~~ her girls' schools in Madura. In some of them the Hindu mothers in coming to watch their daughters become almost as regular attendants as their children. The influence of these Sunday Schools extends into the week. Some of the children, during the noon ~~and~~ intermission, gather the others in one room and imitate the Sunday school, singing hymns and reciting Psalms, telling Bible stories, even offering prayer. In this process they soon become ashamed of their heathen marks, and though their mothers put them on them they rub them off before going to school. When one of the girls came in well covered with them the others began to point ~~at~~ and laugh ~~at~~ at her, and in answer to the teacher's inquiry said, "See! She has on the heathen marks!!"
In two of the stations the Sunday schools are better

attended than the other services. In many places those who gather from several streets or villages in the morning services hold separate Sunday schools in the afternoon and attract many from their respective neighbourhoods, who do not attend the general service. And these Sunday schools are a means of bringing many to the general services. In Periakulam the morning service in the school room is attended by sixty Hindu and Mahammadan boys from three different places and as many Sunday schools. The Sunday school for Hindu girls in the same town has steadily woon its way and overcome the opposition of the Hindus and the attendance has increased to forty. In the Sunday school held in the boys' day school some adults always come in and form an interesting class. The Sunday School connected with the Madura High School is attended by about half the students of that institution. Mrs. Jones has a very interesting English class of boys of the two highest classes in the school and some of these young men show a very positive interest in the studies. One of these, a bright Brahman youth recited one day at the closing session all the golden texts of the year; another gave not only the texts

but also the names of all the subjects studied during the year. In fact many of the boys recited all or nearly all the golden texts of the year on that occasion. The session opens with three or four Children's lyrics which the boys sing with much zest and pleasure accompanied by the Baby organ which renders valuable aid. Prayer is then offered after which the lesson of the day is read in concert. They then separate into eight classes and study the lesson for twenty minutes whereupon all gather again for the recitation of the golden texts by the scholars a few remarks on the subject and for the singing of a few more lyrics. ~~The~~ They close with the Lord's Prayer. Boys who have been regular in attendance during the month receive an English or a Tamil illustrated paper which they prize highly. This work is a most pleasant and inspiring one. The study of God's Word has on this occasion little of the preparatory character of the same on week days. All attend freely and gladly and join heartily in all the exercises even in the Lord's Prayer. They unconsciously imbibe the Divine Word and much valuable instruction imparted on the occasion. They eagerly learn the Christian lyrics and make vocal the same in

their houses; they take with them the precious atmosphere of the school and are influenced by the same; they carry away with them Christian papers freighted with lessons of wisdom and pictures of cheer and instruction to their friends and relatives.

Of the Pasumalai Sunday School Doctor Washburn says:- We are this year bringing to a close a scheme of Bible study begun twelve years ago; with a view to studying each of the historical books of the Bible and the Epistles as a book and as a whole so far as it is suited to Sunday school study. Some books of the Pentateuch have been lightly touched on and some of Epistles have been passed over, because otherwise specially studied. A good number who began the plan twelve years ago are here to complete it. The result is that many among us have a better knowledge of the Bible and of the individual books in relation to the whole than we could have had by studying a series of choice selections. We are now in better condition to take up and use the international series of lessons than we could have been without such study. Eighteen members of the school have become communicants this year; five of them came from heathenism.

The Hindu girls' schools already referred to in connection with Sunday schools reach a class of children that are not reached by any other forms of Christian work, and through these girls many houses are opened to the visits of Bible women and missionaries. It is said that many, if not most, of the houses now opened to the Bible women in Madura were opened chiefly through the girls in those houses, girls who studied in our schools; and the Bible woman often finds herself helped and encouraged in these houses by the children, who recite to, and teach, their parents the verses learned in school. Miss ~~Doctor~~ J. M. Root has charge of the four schools of this character in Madura. Among her teachers there has been an unusual amount of illness. There have been on the rolls during the year the names of four hundred and eighty pupils.

The ubiquitous Hindu preachers made some trouble in the central school, near the temple but it was of short duration and the number of pupils has been steadily increasing.

When the pupils of the four schools were entertained by magic lantern pictures no school room was large enough for them all and a Hindu

gentleman kindly opened a large room in his house to a part of the pupils.
One little girl who has passed the fourth standard had often told her parents about Christ, and recently her father has been to the head master's house desiring to study into the Christian religion, and showing much interest.
In the school at Dindigul the opposition has been more persistent.
In Periakulam all the Bralman girls were withdrawn but their number was quickly filled up and before the end of the year some of them too, returned. A Brahman gentleman took his daughter away and sent her to a Brahman teacher's mixed school. He said, "Teaching girls by themselves is undoubtedly the true method, but the religious teaching in the mission school is objectionable". However the teacher made it a subject of prayer at different times that one and another caste might be opened to Christian influences by the sending of their girls to his school, and girls have come from every caste for which he prayed.
Miss Root complains of her schools being cramped by lack of funds, and this complaint is both

general and chronic, for while our work increases our appropriations are rigidly kept down to the limits of past years.

As we do not generally attempt to maintain boarding schools where there are no resident missionaries those of Tirumangalam and Palani were discontinued and the Melur school was moved to Madura. This we consider a great misfortune to the vacant stations, for the best results of our educational system are obtained through the boarding schools where we have the children under immediate control for three years and more, and can foster their religious life to a degree impossible elsewhere. Nearly all of them are the children of Christians, but a few come from Hindu families as day scholars or even as boarders.

Of the seven station boarding schools three are for girls and the remaining four for boys. They are all a great comfort and the work in them full of interest and our Christians are glad to send their children to them. One man with his family even renounced Christianity because his sons fees could not be paid by the missionary and the boy kept in the boarding school. In the Mandapasalai Girls School

there are two praying bands and some of the youngest pupils are earning money to put into the church treasury.
The means of inciting them to Bible study through the Bible Union has been referred to.
All the schools have contributed to the number admitted to the churches during the year.
Mr. Noyes mentions the striking fact that of the considerable additions to the Kodikanal church where there is no boarding school nearly all were young people who had been pupils of boarding schools elsewhere. The standard of intelligence in such a membership is perceptibly higher than that of many of our village churches.
Our highest institution for girls is the Madura Female Normal School which takes suitable candidates from the girls boarding schools and carries them up to the Middle School, and Primary Higher Grade examinations for women.
Miss Swift, the principal, gives the following report:- An efficient head mistress was added to our practising department early in the year, and when later on, our much

loved and valued training mistress left us, her work was taken by this new teacher. Our staff now consists of the head master two assistant masters, the training mistress and two assistant mistresses. This corps of teachers is supplemented by five pupil-teachers who take the entire responsiblity of a class for a week or a month, at the end of which time they are relieved by five others.

An average of one hundred and sixty-two pupils in the twelve classes have been in attendance during the year.

Much of the best work of the school consists of private talks and prayer with individuals, and in this the teachers have rendered valuable assistance.

Though no unusual work of grace has blessed us this year, we have had abundant evidence of the Lord's presence with us. Many of the girls have grown in grace, and in the knowledge of our Lord and Saviour Jesus Christ. This has been a year of sorrow and affliction to the mission, in the illness and death of valued helpers. These sorrows have touched many pupils in the school very closely.

Some have lost father or mother or other relatives, but in the midst of these real afflictions, they turn at once to the God of consolation for help. We have great comfort in seeing how earnestly many apply themselves to everything that will help them in their spiritual life, and in the tenderness of conscience manifested by others when reproved. Their simple faith, their habit and spirit of prayer, their daily Bible reading, in addition to personal testimonies from the girls in our tri-weekly meetings, are among the evidences of spiritual life among them.

The meetings held independently by the girls, besides their regular attendance upon school exercises, church services, prayer-meeting and Sunday school, have been so numerous that we have felt the necessity of making a great effort to stop some of them, lest too much of even this good thing should be hurtful in its results. We have cause for great thankfulness in view of the good health of the pupils during the year. Though the year has been marked by an unusual amount of illness among our people, we have had no serious

cases in the school.

My contact with the women and girls of the mission has required me to think frequently of the question of the influence of our boarding school work upon our Christian community. In a few instances, young women have left the school after years of study, with no visible improvement beyond a certain amount of acquired knowledge, and I have had the grief of seeing a few younger pupils, overwhelmed by such unusual associations lose their simplicity of character, but as I know more of the girls in school, and come more in contact with older women who have received their training in this and similar schools, I feel that it would be difficult to overestimate the benefits from this work. In habits of personal neatness, in refinement of manner and of thought, in development of true character, there can be no comparison between our Christian women and their heathen sisters of the same class. But what is more important than any of these is the deep piety of many of our Christian women. Even in those cases where the results of this training have not been so

satisfactory the religious impressions they have received can never be eradicated."
In the last government examinations of one hundred and thirty-seven sent up one hundred and nineteen passed; this number comprising all the candidates for the first and second standards, the Middle School School management, and teaching power for the higher grade. These results we consider very creditable.
The Madura High school was mentioned at the beginning as requiring special effort to overcome the serious difficulties in its way. At the close of the year Mr Jones was able to say:- "The work of the school has been carried on with more zeal and faithfulness than ever. The headmaster, has worked hard, as I trust the examination results will shew; and all the masters have spared no pains to do well their work. I regret that we have to part with the head master at the end of the year as he goes to Madras. We hope to add the Upper Secondary classes to the school during the coming year and I trust that these will prove attractive and useful. Bible instruction has been given during the whole year and fair progress made as indicated by the

monthly examinations. Prize giving was held the first fast of December when the Maharajah of Ramnad presided. During the year Considerable furniture has been added to the School and much done towards enlarging the Gymnasium

Pasumalai is the Seat of our highest institutions of learning, taking boys from our boarding Schools and carrying them up to the First Examination in Arts, the Secondary Grade Lower in the Normal School and gives them a fair theological training. Doctor Washburn gives the following reports:— "The number on the rolls in the different departments and the Consolidation and improvement of the Schools of the town have tended to diminish the attendance in our high School Classes. The institution has been strongest in the College and Middle School Sections. Our increased accommodations have also made it possible to accommodate more in the boarding department and it has been crowded a great part of the year sometimes providing for as many as 220 at a time.

Two experienced and much valued teachers

in the High School and College left ~~left~~ at the beginning of the year. One is an old pupil of the School and both were efficient and successful instructors. If we compare the results of our work as tested by the University examinations, with the average results from the institutions of the Presidency we have cause for gratitude. Of the 28 Candidates sent up from the College 12 passed, and of the 31 sent up from the High School to the University Entrance Examinations 12 passed, one in the first Class. These are not proportions such as would be expected in Great Britain or the United States, but they are fair for Indian Schools, the majority of which pass a smaller percentage than this. The Middle School also did very well, but not so well as the previous year. As here to-fore we have had a passed Hospital Assistant to instruct Hygiene and superintend the exercises in ~~Gymnastic~~ Gymnastics Gymnastic practice is compulsory in all departments of the Institution and three certified teachers instruct in Gymnastics and drill. Thorough Examinations in both subjects

were conducted by gentlemen from outside interested in outdoor sports, at much sacrifice of their convenience. The Normal School includes classes for Matriculates and also for the two primary grades of Masters. All the pupils having passed the general education test required for the grade of teachership they are being trained for, the work of the Masters is wholly given to training and instruction in method. There were eighteen students in the previous year's class 6 Matriculates and 12 of Lower Grade. All the six Matriculates passed the Government Examination in Method and also six of the Higher Grade Primary. Of the students twelve have entered the service of the Mission, two have reentered higher classes in the School and four have sought employment outside the Mission.

The classes which are to leave this year number twenty including eight Matriculates and twelve of Lower Grade.

The Theological Class numbers ten. All but one newly joined the department this year. There is much diversity in the educational qualifications of the members of the Class

from the first arts to Middle School men some return from work in the district while others, come directly from the College and School. This has necessitated teaching all the Subjects by Sections, and has much increased the work of the instructors. Professor Fisher's History of the Christian Church has been adopted as the text book in that Subject and the Greek Language and New Testament has been reintroduced ~~for~~ into the Curriculum of Studies for the Highest Grade. The Hindu revival has had some effect upon the School attendance and the Bible instruction; but this is rather apparent in the irresponsible way with which it is received than in any opposition. The attendance of the Hindu Class has been very fair and I have usually come away from the lesson with a feeling of Satisfaction that I have had the privilege of teaching at least some interested learners. Of the Bible instruction in the School I will only say that a half-hour is given to it each forenoon of five days of the week. A Scheme of Study for Christian Students is planned for four years,

and covering most of the historical books of the Bible and some of the Epistles has been followed as heretofore. In addition the Peter Cator, Examination lessons are studied in the College and Matriculation Classes while the Hindus are taught separately. Of fourteen Candidates sent to the examination four only failed to get certificates and one gained a prize. This year one of the High School Class rooms has been rebuilt, and enclosing wall erected on two sides of the College quadrangle, and the ~~least~~ of a series of seven houses for masters and Student Catechists completed. A large amount of furniture has been provided for the buildings recently erected.

The Theological, the Normal, the College Classes are well and sufficiently accommodated. The Middle and Primary Schools which also serve as a practising School for the Normal department have not sufficient accommodations, but have been put into the High School and Theological Class rooms, wherever ~~you~~ we could find shelter for them.

The inspector who examined the School in

July reported to Government as follows: "The accommodation provided for the Normal and Practising department is sufficient in size but it has a great disadvantage in want of compactness. The two class rooms in which the Normal Classes are taught are contiguous but the Practising Class rooms are some distance off and are located in three different part of the premises. This scattered arrangement renders effective supervision impossible". This is a matter which will have to be rectified.

About fifty useful volumes have been added to the library, and one of Whits Physiological manakins to the apparatus of Physiology,—all by gift. No addition of importance has been made to the endowment though greatly needed.

The Medical Work

Equally necessary with all other departments of our Missionary work is that devoted to the alleviation of suffering and the preservation of life, the Medical department. We are thankful to have three physicians among us working for the souls of men, as our Saviour so frequently did, by the healing of their diseases. Multitudes of the people still fail to appreciate the value

of Medical and Surgical Science. ~~But~~ But Multitudes more do, and every year finds the latter increasing.

When a man takes his wife, as one did, to a native practitioner to be treated for cataract and has one of her eyes put out by unskilful puncturing, he begins to think that the Missionary's advice to take her to the Mission hospital was worth following.

We all rejoice in the prospect of soon having a woman's dispensary for Doctor Root. As to the Medical work for women Doctor Root writes:— "This work has been carried on as in former years but with perhaps added enthusiasm due ~~and~~ to the prospect of new and more convenient buildings for our work. The Staff employed has been essentially that of last year. The cases in town have been for the most part critical ones. but we are glad that we are able to report that there have been no deaths among them. The small Hospital building has been fairly well patronized.

We have treated 15570 cases besides private cases not recorded in the dispensary books. Of the 15570 cases 9036 were new to us this year;

the remaining 6534 having been at one time or another on our books. Of the new cases 4695 were medical only, 2501 Surgical, and 1840 were both medical and Surgical. Under six years of age 2201 were treated; between six and twenty one 3749, and over twenty one 3086. Of these fifty one were Europeans, 123 Eurasians, 3272 Native Christians (including Romanists.) 815 were Mohammedans and the remaining 4775 were Hindus. Fifty four confinement cases only were treated but these represent much thought and anxiety as we are seldom called ~~and~~ to uncomplicated cases. Patients have come from 219 villages in the Madura district, and from other districts. We have seen sixteen from Tinnevelly; ~~7~~ seven from Trichinopoly; nine from Tanjore; two from Tuticorin; one from Negapatam; three from Tranquebar and two from Travancore".

~~Report of the Medical work~~ Dr. Chesley says in his report:- "While the principal medical work in our mission district, is carried on in the Madura and Dindigul mission Dispensaries. we have also branch dispensaries at Pasumalai, Battalagundu and Mandapasalai where there are Hospital assistants and a regular

supply of medicines.

In the Madura mission Dispensary there have been 16,477 new cases, or those coming for the first time, and a total of 27,340 old and new cases. This latter number indicates the number of prescriptions written. The number is larger than in any previous year and is owing to a much larger attendance of women and children. Doctor Root has given her report of this special work, which grows in importance. In the Dindigul Dispensary there were 10,386 new patients and a total of 21,307 old and new cases. There were more cases of vaccination from the fact that this is made compulsory within the Dindigul Municipality.

It may be interesting to note a few facts in connection with the classes of patients attending our mission dispensaries. Of the total of new cases in the Madura and ~~the~~ Dindigal Dispensaries, 12,589 were males and 14274 females. Of these 129 were Europeans, 227 Eurasians, 8385 native Christians, 2227 Mahammadans, and 15845 Hindus. These patients came from 1011 different villages.

We have had, during the year, a large number

of cases of fever, principally intermittent, and also more Cholera than for many years previous. This has appeared in many towns and in almost every part of the Madura District. This may be in part accounted for by the unusual amount of rain in the months of June and July and the almost total failure of the North-East Monsoon. And up to the very close of the year Cholera still prevails, in many parts of our districts. I regret to say that not only have we lost a number of our native Christians from this disease, but also some of our most valued native assistants. Cholera medicine has been freely and largely supplied, from all our mission dispensaries, and very favourable reports brought to us of the efficiency of the Cholera pills we distribute.

The Hospital Assistants, in all the dispensaries, as also the Compounders, deserve commendation for very good and very helpful service. All the trained native nurses have also shown a good record of work.

We have again, as a mission, to thank the Madura Municipality and the Dindigal Taluk Board and Dindigal Municipality for the kind grants

they have made, for another year, to the Madura and Dindigal Dispensaries." ~~Edward Chester, M.D.~~

Recruits

It gave us great pleasure in November to welcome to our Circle two new families, Mr and Mrs Humphrey, and Mr and Mrs Bailey, and in December Mrs H.C. Hazen who had visited the United States for her health; also Miss Noyes who has just received her appointment as a member of the Mission. We expect for them much joy and blessing in the work and wish our new members success in encountering the difficulties arising from the climate and language incident to the first months of life in our district.

News from America in December caused us much anxiety on account of the very serious illness of Mrs. J. E. Chandler in Kansas City. And as we close the year we are filled with sorrow at the impending departure of Dr. and Mrs. Chester on account of ill health. We can only commit them to our Father in heaven hoping that He may restore and bring them back to us in His own good times.

Result

What then have been the results of all this multiform labour? And what assurances of hope have we for entering into the work of the coming months and years? We shall not attempt to answer these questions with any degree of fulness, but feel that we have much to rejoice over. We always expect gains and this year we have them as usual. In some respects they are more than usual. Our first adherent was enrolled fifty two years ago. From that time for forty years the number of adherents increased at the rate of 222 per annum. In the famine year, 1878, the number was increased by 2209. Ten years thereafter the average rate per annum was not more than one hundred, making the average rate for fifty two years 247. This year's addition therefore of 839 to our number is gratifying in itself; and all the more so in connection with the opposition that has arisen among the Hindus, an opposition that has made itself felt in losses to five Stations and no gain in a sixth. Death, too,

has carried off 231, seventy three more than last year.

The same number of stations have lost in church membership, but others have gained so that the gain for the whole mission is 123.

While the absence of missionaries has led to a decrease in teachers and schools the number of catechists has considerably increased. It is pleasant that some of the recent additions to our force of faithful agents have come from the Orphans saved from starvation in the famine. Although one pastor has been added to our force two have died and one has resigned, so that we have fifteen against seventeen last year.

Our congregations have increased in number and the number of villages in which Christians are to be found is now 417, an increase over last year of nearly 9 per cent.

Contributions have advanced nearly twelve per cent, although one third of the churches have contributed less than last year. The total of Rs 8416 represents an average of 2/3 of a rupee for every man, woman, and child, and

2/3 rupees for every Church member. The Madura Station has done much better than this, for there the average for every soul is two rupees, and for every communicant more than four rupees. This reveals effort and self denial, and in some cases represents the devout offering of the heart even while the stomach is crying for food: for there are those among our people who spend months every year with only one meal a day. The gain of over Rs 1300 in School fees at Pasumalai gives us an increase for the whole mission in spite of a serious disease in the vacant stations. Even the numbers that show no increase do show an amount of work and faithful effort on the part of our pastors and other agents that is in itself an assurance of more results to come.

The evidences of the blessed presence of the Divine Spirit in our midst have been many. Dr Chester mentions two of the meetings in the week of prayer and two of his monthly meetings with the agents of his ~~agents~~ stations when the Holy Spirit was manifestly present

Mr Perkins, in whose field have come the largest additions, says: — "It is interesting to note that though the Missionary has had less times for regular evangelistic work owing to building a new bungalow, the care of an extra Station, and the necessity of rendering help in some cruel cases of persecution, this year should show a greater increase than the previous year when there were less distractions from the ordinary specific work of the station.

It goes to show that the Lord is not limited to the use of our feeble instrumentality but in answer to prayer or out of the good pleasure of His will He can will come and bless the works of the pastors and Catechists through other channels than through the Missionary. In nearly all the cases of additions this year word has not come from the people to the missionary, but from the pastor or Catechist to the Missionary saying "Sir, there are thirty people in that village who if you come will embrace Christianity". The letter from another Catechist announces that in another villages 75

had embraced Christianity. When the helpers of that Station met for the last meeting of the year, and when the statistics of the year's work were brought in and when they found how much the Lord had blessed their work there was a happy surprise manifested in the faces of all, and special prayer of praise and thankfulness was offered to the Lord of the harvest. And they left the meeting feeling that the fight, the friction, the worry about money, the building of Churches and Schools, were worth the enduring, and the opening year finds them with an earnest zeal for yet greater things from the hand of the Lord. While then as a Mission many of our plans remain unaccomplished; and we still feel the great need of eight more missionaries, and funds from the Board at home for carrying out our plan of providing district pastors and Superintending Catechists; yet we rejoice in the many blessings bestowed upon our work by our gracious heavenly Father and enter the work of the new year with unfaltering faith and hope:

Appendix
I
Extracts from Pastors' Reports.

Madura East Church

Two young men have joined the church from heathenism and continue stead fast in their faith. Another lad, who came over to us from Romanism during the year through the instrumentality of a member of the Church, is steadily increasing in faith under his care. The number of inquirers, the requests for prayers from non-Christians, and the visits received from educated Hindus for religious conversation have been more than in the past year.

A respectable Hindu lady when her husband was sirously ill and at the point of death called at my house without his knowledge and begged me to offer prayers to the living Jehovah worshipped by the Christians for his recovery and conversion. This request she pressed all the more earnestly as her dear husband was about to die without being converted. The man having recovered she hopes to enter the Church with a thank offering on New Years Day. Not a few similar

incidents cheer us. E. yesadian, Pastor.

Pacumalei Church

The past year this church has had in its congregation 284 men, women, and children, and in the church one hundred and seventy-five individuals.

There were admitted to the church upon profession of faith eighteen young men of the school, of whom thirteen were from christian families, and five from the heathen. Of these latter one young man's story is noteworthy He has a father and mother and a host of relatives living in a village of the Tirumangalam station; he has also a young wife whom he married when both were very young. He has been much persecuted and two or three times has had to flee away from his persecutors, finding atleast a safe refuge within the walls of this school. Upto date he stands firm and studies the word of God diligently. He will we hope become useful to his own people by and by. A. Barnes, Pastor.

Mallankinaru Church.

The congregation are interested in keeping the Sabbath, attending church, and giving offerings Some of the members gladly have family prayers and teach others about the Saviour. One Nallasami teacher who taught in my district died in his

youth. A few minutes before his end, he asked his brother to read Acts 7: 55, 56, 59 and fell asleep, saying "I commit my spirit into the Saviour."

I went to a village to see a woman infirm with age and disease and to administer to her the Lord's Supper. When I told her about the love of God and the blessings in store for his followers she said "I love Jesus Christ and am eager to have the Lord call me to His Sweet home." Then she died peacefully. A. Perumal, Pastor.

Arupukottai Church

The year commenced with the blessing of the Lord. The Christian people of this town were persecuted by a number of caste people here but they sought help, chiefly from the Lord, and were delivered marvelously from their troubles and sorrows. A new place has been opened for prayer meetings at a cost of Rs 100. This sum was wholly raised by the Christian people themselves.

At one place seventeen souls have embraced Christianity. Forty Scripture portions were sold in a festival: when I read a few verses in the 5th chapter of Matthew's gospel, a man bought it with great joy.

When a teacher's daughter was in a hopeless condition God raised up the child and he thankfully offered two lamps for the pulpit.

In one village the people have contributed a sum of 250 rupees towards the erection of a substantial church building. J. S. Taylor, Pastor.

Kamudi Church.

I have been providentially guided this year to work in the eastern part of Mandapasalai Station, resigning West Kanisakulam Church. Kamudi Pastorate comprises twenty-nine village congregations containing about six hundred souls, of whom one hundred and sixty-two are communicants and one hundred and forty-two baptized persons. I am assisted by nine catechists, one evangelist, one Bible woman, and two teachers. More than two-hundred souls have embraced Christianity this year. There are now wonderful movements in several villages connected with this Pastorate. May the same Holy Spirit who converted 3 000 souls in one day during the time of Pentecost, convert the people of this region, who are toddy drinkers and skillful robbers.

M. Eames, Pastor.

Sevalpatti Church

There are six hundred and eleven Christians under my pastoral care, of whom one hundred and forty-six are church members.

When the ~~Zemindar~~ Maharajah of Ramnad came on circuit to this region I visited him and gave him a copy of our mission annual report for 1888. He accepted it with thanks and expressed his pleasure on learning of our mission work on his estate, and promised to help me. The following facts will show that our work has been blessed this year.

1. Forty-eight have been admitted to the church of whom thirty three came on profession.
2. More than fifty souls have embraced Christianity
3. Christians have given cheerfully for my support and for other purposes. One Christian bought a gong for Rs 12 and gave it for his village church
4. Hindu friends also gave donations for church repairs and a catechist's house. In one village they gave Rs 40 and in another Rs 30. A priest of the Reddy caste gave a rupee
5. Some high caste people, Naiks, Mearavas, Chetties, Karandar and goldsmiths, have embraced Christianity. A Naik joined the

church on profession and took communion with Christians from the low castes without fear of the world. Another embraced Christianity three years ago and now has gone to Mandapasalei Boarding School to learn more about the truth.

A Reddy boy at Seralpatty studies at Mandapasalei for the IVth standard. He has left his parents and relatives and lives like a Christian boy among our Christian students. One Chetty in one place with his family and a Kavundan in another have embraced Christianity.

When a Maravan came to my house with a Christian four months ago from an adjacent village X I asked him, "From what have you come"? and he replied, "I wish very much to be a Christian. Please accept me and enter my name in your register." I asked him again, "Why do you like Christianity?" He replied, "Sir I came to your tent when you pitched it in a tank near my village last month. I listened to your preaching about the Lord Jesus and observed your work. In that moment I received an impression in my mind about Christianity. So I wish to be a Christian" I accepted him and taught him about our Saviour and His Salvation, and his duties, and requested

him to go every Sabbath to church at his village. Now he seems to be a good Christian.

M. Thomas, Pastor.

Dindigul Church

Their agitation of the Hindu preachers in this town was so great that for some time we had to give up street preaching.

A well to do vakil of this town, of whom mention was made in my last report, has bought not only the Bible but Rhenius's Evidence of Christians, Men of the Bible, a commentary, and several religious books. He devotes daily some time to reading them and to taking notes. His object in doing this is not yet clearly known. I am glad to state that the opposition of the Hindus has gone so far as to open the eyes of the apathetic Christians and to provoke them to preach Christ and Him crucified, and defend strongly the religion they have embraced. Street preaching has begun again with more zeal and vigour, and some of the members of the Congregation who had been indifferent before, have joined me and the singing band of Station school boys, and preach to the heathen with earnestness and love.

In one of the suburbs of this municipality cholera

broke out in a violent form. Doctor Chester visited their poor houses and huts daily with medicine and by the blessing of God helped not a little to check the disease. J. Colton, Pastor

Pungailipatty Church.

The Christians that belong to this congregation are living in eight different villages and Sunday services are held in three places. Scripture texts prayers, and the creed are taught to those who wish to join the church. About one hundred and twenty meet together on Sunday for divine worship.

One Joseph from Colombo takes much interest in the religious welfare of his relatives and testifies that Christ is the Saviour of the universe to all Hindu friends whom he meets.

Some members of my congregation were once found breaking the Sabbath and even when I reproved them they did not desist from their work. But since they have had some worldly loss which made them recognize the hand of God, they have repented.

Two Hindus who received the Bible are continually reading it and have declared that Christianity is the true way of salvation, and

that they may very probably join the church. I am led to think that they are very near to Christ

A. Clark, Pastor.

Palani Church

The death of the headman of Meanur congregation is one of the chief events of this year. He was attacked by cholera and was called away November 27 to the heavenly bliss. On the next day his aged father Abraham, also a church member, was called by the Redeemer to his eternal rest.

As the new church building is on the side of the public road many of the heathen come to hear the Gospel. One of the church members, who came from Ceylon, has promised to give Rs 12 to buy a gong for one congregation. A. David, Pastor.

Battalagundu Church

There are two hundred and sixty adherents under my pastoral care of whom one hundred and seventeen are communicants. Five families containing eleven souls were added to the church. One boy and one girl, orphans brought up by Mrs. E. M. Chandler, died good Christians.

G. Vedamanickam catechist, who aided me very much in Gospel work, died of cholera very suddenly while he was doing his Lord's work faithfully

I visit some private Christians in the town and other villages, who are really learning and praying to Jesus at their houses, and one of them, a goldsmith, read the gospel of Luke in two days and told me the history in it: he is now reading other portions of the Bible A. Pethei muttu, Pastor.

Kodikanal Church

The Church at Kodikanal has a membership of two hundred and thirty-six, men, women, and children, of whom one hundred and fourteen are communicants.

One heathen youth has embraced Christianity and has married a Christian girl. Every evening about dark, we have a short prayer meeting with those who are returning home from their work. We often visit the servants at different bungalows asking them to attend our Sabbath and other meetings and have prayers with them. The young men of the congregation and others hold singing concerts in the school house. Some of the members help us in our street preaching by singing and exhorting, and in other ways render much assistance in our work. Education is much valued and sought after in all the hill villages. G. Pakianadan, Pastor.

Kotteimedu church

This year thirteen persons who are relatives of my congregation and two persons in another village have joined this congregation, by the mercy of God and they are consistent and faithful in studying the Bible.

Mention should be made of two who died:- Paramabai the wife of Mr. Sebastian, Civil apothecary, who helped this congregation very much; and John, the deacon of the church. Our people determined to enlarge the church. For this purpose Rs 300 was collected by the young men's society and others, and Rs 300 was given by the mission. With this Rs 600 they added two wings to the church. Some of the missionaries and pastors came here and dedicated the church on the 17th October.

G. Williams, Pastor

Kombai church

Of those who have joined the church this year was one man whose wife refused to become a christian and to enter the church. This poor christian told me of it with a heavy heart. She did not repent even though I advised her with persuasions and warnings. One day she unexpectedly came to the church and attended the ~~church~~ service. Then her husband reported the matter joyfully

saying that God had heard his prayers and caused her to repent. Another Christian had a field. It happened that he sowed his seed after all other farmers had sown and all their grain had sprouted. When he did sow he found that ~~that~~ the grasshoppers had destroyed the young grain of others. Though he was very anxious yet he strengthened his faith and kneeled down at the four corners of his land and prayed to God. God heard his prayers and protected his grain. Perceiving that the grasshoppers did not endanger his crops, several people asked him to come to their fields and pray to God for the safety of their crops. After he thus prayed in their fields their crops were protected. S. Nallatambi, Pastor.

Kambam Church

The year under review forces me to record the death of seven communicants and thirtyfour other members of this pastorate. My son James was at Periakulam doing voluntary Evangelistic work in connection with his other work and setting a good example, but having been taken ill with dropsy he suffered patiently and departed this life with perfect peace. Although we deeply feel his loss and that of many Christians, yet we have

reason to thank God that He has enabled us to add one hundred and forty souls to this congregation. Seven relapsed families containing twenty two souls have joined again and a village congregation containing sixty-three souls, Paliars, at hill tribe, has been newly added to the pastorate. At present there are under my pastoral charge 1078 souls, of whom 227 are communicants and 240 baptized persons.

In order to stir up the congregations to observe these meetings and do other Evangelistic work I have made during this year several tours in the plains and on the hills, travelling 1389 miles and staying 164 days away from home. The church which I began to erect at Periar has been completed at a cost of Rs 120 contributed by gentlemen and others.

S. Isaac, Pastor.

II

Pasumalai Teaching Staff.

Rev. G. T. Washburn, D. D. Principal

Theological Department

The Principal

Mr. D. S. Herrick B. A

Rev. Albert Barnes M. A

Rev. W. A. Buckingham

Normal School

Mr. W. Devapiriam Velarka B. A. Head master

" R. Sivasambayer

" S. Ignatius. Head master, Practising School

College and High School

The Principal

Mr. D. S. Herrick B. A

" S. Muttusami ayer B A

" S. Anandarasayer B. A

" W. Stephenson Jaffna College

" Sesha Sastri

" P. D. Jesudasan

Middle School

Mr. A. Samuel, Head master

" A. Moses

" A. Packianadan

" M. Abraham

Mr. S. Devanesam Passed Hospital Assistant

Teacher of Hygiene.

Mr. G. Joseph } Certificated Teachers of Gymnastics.
" S. David }

Theological School.—Schedule of Subjects pursued in 1889.

Names of Subjects.	Portions Taught.	Teachers.
1 Psychology	Hopkins' Outlines studies of Man. 1st class The whole.	The Principal.
2. The Scriptures N. T.	Epistles to the Romans, Galatians 1. Timothy + 2 Timothy and Titus	Rev. A. Barnes
3. Introduction to the N. T.	Barrow's Introduction, 1st Part.	" W. A Buckham
4. Systematic Theology.	Existence of God, His attributes, Humanity + Divinity of Xt, Personality + Divinity of Holy Ghost + Trinity	" A Barnes
5. Church History	First 4 Periods.	Mr D. J. Herrick
6. Paley's Evidences of Christianity	1st Part. pp 1–202.	Rev. W. A Buckham
7. Homiletics	First 12 chapters.	" A Barnes
8. Greek. (W. G. Rutherford)	First two chapters in Gospel Mark.	Mr D. J. Herrick
9. Messianic Psalms.	P. 2, 16, 22, 40, 45, 72 + 110	Rev. A Barnes
10. Memorities	Rom. 5th + 8th Ch. 1st Timothy 3d Ch. Psalms 2, 22 + 110.	Do
	II Class	
1. Psychology	With 1st class. First 6 chapters.	
2. The Scriptures	Do	
3. Introduction to the O. T	Do	
4. Systematic Theology	Do	
5. Paley's Evid. of Xty	Do	
6. Church History	From the Birth of Christ to the time of Reformation	Rev. W. A Buckham
7 Homiletics	With the 1st class	
8 Messianic Psalms	Do	
9. Memorities	Do	
	III Class	
	In all studies with the 2d class Excepting Farrel Introduction to the N. T.	Rev. W. A. B.
10 General Exercise for all classes.	Reading, Speaking, Singing, + Skeleton of Sermon.	Rev. A. B.

On behalf of the mission
John L Chandler

Battalagunda
Jan 20, 1890

TABLE No. 1. STATISTICS OF CONGREGATIONS.

Name of Station.	When first occupied.	Native Agency. Ordained.	Catechists.	Evangelists.	Bible Women.	Masters.	Mistresses.	Total.	Villages in which are Christians.	Congregations.	Men.	Women.	Children.	Total.	Gain or Loss.	Births.	Deaths.	Marriages.	Average Sab. Attendance.	Sabbath Schools.	Sabbath School Attendance.	Men able to read.	Women do.	Children do.	Amount Raised by Congregations. Station Purposes. Rs.	A.	P.	Other Purposes. Rs.	A.	P.	Total. Rs.	A.	P.
Madura	1834	2	10	2	15	23	14	66	18	16	170	242	406	818	43	24	10	9	560	20	835	130	117	175	1254	6	1	198	11	6	1453	1	7
Dindigul	1835	3	14	2	1	36	7	63	65	29	509	453	673	1635	16	50	18	14	1110	2	175	278	112	201	819	12	7	90	1	8	909	14	3
Tirumangalam	1838	1	19	2	1	13	2	38	55	35	467	397	638	1502	60	40	23	25	887	6	225	242	76	128	888	3	4	90	11	"	978	14	4
Tirupuvanam	1838	1	8	1	1	3	2	16	14	13	108	112	144	364	-52	8	8	6	215	7	125	33	18	38	161	14	5	53	5	4	215	3	9
Pasumalai	1845	2	3	1	2	13	2	23	4	2	199	32	62	293	-53	11	3	2	235	1	200	195	18	24	250	"	"	100	"	"	390	"	"
Periakulam	1848	3	15	1	1	27	6	53	48	39	643	739	1189	2571	-35	79	35	39	1309	42	697	272	75	173	1129	13	4	49	14	6	1179	11	10
Mandapasalai	1851	3	25	1	1	16	6	52	98	54	720	695	1078	2493	179	66	23	13	1200	41	700	291	108	173	1013	"	"	177	8	"	1190	8	"
Battalagundu	1857	2	9	3	2	14	8	38	30	19	198	239	454	891	-95	21	10	14	542	25	456	119	74	178	249	2	1	83	11	10	332	13	11
Melur	1857	"	3	2	4	13	2	24	7	5	40	41	108	189	12	9	1	2	142	9	192	36	22	26	235	1	4	30	"	"	265	1	4
Palani	1857	1	12	1	3	18	13	48	20	13	147	149	352	648	39	17	12	4	469	15	432	62	41	82	172	3	6	66	4	2	238	7	8
Manamadura	1864	0	9	1	3	9	2	24	22	9	103	118	210	431	25	15	12	11	315	3	75	34	24	42	74	"	10	48	9	8	122	10	6
Kodikanal	1867	1	2	"	1	4	1	9	3	2	66	73	62	201	23	11	3	3	180	1	40	49	35	14	250	"	"	12	"	"	262	"	"
Total		19	129	17	35	189	65	454	384	236	3370	3290	5376	12036	162	351	158	142	7164	172	4152	1741	720	1254	6497	9	6	1000	13	8	7538	7	2

TABLE No. 2. STATISTICS OF CHURCHES.

Name of Station.	Churches.	Date of Organization.	Pastors.	Date of Ordination.	Present Membership.	Contributions. Rs.	A.	P.	Additions. By Profession. Baptized in Infancy.	From Romanists.	From Heathen.	Total by Profession 18	By Letter from Madura Mission Churches.	From other Missions.	Restored to Church Privileges.	Total.	Losses. Dismissed to Madura Mission Churches.	To other Missions.	Suspended.	Excommunicated.	Struck from Records.	Deaths.	Total.	Gain, or Loss.	Gain, or Loss by Stations.	Present Membership.	Children baptized this year.	Baptized persons in Congregation not communicants.
Madura	Madura Station	1834	Rev. S. Mathuranayagam.	1869	85	370	12	3	"	1	"	1	6	5	"	12	10	"	"	4	"	1	15	-3	15	389	"	107
	Madura West	1868	Rev. E. Yesadian	1897	117	478	8	5	2	1	2	5	2	"	"	7	3	2	"	"	"	1	6	1			6	90
	Madura East	1872			187	603	12	11	12	"	3	15	4	5	"	24	2	"	"	3	2	3	7	17			26	157
	Dindigul Station	1835			258	407	14	3	1	7	"	8	"	"	"	8	"	"	"	"	"	1	4	4			7	169
Dindigul	Dindigul	1858	Rev. J. Colton	1875	157	444	8	0	16	2	"	18	1	"	"	19	3	"	"	"	"	"	3	16	25	450	8	140
	Pukailaipatti	1872	" A. Clark	1872	35	58	0	0	4	"	"	4	2	"	"	6	"	"	"	"	"	1	1	5			12	125
Tirumangalam	Tirumangalam Station	1838			144	329	9	3	"	"	9	9	2	"	2	13	"	"	3	"	"	"	3	10	13	350	9	221
	Mallankinaru	1855	Rev. A. Perumal	1885	122	427	7	4	"	"	14	14	1	"	"	15	2	"	4	"	"	2	8	7			6	195
	Trinity	1885			84	221	13	9	6	2	2	2	2	"	1	2	6	"	"	"	"	"	4	-4	12	108	8	47
Tirupuvanam	Station	1838			108	215	3	9	17	1	4	22	10	3	"	38	3	"	1	"	"	"	22	12	16	146	7	135
Pasumalai	Station	1845	Rev. A. Barnes	1871	146	390	0	0	11	11	"	11	1	6	4	18	22	"	2	"	"	1	3	16	17		16	168
	Andipatti	1859	" C. William, Acting		106	248	2	11	"	3	3	6	"	2	"	20	"	"	"	"	"	1	1	1	6		7	113
Periakulam	Bodinaikanur	1859	" E. Seymour	1858	84	142	15	6	3	"	3	17	1	2	1	7	"	"	3	"	2	4	16	"	49	616	9	93
	Kambam	1856	" S. Isaac	1872	157	323	3	4	1	"	6	4	9	2	"	16	7	"	"	"	8	3	15	-2			5	159
	Kombai	1856	" S. Nallathambi	1883	107	148	8	3	"	"	"	6	5	"	"	13	"	"	4	"	"	"	7	6			8	69
	Kodikanal	1857	" A. G. Rowland	1868	89	263	8	5	"	"	7	7	8	4	8	27	5	"	"	"	"	1	6	21			7	63
	Kottamedu	1856	" C. Williams	1858	73	523	5	5	2	3	2	12	7	"	2	13	2	2	2	2	"	"	7	7			6	100
	Kovilapuram	1856	" S. Isaac, Acting		102	199	10	0	3	8	"	6	4	"	"	6	4	"	"	"	2	1	7	-1			7	43
Mandapasálai	Mandapasalai Station	1851			40	97	8	0	"	"	2	2	6	"	"	2	"	"	"	"	"	"	3	2			5	13
	Paralechi	1855			58	70	0	0	"	"	16	16	"	1	"	20	"	"	"	"	"	1	7	7	60	723	12	62
	Velanurani	1855	Rev. D. Christians	1860	52	49	12	0	"	"	4	4	"	4	6	14	7	5	2	"	"	"	"	11			14	107
	Karisakulam East	1855	" M. Eames	1870	92	159	8	0	"	"	7	7	"	"	"	7	"	"	"	"	"	3	1	-6			1	67
	Karisakulam West	1858			75	57	8	0	"	"	10	10	"	1	"	11	"	2	"	"	"	2	"	-3			1	6
	Kanjampatti	1858			14	41	10	0	"	"	"	"	"	"	"	"	1	"	"	"	"	4	"	18			13	27
	Purasalur	185-			37	43	0	0	"	"	14	15	6	6	1	28	2	3	"	1	"	"	10	12			15	124
	Samipatti	1855	Rev. M. Thomas	1873	110	208	0	0	1	0	8	8	5	1	"	14	2	"	"	"	"	2	2	-8			10	147
	Sevalpatti	1883	" Samuel Taylor	1883	143	264	0	6	"	"	5	7	2	2	"	12	"	"	1	3	"	2	8	10	-5	342	5	159
	Aruppukottai	1872	" A. Pitchamuttu	1884	117	192	11	9	6	2	"	8	1	"	"	1	1	"	"	"	"	3	3	-7			6	74
Battalagundu	Battalagundu Station	1872			75	58	0	7	"	"	1	5	"	"	1	6	3	"	"	"	"	"	3	3			3	19
	Ammapatti	1872			60	50	1	1	0	4	"	"	"	"	"	"	"	"	1	"	"	"	1	-1			8	96
	Silukkuvarpatti	1876	Rev. M. Devasagayam	1877	73	64	0	0	"	"	1	3	1	"	"	4	8	1	"	"	"	3	"	4	4	4	52	5	136
	Pommanpatti	1878			21	18	1	4	1	"	1	5	1	"	1	"	7	2	"	1	"	"	1	5	2	2	112	6	122
	Chandlerpuram	1857			52	265	7	8	2	"	3	3	9	6	8	28	3	"	1	"	"	"	2	2	14	14	59	11	109
Mélúr	Station	1862	Rev. A. David	1886	112	238	10	6	3	"	2	5					4	"	8	"	"	"	2	14			92		
Palani	Station	1864			59	122	0	0																					
Mánámadura	Station	1857	Rev. A. G. Rowland	1868	92	262																							
Kodikanal	station																												
			Total		3439	7538	7	2	93	28	135	256	86	49	36	427	103	14	31	10	28	33	219	206	202	3439	280	3712

TABLE No. 3. STATISTICS OF EVANGELISTIC WORK.

Name of Station.	Itineracy.							Work of Evangelists for Hind.		Work of the Bible Women.					Book Distribution.													
	No. of Itineracies.	No. of Encampments.	No. of days of Encampments.	Total days labour of Missionary.	Total days labor of Native Agents.	No. of separate Villages visited.	Hearers.	No. of Villages visited.	No. of Hearers.	No. of Bible Women.	No. of Persons under Instruction.	No. of Persons received under Instruction this year.	No. of separate houses visited.	No. of Hearers.	No. of Bibles sold and given.	No. of Testaments sold and given	No. of Bible portions sold and given.	Amount realised for Scriptures and Portions.			No. of Tracts and Handbills.	School & other Books.	Amount Realised for Tracts and Books.			Total Receipts.		
																		Rs.	A.	P.			Rs.	A.	P.	Rs.	A.	P.
Madura	3	14	92	2	529	375	15516	810	25532	15	959	274	653	24378	46	32	300	18	13	4	25000	2100	101	2	11	120	0	3
Dindigul	8	14	73	12	438	575	28575	575	9180	1	30	39	160	4312	24	52	408	24	7	9	20000	989	107	2	0	131	9	9
Tirumangalam	3	4	14	0	105	103	6362	375	10518	1	30	17	406	2987	40	57	303	23	5	5	4848	1645	95	2	3	118	7	8
Tirupuvanam	1	1	5	0	5	25	5166	166	5308	1	31	14	283	2826	10	10	120	7	14	7	4430	389	18	15	3	26	13	10
Pasumalai	3	6	14	0	328	40	3360	"	"	2	76	103	59	2012	24	19	302	16	3	3	5432	322	15	10	3	31	13	6
Periakulam	8	13	48	2	276	213	23726	291	10840	1	44	4	52	1315	23	29	139	23	15	6	3585	947	155	9	9	179	9	3
Mandapasalai	6	17	48	6	359	369	22166	512	11193	1	27	9	250	2590	44	28	113	26	8	0	2311	598	135	8	4	162	0	4
Battalagundu	8	10	44	0	334	366	14390	601	31243	2	14	3	259	8543	21	29	147	18	15	6	1352	1177	123	15	5	142	14	11
Melur	9	15	38	8	249	151	11781	777	34390	4	97	33	316	4765	18	5	35	8	15	6	2503	585	171	13	8	180	13	2
Palani	2	8	13	0	72	96	6040	150	3881	3	142	38	328	8812	16	8	90	9	13	0	3603	1203	141	14	10	151	11	10
Manamadura	1	5	10	0	90	98	3507	255	1467	3	80	30	98	7062	0	1	166	"	"	"	2075	"	24	9	10	24	9	10
Kodikanal	"	"	"	—	12	6	885	"	—	1	9	9	80	185	"	"	"	"	"	"	858	38	7	12	6	7	12	6
Total	52	107	399	30	2797	2487	1414 74	4452	143552	35	1539	573	2944	69787	266	270	2123	178	15	10	75997	9993	1099	5	0	1278	4	10

TABLE No. 4. STATISTICS OF EDUCATIONAL WORK.

Name of Station.	Pasumalai Institution, Madura Girls Normal School, High & Mid. Schools.								Station Boarding Schools.										Village and Station Primary Schools.										Hindu Girls Schools.			Grand Total on the Rolls of all Schools.	Fees from all Schools.		
	No. of Teachers.	Theological Stud's.	Normal Students.	Students on Roll in College Department.	Students on Roll in High School Dept.	Students on Roll in Mid. School Depart.	Students on Roll in Primary Depart.	Total of Students.	No. of Schools.	No. of Masters.	No. of Mistresses.	No. of Pupils received in 188 .	No. of Pupils left in 188 .	Male Pupils on Rolls in Middle Depart.	Male Pupils on Rolls in Primary Depart.	Fem. Pupils on Rolls in Middle Depart.	Fem. Pupils on Rolls in Primary Depart.	Total Pupils on Rolls.	No. of Schools.	No. of Masters.	No. of Mistresses.	No. of Christian Boys on the Rolls.	No. of Christian Girls on the Rolls.	Total.	No. of other Boys.	No. of other Girls.	Total.	Total of Scholars.	No. of Scholars.	No. of Teachers.	No. of Scholars on the Rolls.		Rs.	A.	P.
Madura Fem. Nom. Sch	7		27			47	63	137											11	9	–	33	8	41	240	23	263	304	5	15	339	1041	3991	12	2
Boys High Sch	13				52	94	115	261																											
Dindigul	7					28	60	88	2	3	2	23	16		18		12	30	29	27	4	107	53	160	657	31	690	850	1	4	63	1031	1002	12	0
Tirumangalam									2	3		13	26		16		17	33	6	6	0	20	4	24	83	0	83	107	1	2	26	166	175	1	6
Tirupuvanam																			5	3	2	9	2	11	84	2	86	97	1	1	30	127	6	8	6
Pasumalai	15	7	28	60	94	161	58	400											1	–	1	12	15	27	2	–	2	29	1	1	26	455	4255	–	–
Periakulam									1	2		21	9	8	26			34	27	24	5	83	32	115	406	28	434	549	1	2	40	623	375	1	4
Mandapasalai	3					14	68	82	2	3	1	45	19	11	25		15	51	17	10	5	90	36	126	213	51	264	390	1	2	47	570	170	12	1
Battalagundu									1	1	3	16	22			14	32	46	13	13	1	34	10	44	306	17	323	367	3	3	71	484	234	8	5
Melur	7					23	57	80	1	2		13	22	7	16			23	4	6	–	14	2	16	73	2	75	91	1	2	34	228	526	3	7
Palani	2					11	14	25	1	1	2	1	34		28		6	34	18	14	9	52	20	72	473	35	508	580	1	3	58	697	197	4	10
Manamadura																			6	9	2	14	3	17	153	49	202	219	2	2	54	273	263	1	0
Mottikanal																							10	18	62	0	62	80	–	–	–	80	23	5	0
Total																																			

TABLES.

No. I.

Statistics of Congregations.

Name of Station.	When first occupied.	Native Agency. Ordained.	Catechists.	Teachers.	Bible Women.	Total.	Villages in which are Christians.	Congregations.	Men.	Women.	Children.	Total.	Gain, or Loss.	Births.	Deaths.	Marriages.	Average Sabbath Attendance.	Sabbath Schools.	Sabbath School Attendance.	Men able to read.	Women do.	Children do.	Amount raised by Congregations. Station Purposes.			Other Purposes.			Total.		
																							Rs.	A.	P.	Rs.	A.	P.	Rs.	A.	P.
Madura	1834	1	11	20	10	33	17	14	170	217	390	777	29	17	16	9	627	12	565	138	132	174	916	15	1	340	7	11	1257	7	0
Dindigul	1835	3	19	49	1	72	57	29	491	420	642	1553	-14	55	18	12	880	1	135	292	118	158	559	15	1	311	9	3	871	8	4
Tirumangalam	1838	1	19	17	1	38	55	33	402	358	556	1316	1	61	30	9	812	3	174	250	73	153	1221	6	5	91	8	11	1312	15	4
Tirupuvanam .	1838	1	8	9	1	19	17	10	112	136	165	413	40	20	6	5	231	7	26	39	23	42	199	6	5	62	9	0	261	15	5
Pasumalai.....	1845	2	2	12	.	16	4	2	142	35	52	229	25	4	3	3	190	1	160	137	22	23	195	15	1	64	8	0	260	7	1
Periakulam ...	1848	4	24	25	2	55	48	41	669	749	1242	2660	23	78	75	25	1400	26	680	290	85	234	797	6	6	339	3	4	1136	9	10
Mandapasálai	1851	4	29	23	1	57	103	56	820	759	978	2557	-84	76	42	0	1302	4	120	318	99	130	1066	9	3	45	0	0	1111	9	3
Battalagundu .	1857	2	13	21	3	39	25	19	196	226	426	848	21	29	11	7	548	21	407	101	60	182	232	2	10	200	13	0	432	15	10
Mélúr	1857	...	5	18	1	24	10	6	40	41	75	156	1	9	2	2	147	9	244	38	21	22	129	11	7	18	1	0	147	12	7
Palani	1862	...	12	22	2	36	15	15	156	173	367	696	64	21	14	8	492	15	393	76	36	88	71	9	8	44	8	7	116	2	3
Mánámadura .	1864	...	10	18	1	29	23	15	122	134	204	460	—1	15	1	5	369	5	155	37	27	55	243	8	7	31	1	0	274	9	7
Total ...	...	18	152	234	23	418	374	240	3320	3248	5097	11,665	105	385	218	85	6998	104	3059	1716	696	1261	5634	10	6	1549	6	0	7184	0	6

No. II. *Statistics of Churches.*

Name of Station.	Churches.	Date of Organization.	Pastors.	Date of Ordination.	Present Membership.	Contributions.	Additions. By Profession. Baptised in Infancy.	From Romanists.	From Heathen.	Total by Profession 1884.	By Letter from Madura Mission Churches.	From other Missions.	Restored to Church Privileges.	Total.	Losses. Dismissed to Madura Mission Churches.	To other Missions.	Suspended.	Excommunicated.	Struck from Records.	Deaths.	Total.	Gain, or Loss.	Gain, or Loss by Stations.	Present Membership.	Children baptised this Year.	Baptised Persons in Cong. not Communicants.
						Rs. A. P.																				
Madura	Madura Station	1834			79	207 10 3	3	1	2	6	5	4	6	21	8	2	6	1	3	..	20	1	6	372	6	108
	Madura West	1868	Rev. S. Mathuranayagam	1869	140	452 5 7	..	..	2	2	25	15	1	43	14	10	1	.	.	3	28	15			12	109
	Madura East	1872	* Rev. J. Cornelius	1872	153	548 12 2	6	1	1	8	5	4	-	17	6	5	4	1	1	11	27	—10			18	138
Dindigul	Dindigul Station	1835			218	464 11 8	5	12	6	23	3	..	-	26	-	-	2	.	.	1	3	23	—11	360	37	492
	Dindigul	1858	Rev. J. Colton	1875	114	375 2 3	13	2	1	16	18	..	-	34	37	-	2	.	14	3	56	—22			4	199
	Pukailaipatti	1872	„ A. Clark	1872	28	31 10 5	..	..	..	..	..	..	-	..	11	-	..	.	.	1	12	—12			6	137
Tirumangalam	Tirumangalam Station	1838			104	558 11 6	..	..	3	3	..	..	-	3	62	-	..	.	.	2	64	—61	7	273	5	..
	Mallankinaru	1855			109	471 9 0	6	..	7	13	..	..	-	13	-	-	5	.	.	..	5	8			14	168
	Trinity	1885			60	282 10 10	..	..	..	..	62	..	-	62	2	-	..	.	.	..	2	60			5	..
Tirupuvanam	Station	1838			94	261 15 5	3	..	1	4	6	..	-	10	-	-	1	.	.	2	3	7	7	94	9	115
Pasumalai	Station	1845	Rev. A. Barnes	1871	124	260 7 1	8	..	3	11	18	..	2	31	16	-	..	.	1	2	19	12	12	124	1	90
Periakulam	Andipatti	1859	„ C. Williams, Ag.		90	65 10 0	1	..	..	1	..	3	1	5	3	6	..	.	.	3	12	—7	3	601	7	95
	Bodinaikanur	1859	„ S. Nallathambi	1883	84	220 15 0	..	..	7	7	3	..	-	10	-	-	3	1	.	2	6	4			6	77
	Kambam	1856	„ S. Isaac	1872	145	230 4 0	2	..	5	7	2	..	6	15	6	1	9	.	1	5	22	—7			9	160
	Kombai	1856	„ E. Seymour	1858	109	236 6 0	5	..	3	8	1	2	2	13	-	-	..	.	1	4	5	8			5	105
	Kodikanal	1857			48	228 1 10	2	..	..	2	5	..	-	7	2	-	1	.	.	..	3	4			6	78
	Kottaimedu	1856	„ C. Williams	1858	61	94 5 0	2	..	..	2	..	2	-	4	-	-	..	.	.	1	1	3			5	88
	Kovilapuram	1856	„ S. Isaac, Ag.		64	61 0 0	..	4	4	8	1	..	1	10	-	5	2	.	2	3	12	—2			5	64
Mandapasâlai	Mandapasalai Station	1851			115	210 0 11	4	..	5	9	4	1	1	15	16	-	..	.	.	1	17	—2	45	618	7	111
	Paralechi	1855			33	54 0 5	..	..	1	1	..	..	-	1	1	-	1	.	.	1	3	—2			3	23
	Velanurani	1855			39	15 13 6	1	..	..	1	2	..	-	3	1	-	..	.	.	..	1	2			..	25
	Karisakulam East	1855	Rev. D. Christian	1860	43	82 1 7	1	..	4	5	4	2	-	11	-	-	..	.	.	1	1	10			3	41
	Karisakulam West	1855	„ M. Eames.	1870	109	123 6 6	2	..	13	15	10	3	-	28	4	-	..	.	.	2	6	22			9	115
	Kanjampatti	1858			43	42 8 3	..	..	1	1	3	1	-	5	-	-	..	.	.	..	..	5			6	47
	Purasalur	1858			19	38 8 1	..	..	..	..	..	1	-	1	2	-	..	.	.	1	3	—2			..	16
	Samipatti	1858			27	89 10 5	..	..	..	..	4	..	-	4	6	4	..	.	.	..	10	—6			..	20
	Sevalpatti	1855	Rev. M. Thomas	1873	90	247 8 5	..	..	..	2	10	6	-	18	5	-	1	.	7	5	18	..			9	91
	Aruppukottai	1883	„ Samuel Taylor	1883	100	207 15 2	2	..	15	17	3	3	-	23	2	2	..	.	.	1	5	18			15	96
Battalagundu	Battalagundu Station	1872			120	111 9 8	5	2	5	12	2	..	-	14	13	-	..	1	.	..	14	..	17	334	4	41
	Ammapatti	1872			66	16 0 0	2	4	..	6	..	3	-	9	-	-	..	.	.	8	8	1			4	67
	Silukkuvarpatti	1872			57	51 4 5	..	1	..	1	1	..	-	2	-	-	..	.	.	..	..	2			6	50
	Pommanpatti	1876	Rev. M. Devasagayam	1877	68	55 2 4	..	3	1	4	..	2	8	14	-	-	..	.	.	..	..	14			2	51
	Chandlerpuram	1878			23	20 1 0	..	1	1	2	1	..	-	3	-	-	3	.	.	..	3	..			2	13
Mélúr	Station	1857			43	147 12 7	2	..	..	2	1	2	3	8	3	-	..	.	.	..	3	5	5	43	6	48
Palani	Station	1862	* Rev. D. Vethamuttu	1872	135	19 6 3	3	..	15	18	1	..	-	19	-	-	1	.	.	2	3	16	16	135	15	120
Mánámadura	Station	1864			66	240 12 1	5	..	3	8	1	7	-	16	8	-	..	.	.	..	8	8	8	66	4	81
			* Died. Total	..	3020	6825 13 7	82	31	109	225	201	61	31	518	2382	35	42	4	30	65	403	115	115	3020	255	3289

No. III. *Evangelical Statistics.*

Name of Station.	Itineracy.									Bible Women.					Book Distribution.													
	Number of Itineracies.	Encampments.	Missionaries.	Helpers.	Days Labor of Missionary	Do. do. Helpers.	Days of Encampment.	Villages visited.	Hearers.	Bible Women.	Persons under Instruction.	Do. received this year.	Houses visited.	Hearers.	Bibles sold and given.	Testaments do. do.	Scripture Portions do.	Received for Bibles and Portions.			Tracts.	School and other Books.	Received for Tracts and Books.			Total of Receipts.		
																		Rs.	A.	P.			Rs.	A.	P.	Rs	A.	P.
Madura	3	7	1	14	2	171	22	127	11,018	1	10	...	25	50	57	16	382	10	10	2	8836	6575	737	12	0	748	6	2
„ Mrs. Capron	...	...	...	...	...	...	...	...	...	10	915	235	671	17,651	...	60	26	7	14	3	3835	1314	59	0	6	66	14	9
Dindigul	7	15	...	6	...	444	74	595	27,245	1	545	14	634	1597	42	48	694	35	14	0	6560	1178	97	14	3	133	12	3
Tirumangalam	1	2	...	13	...	91	7	63	3913	1	17	9	449	3317	33	4	200	28	7	6	4183	1531	103	3	5	131	10	11
Tirupuvanam	2	3	...	12	...	108	9	71	3386	1	12	5	67	340	9	23	62	19	0	9	1707	454	41	14	10	60	15	7
Pasumalai	2	5	...	9	...	117	8	99	2705	...	...	...	...	...	54	30	344	24	6	0	4020	570	25	15	9	50	5	9
Periakulam ...	6	30	...	13	...	325	51	156	13,628	2	32	10	120	2396	13	11	264	8	13	6	681	1471	105	1	7	113	15	1
Mandapasálai	5	14	1	78	1	585	52	374	30,323	1	26	78	420	3860	25	22	110	23	9	6	5721	549	94	12	6	118	6	0
Battalagundu	8	10	1	8	2	80	51	123	14,216	3	16	5	244	15,220	15	13	51	8	5	3	6688	1106	97	6	5	105	11	8
Mélúr.....	2	9	...	13	...	11	10	84	5070	1	14	8	18	112	11	3	144	2	14	11	598	857	35	7	11	39	6	3
Palani.....	1	7	...	13	...	11	11	101	5484	2	37	24	30	2351	5	4	30	2	7	0	2475	957	81	2	8	83	9	8
Mánámadura...	3	16	1	14	22	243	26	399	13,049	1	22	13	374	3364	15	20	250	11	0	0	600	743	124	5	10	135	5	10
Total...	40	118	4	193	27	2186	321	2192	130,037	24	1646	401	3052	50,258	279	254	2557	183	6	10	45,904	17,305	1604	1	8	1788	7	11

No. IV.

Educational Statistics.

Name of Station.	Pasumalai Seminary.						Boarding Schools.								Village and Day Schools.										Hindu Girls Schools.			Grand Total in all Schools.	Fees from all Schools.		
	Teachers.	College Class.	High School.	Regular Theological Class.	Partial Course and Teachers Class.	Total of Scholars.	Schools.	Masters.	Mistresses.	Pupils received in 1885.	Do. left in 1885.	Male Pupils.	Female Pupils.	Total.	Schools.	Masters.	Mistresses.	Christian Boys.	Christian Girls.	Total.	Romanist & Heathen Boys.	Do. Girls.	Total.	Total of Scholars.	Schools.	Teachers.	Scholars.		Rs.	A.	P.
Madura	-	-	-	-	.	...	1	2	5	42	21	...	96	96	14	23	2	84	28	112	456	38	494	606	-	-		702	4246	13	3
„ Mrs. Capron	-	-	-	-	.	...	.	.	.	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	4	13	328	...	0	0	0
Dindigul	-	-	-	-	.	...	2	4	2	15	19	20	20	40	22	31	1	56	6	62	535	14	549	611	2	8	145	796	1435	0	0
Tirumangalam	-	-	-	-	.	...	2	4	.	37	20	50	17	67	14	13	1	50	20	70	133	4	137	207	1	2	37	311	389	7	3
Tirupuvanam	-	-	-	-	.	...	.	.	.	...	...	...	...	...	9	7	2	14	6	20	151	19	170	190	1	1	19	209	8	9	6
Pasumalai	12	21	186	6	.	213	.	.	.	...	...	...	...	...	1	...	1	9	8	17	1	...	1	18	-	-	...	231	3155	13	0
Periakulam	-	-	-	-	.	...	.	.	.	...	...	...	...	...	32	28	4	92	30	122	409	35	444	566	2	2	43	609	221	15	6
Mandapasálai	-	-	-	-	.	...	1	2	2	5	12	19	12	31	13	14	4	84	25	109	218	14	232	341	1	1	12	384	248	0	0
Battalagundu	-	-	-	-	.	...	2	4	3	56	39	65	58	123	13	11	2	42	18	60	189	8	197	257	2	2	27	407	683	1	6
Mélúr	-	-	-	-	.	...	1	2	1	14	18	30	2	32	9	11	2	16	2	18	202	...	202	220	1	2	40	292	452	14	9
Palani	-	-	-	-	.	...	1	1	1	31	5	23	3	26	14	15	4	29	20	49	328	5	333	382	2	4	79	487	70	11	8
Mánámadura	-	-	-	-	.	...	1	1	2	11	7	30	15	45	5	14	...	2	...	2	172	8	180	182	1	1	22	249	191	5	1
Total	12	21	186	6	.	213	11	20	16	211	141	237	223	460	146	167	23	478	163	641	2794	145	2939	3580	17	36	752	~~4677~~ 5005	11,103	11	6

TABLE NO. I.

STATISTICS OF CONGREGATIONS.

NAME OF STATION.	When first occupied.	Native Agency.					Villages in which are Christians.	Congregations.	Men.	Women.	Children.	Total.	Gain or Loss.	Births.	Deaths.	Marriages.	Average Sabbath Attendance.	Sabbath Schools.	Sabbath School Attendance.	Men able to read.	Women do.	Children do.	Amount raised by Congregations.								
		Ordained.	Catechists.	Teachers.	Bible Women.	Total.																	Station Purposes.			Other Purposes.			Total.		
																							Rs.	A.	P.	Rs.	A.	P.	Rs.	A.	P.
adura	1834	2	13	36	10	61	15	14	172	219	357	748	+13	23	19	12	527	13	475	131	139	160	1009	-	1	413	3	11	1422	4	-
indigul	1835	3	15	55	1	77	61	31	485	423	659	1567	-17	44	8	11	1048	1	180	268	83	165	327	1	6	333	8	10	660	10	4
umangalam	1838	-	19	21	1	41	58	28	397	361	557	1315	-16	50	35	17	860	2	178	238	66	154	612	14	-	80	-	-	692	14	-
ufuvanam	1838	1	7	8	1	17	17	9	99	127	147	373	-22	11	9	4	209	1	13	28	24	36	162	12	-	80	-	-	242	12	-
ssumalai	1845	2	2	13	-	17	3	3	122	32	49	203	-31	5	4	2	160	2	150	118	18	18	205	11	10	36	9	5	242	5	3
eriakulam	1845	5	25	25	1	56	48	42	646	759	1233	2637	-13	72	20	24	697	25	590	268	80	222	767	9	3	230	12	-	998	5	3
andapasalai	1850	4	22	22	1	49	101	55	834	781	1026	2641	+215	107	53	27	1450	16	260	309	92	136	802	1	11	303	12	-	1105	13	11
attalagundu	1857	1	13	23	3	40	25	19	206	235	386	827	-50	36	9	5	550	16	360	107	73	199	89	10	8	182	4	5	271	15	1
elur	1857	-	5	17	-	22	10	6	39	45	71	155	-41	-	4	-	131	9	182	34	22	20	150	4	1	189	7	6	340	11	7
alani	1862	1	9	18	-	28	16	13	148	168	316	632	+38	21	9	3	461	14	448	63	39	78	155	12	6	46	-	-	201	12	6
ramnadura	1864	-	10	19	1	30	24	20	112	181	218	461	-4	13	6	6	363	3	120	40	22	54	171	15	11	128	5	-	300	4	11
Total 84		19	143	257	19	438	381	240	3260	3275	5024	11559	+75	382	176	111	7396	102	2956	1604	655	1242	4454	15	6	2023	15	7	6479	12	10

TABLE NO. IV.

EDUCATIONAL STATISTICS.

ME OF STATION.	Pasumalai Seminary.						Boarding Schools.								Village and Day Schools.										Hindu Girls Schools.			Grand Total in all Schools.	Fees from all Schools.		
	Teachers.	College Class.	High School.	Regular Theological Class.	Partial Course and Teachers Class.	Total of Scholars.	No. of Schools.	Masters.	Mistresses.	Pupils received in 188	Do. left in 188	Male Pupils.	Female Pupils.	Total.	Schools.	Masters.	Mistresses.	Christian Boys.	Christian Girls.	Total.	Romanist and Heathen Boys.	Do. Do. Girls.	Total.	Total of Scholars.	Schools.	Teachers.	Scholars.		Rs.	A.	P.
adura							1	2	3	25	22	–	72	72	13	17	2	73	27	94	414	26	440	534	–	–	–	606	4296	6	9
Anglo-Vernacular																									4	12	260	260	–	–	–
indigul							2	1	2	7	4	27	23	50	29	45	1	75	10	85	827	8	835	920	1	5	75	1045	1455	2	6
mmangalam							1	3	–	12	28	52	–	52	16	14	2	49	24	73	157	6	163	236	1	2	35	323	410	3	10
ttuvanam															7	5	2	12	8	20	115	9	124	144	1	1	18	162	7	8	"
umalai	12	15	114	7		136									1	–	1	8	7	15	1	–	1	16	–	–	–	152	2053	6	6
ialkulam															34	19	6	109	28	137	406	22	428	565	–	–	–	565	206	3	10
ndalpasalai							2	2	2	10	6	25	13	38	12	19	1	50	20	70	123	22	145	215	–	–	–	253	146	1	3
ttalagundu							2	4	3	45	34	60	48	108	14	11	4	35	16	51	229	8	237	288	1	1	10	406	617	–	–
lur							1	2	1	30	10	40	–	40	7	11	1	6	4	10	203	–	203	213	1	2	37	290	388	14	6
Palani															11	10	4	28	11	39	266	7	273	312	2	4	52	364	70	10	6
ramadura							1	1	2	8	4	25	16	41	7	14	1	8	3	11	194	6	200	211	1	1	31	283	162	8	2
	12	15	114	7	–	136	10	15	13	137	108	224	178	401	151	165	25	453	152	605	2935	114	3049	3654	12	28	518	4709	9814	1	10

TABLE NO. III.
EVANGELICAL STATISTICS.

ME OF STATION.	Itineracy.									Bible Women.					Book Distribution.														
	Number of Itinerancies.	Encampments.	Missionaries.	Helpers.	Days Labor of Missionary.	Do. do. Helpers.	Days of Encampment.	Villages visited.	Hearers.	Bible Women.	Persons under Instruction.	Do. received this year.	Houses visited.	Hearers.	Bibles sold and given.	Testaments do. do.	Scripture Portions do.	Received for Bibles and Portions. Rs.	A.	P.	Tracts.	School and other Books.	Received for Tracts and Books. Rs.	A.	P.	Total of Receipts. Rs.	A.	P.
dura	3	17	1	16	1	162	18	248	9429						39	15	452	29	13	9	10479	2258	231	14	9	261	12	6
Ambleapram										10	888	318	851	19370	6	32	66	7	8	5	3436	1180	50	12	5	58	4	10
ndigul	9	15	0	6	–	346	66	619	25245	1					25	27	536	27	14	6	7651	1501	121	11	1	149	9	7
umangalam	4	8	3	29	18	812	28	147	12768	1	7	7	45	219	42	35	211	27	2	1	1256	1518	220	15	1	248	1	2
spuram	3	10	–	10	–	160	16	150	6199	1	9	5	104	367	3	9	45	3	13	9	3909	431	33	13	2	37	10	11
sumalai	1	4	–	9	–	72	8	50	1422						34	32	304	23	2	0	2340	600	25	7	0	48	9	0
nakulam	10	43	–	37	–	436	93	458	34291	1					15	21	401	7	12	3	1446	1158	90	15	8	98	11	11
ndapasalai	9	33	1	67	2	549	58	586	27837	1	84	57	540	4860	10	5	150	6	–	–	7200	750	125	5	10	131	5	10
ttalagundu	8	9	1	70	2	41	41	161	8877	3	17	5	223	9256	83	15	91	11	12	3	1826	1136	103	10	8	115	6	11
lur	2	3		11		21	11	64	3040						18	7	100	5	7	6	–	–	73	9	8	79	1	2
alai	2	6		13		112	13	77	3000						28	15	159	4	14	9	2328	869	75	3	4	80	2	1
anamadura	2	10		8		111	20	306	72885	1	21	7	198	3874	49	25	145	28	2	9	676	711	118	6	3	146	9	"
Total	53	158	6	276	23	2872	372	2866	139493	19	976	399	1961	37946	302	241	4160	183	8	"	42557	12112	1271	12	11	1455	4	11

NAME OF [illegible]

Statistics of Congregations.

	When first occupied	Ordained	Catechists	Teachers	Bible women	Total	Villages within a circuit of 12 miles	Congregations	Men	Women	Children	Total	Gain or loss	Births	Marriages	Deaths	average Sabbath attendance	Sabbath schools	S. School attendance	Able to read	Women	Children	Station purposes	Other purposes	
	Native Agency																						Amount raised by Congregations		
																							Rs as P	Rs as P	Rs as P
Madura	1834	2	14	35	7	58	21	15	271	297	399	967	+2	37	7	6	682	9	395	217	181	228	942-3-7	147-8-7	1089-12-2
Dindigul	1835	3	17	48	1	69	49	33	493	420	576	1489	+61	66	15	16	994	1	238	257	104	121	351-2-2	500-13-9	851-15-11
Virumangalam	1838	1	18	16	1	36	52	24	412	384	567	1363	+12	38	13	18	850	5	198	202	64	129	364-5-9	102-14-6	467-4-8
Virupuvanam	1839	"	12	16		28	16	10	120	146	189	455	-44	8	5	8	298	1	60	37	20	59	79-3-5	99-2-4	178-5-9
Pasumalai	1845	1	3	10		14	4	2	119	36	94	249	+9	12	1	2	160	2	150	106	19	37	131-13-"	114-"-"	246-13-"
Periakulam	1848	3	26	24		23	44	37	595	699	1240	2534	+154	75	32	24	1594	23	649	220	66	214	737-2-3	148-3-9	885-6-"
Mandapasalai	1850	3	31	32	1	67	89	50	747	730	886	2363	-112	59	21	56	1446	1	50	278	88	133	291-6-8	437-2-5	728-9-1
Pattalagundu	1857	1	11	14	5	31	32	16	198	237	405	840	-35	23	17	7	423	17	256	82	49	100	242-14-9	100-9-8	343-8-5
Melur	1857	"	2	7		9	10	6	33	35	59	127	+18	7	1	1	66	1	20	22	13	18	19-2-10	30-12-2	49-15-"
Palani	1862	1	9	16	1	27	15	13	166	175	334	675	-55	27	6	9	485	9	343	52	32	82	63-13-3	47-1-"	110-14-3
Mina Madura	1864	"	10	11	2	23	16	11	87	98	152	337	+11	17	5	3	249	2	91	88	25	46	112-10-8	36-8-6	149-3-[illegible]
Total		15	153	229	18	415	348	217	3241	3237	4901	11399	+21	369	123	150	7247	71	2450	1508	657	1167	3335-14-4	1764-12-8	5100-11-[illegible]

Table No II — Statistics of Stations.

Names of Station	Churches	Date of organization	Pastors	Date of ordination	Present membership	Contributions				Additions: By profession: Baptized in infancy	Some Christians	Some Heathens	Total by profession 1851	By letter from other churches	Restored to church privileges	Total	Losses: Dismissed to other churches	Suspended	Excommunicated	Struck from records	Deaths	Gain or Loss	Gain or loss by stations	Present number in church by stations	Children baptized this year	Baptized persons not communicants
Madura	Madura station	1834			144	104	15	7		.	.	3	3	5		8	4				4	+4	+4		7	168
	Madura West	1868	A. C. Rowland	1868	160	393	5	"		6	14	5	25		.	25		10			2	12	+13	+24	465	10	35
	Madura East	1872	J. Cornelius	1872	161	591	7	7		9	1	2	12	7	8	27	12	2		2	2	20	+7			14	96
Dindigul	Dindigul Station	1835			181	453	13	6		3	7	24	34	3	5	34	1		2		3	6	+28			22	330
	Dindigul town	1858	A. Colton	1875	170	328	2	5		20	.	1	21	1	.	29	2		2		1	5	+24	+56	386	6	114
	Puttilaipatty	1872	A. Clark	1872	35	70	"	"		1	2	"	3	"	.	4							+4			6	125
Tirumangalam	Tirumangalam Station	1838			145	395	4	6		4	"	8	12	"	"	12					1	1	+11			19	146
	Mallankinaru	1855			97	71	15	9		2	"	7	9	.	.	9							+9	+20	242	15	132
Tripuvanam	Station	1839			84	178	5	9		2	.	2	4	1	"	5	2				1	3	+2	+2	84	1	73
Pasumalai	Station	1845	A. Barnes	1871	121	245	13	"		10	"	3	13	7	4	1	25	7		2	2	1	12	+13	+13	121	9	84
	Bodinaikanur	1859			50	29	5	7		"	.	12	12	1	1		14			10			10	+4			6	56
Periakulam	Kambam	1856	S. Isaac	1872	134	305	"	"		3	7	10	20	2	"		22			2		2	4	+18			11	169
	Kottaimedu	1856	C. Williams	1858	60	93	8	6		1	"	1	2	1	.		3					2	2	+1			8	72
	Kombai	1856	E. Seymour	1859	80	276	8	"		3	"	6	9	4	.	2	15	4	2			1	7	+8	+62	510	8	103
	Kovilpur	1856		1	59	41	2	"		1	7	2	9	"	"		9						1	+8			16	57
	Kodaikanal	1857	A. Savarimuttu	1858	42	65	4	"		1	1	2	4		"	1	5			2		1	5				6	74
	Andipatty	1859			85	75	"	"		2	"	20	22	2	2		26	1		2		3	3	+23			18	87
Madapalai	Mandaphsalai	1850			74	128	6	1		5	"	2	7	6	"		13	8	1		2		15	-2			7	63
	Paralechi	1855			27	40	14	3		1	"	3	4	"	"		4					4	"	+4				15
	Velamuruni	1855			84	82	12	7		"	"	"	"	1	"		2	2		1			5	-3			1	82
	Karisakolam E	1855	D. Christian		87	24	7	5		"	"		"	2	"		2	2				2	3	-1			1	34
	Karisakolam W	1855	M. Eames		124	228	2	5		2	1	3	6	2	1	1	10			3	1	1	5	+5	+23	479	4	118
	Konjampatty	1858			82	62	15	11		"	"	2	2	1	"		3					1	"	+3			4	54
	Puvasulur	1858			23	25	9	6		"	"	4	4	"	"		4					"	"	+4			3	20
	Samipatty	1859			25	87	1	9		"	"	2	2	2	"		6	4				"	4	+2			3	18
	Sevalpatty	1859	M. Thomas		76	132	8	2		1	"	16	17	3	"		20		6			"	9	+11			6	81
	Battalagundu	1872			181	187	5	2		6	1	4	11	"	"	3	14	7		6		3	13	+1			6	85
Battalagundu	Ammapatty	1872			49	43	1	"		"	"	"	"	"	"								1	-1				71
	Silkuarpatty	1872			58	46	4	6		"	"	"	"	2	"		2					1		+2			3	59
	Pommanpatty	1876	M. Davasagayam	1877	12	17	12	"		"	1	8	1	"	"		1							+1	+11	341	2	63
	Chandlerpuram	1878			31	49	1	9		"	"		8	"	"		8							+8			2	21
Melur	Station	1857			14	49	15	"		"			"	"	"									~~+4~~		24	5	41
Palani	Station	1862	Vettiamuttu		113	110	14	3		4	1	8	13	6	1	1	21	4	5	4			13	+8	+8	113	13	97
Dindigul	Station	1864			62	149	8	2		6		1	9	3	4	1	17	8		1	1	1	11	+6	+6	62	5	77
	Total				2827	6100	11	"		92	45	161	298	63	28	10	399	68	26	37	4	6	33	174	+225	225	2827	247	2758

Evangelical Statistics

	Itinerancy									Bible women x					Book Distribution														
	Number of itinerancies	Encampments	Missionaries	Helpers	Days labor given	" " helpers	Average attendance Villages visited	Hearers		Bible women	Persons under instruction	Do received the year	Houses visited	Hearers	Bibles sold and given	Testaments "	Scripture portions "	Received for Bibles & Portions			Tracts	School & other books	Received for Tracts & Books			Total of Receipts		
																		Rs	as	p			Rs	as	p	Rs	as	p
Madura										7	493	214	143	1584	38	35	243	28	5	9	5954	1046	39	14	9	68	4	6
Dindigul	8	16	1	7	4	56	08	705	3103	1					31	28	564	24	13	6	7811	2133	220	11	4	245	8	10
Tirumangalam	3	13		15		82	15	186	7128	1	7	3	142	4032	14	6	256	12	15	"	4077	483	41	13	6	54	12	6
Tirupuvanam	2	4		10		80	8	81	6990						14	"	138	11	14	5	4438	1119	99	14	11	111	13	4
Pasumalai	3	5		8		93	16	64	2400						18	11	381	12	15	7	3360	877	66	1	4	79	"	11
Periakulam	7	24		49		353	59	284	24026						20	25	141				7564	898	93	10	4	93	10	4
Mandapasalai	5	10	2	45	17	262	37	323	17520	1					27	30	117	30	9	9	8690	1779				90	9	9
Battalagundu	10	45	2	17	5	551	125	135	8971	5	5		125	5196	59	84	168	24	11	7	6234	1773	143	13	3	168	8	10
Melur	2	3		2		12	10	77	1941						5	1	111	4	13	9	3840	229	19	8	3	24	6	"
Palani	6	8	2	20	12	80	14	161	7078	2	15	9	145	6000	17	18	253	7	12	"	5000	685	63	8	"	71	4	"
Manamadura	7	23	3	23	28	384	58	731	22470	2		75	125		21	13	324	20	"	11	5182	902	78	15	7	99	"	6
Total	53	151	10	196	66	2357	422	2747	129604	19	524	301	680	31077	264	261	2696	179	"	3	57750	2923	867	15	3	1046	15	6

x a partial report.

Table No. 12

Educational Statistics

	Pasumalai Seminary					Boarding schools								Village and day Schools										Hindu G. School			Grand total in all schools	Fees from all Schools		
	Teachers	High school	Regular Theological Class	Partial course Teachers Class	Total of scholars	No. of schools	Masters	Mistresses	Pupils received in 1881	Do. left in 1881	Male pupils	Female pupils	Total	Schools	Masters	Mistresses	Christian Boys	Christian girls	Total	Romanist & heathen boys	Do girls	Total	Total of scholars	Schools	Teachers	Scholars		Rs.	a.	p.
Madura						1	2	3	23	15	07	59	59	14	21	1	85	34	119	314	2	316	435	4	8	322	816	713	2	4
Dindigul						2	1	2	6	4	23	20	43	27	40		106	18	124	943	13	956	1080	1	5	92	1215	877	4	"
Vinnamangalam						1	2		3	3	34		34	16	10	3	65	38	103	178	19	197	300	1	1	19	353	218	1	"
Virupakshipuram						1	3		18	14	34		34	10	8	3	28	29	57	88	2	90	147	1	2	20	201	124	"	"
Pasumalai	7	95	9	4	108	2								2	1	2	15	24	39	22	"	22	61				169	1024	"	"
Periakulam														30	18	6	157	33	190	385	5	390	580				580	74	7	"
Andipatti						2	3	3	17	12	31	34	65	23	20	6	141	39	180	213	16	229	409				474	298	3	9
Battalagundu						2	2	2	38	38	83	35	118	14	9	0	50	31	81	49	1	50	131	1	1	21	270	342	"	10
Melur														7	6	1	16	7	23	70		70	93				93			
Palani						1	2	1	11	11		51	51	8	7	4	86	13	49	224		224	273	1	2	50	374	87	3	6
Ramanathapuram						1	1	1	6	10	21	17	38	6	9	1	4	2	6	122	12	134	140				178	300	9	"
Total	7	95	9	4	108	13	16	12	124	107	226	216	442	157	149	25	703	268	971	2608	70	2678	3649	5	19	524	4723	4059	11	6

Mannamadura
Madura Dist So. India
Aug 30th 81

Rev N. G. Clark D. D. Sec of A. B. C. F. M.

My Dear Brother:-

I did not speak, when writing my last, to pen you another so early.

But Bro. Rendall has sent me a copy of yours of July 14th in wh you speak with hesitancy of make further inquiries in reference to our extra estimates.

In reference to those of my own station I desire to make a few further remarks.

I ask a sum to finish my Boys Boarding School. Rs 600. was granted for the same last year. But being a novice in building in this country put my estimate much too low. The older brethren in fact all agree to the absolute nec of the new estimate in order to finish it. The fact is that

without this grant my school must either stand half finished or I must go into debt to that amt to finish it. I have already used the money granted for it. As for the people contributing for expecting a Boarding school it is something they never do here. Their efforts are concentrated upon their own churches & villages schoolhouses. I certainly do hope you will present this item at least, at once, that I may go on with the work unembarrassed.

2 In reference to my Station Church I can only ~~say~~ repeat what I said in my former letter. You must remember that this is ~~the~~ only station without a church; & I can also add that the people will contribute to it all they can.

3 My request for a grant for a church in Seture was made on the ground that they will give ~~the~~

much as the Board gives.

4 My other requests are all advisedly & carefully made but I need not enter into that now.

I may perhaps be permitted to state that I came here just after that former extra estimate was made & rec'd by the mission. I think that if a missionary had been then stationed here he wld have asked for most of the grants that I now seek.

I reached home this afternoon from a tour & am starting again in the morning for three days. The rains will come in a month or so & our tours for the year must soon be finished

I am now at work on the preparation of a Tamil Life of Christ following the words of the Evangelists according to order of Robinsons Harmony. It is a good language practice. It will be published shortly by the Xian Vernacular Ed. Soc. We are well & unite

in sending over Dear
Sir I beg you to get that Boarding
School grant made at once
Very Sincerely Yours
J P Jones

Indianola
Aug 30 1869

Cincinnati

1881 No. Application for Grants from the Otis Legacy Fund

Dindigul Station	Repairs on dwelling House at Dindigul	$ 250.00	
	School House for Boarding School " "	250.00	$ 500.00
Melur Station	Repairs on dwelling House at Melur	$ 375.00	
	New School House " "	250.00	$ 625.00
Tirumangalam Station	Church at Vellian kullam	$ 75.00	
	" " Sempatti	75.00	
	" " Nadakottai	100.00	$ 250.00
Mandapamalai Station	Repairs on dwelling House at Mandapamalai	$ 850.00	
	Church at Mandapamalai	250.00	
	" " Sevellpatti	150.00	
	" " Arupakottai	150.00	
	" " West Karasukulam	75.00	$ 1475.00
Madura, Station	To complete Building for Girls Boarding School Madura	$ 600.00	
	To " New School House in Madura City	100.00	
	Church at Velliangundam	63.00	$ 763.00
Tirupuvanam Station	Repairs on dwelling House at Tirupuvanam	$ 500.00	
	Church at Dolanguddi	125.00	
	School House at Tirupuvanam	125.00	$ 750.00
Pasumalai Station	New Class room for Seminary	$ 225.00	
	Dormitory " "	600.00	
	Other additions " "	300.00	$ 1125.00
Madura Mrs. Capron	Additional land for Hindu Girls School	$ 175.00	
	School House " " " "	500.00	$ 675.00
Manamadura Station	School House for Hindu Girls School at Mânâmadura	$ 250.00	
	Day School " "	100.00	
	To complete Boarding School " "	175.00	
	Iron Church at Manamadura	500.00	
	" " " Settur	125.00	$ 1150.00
Periakulam Station	Repairs on dwelling House at Periakulam	$ 150.00	
	School House at Periakulam	150.00	
	Two Churches in the Valley	300.00	$ 600.00
			$ 7913.00

	Amount brought forward		Rs 7913.00
Battalagundu Station	Addition to Boarding School Battalagundu	Rs 150.00	
	Preaching bungalow at "	250.00	
	School House at Mannadimansolai	25.00	
	" " " Sittiankottai	50.00	
	Church " Kallapatti	50.00	
	" " Pomonpatti	300.00	
	" " Chandersuram	30.00	
			Rs 855.00
Palani Station	Class room for High Chandler in Boarding School at Palani	Rs 250.00	
	School House built in 1880 *	138.00	
	Hindu Girls School at Palani	125.00	
			Rs 513.00
	Total of Estimate		Rs 9281.00
Ladies Home Madura	Estimate for building Ladies Home at Madura		Rs 4250.00

J. Rendall
Secretary

May. 1888.

* This is the building there has been so much correspondence about with the Woman's Board. I trust Mrs. Chandler will without fail realize this sum at this late day

E.B.

26

No. 2.

The Madura Mission
Application for grants from the Otis Legacy Fund

For dwelling Houses	For Repairs on dwelling House at Dindigul		$ 250.00	
	" Melur		375.00	
	" Mandapasalai		850.00	
	" Tirupuvanam		500.00	
	" Periakulam		150.00	$2125.00
For Churches.	For Churches as follows,			
	Tirumangalam Station at Vellankulam	$75.00		
	" Sempatti	75.00		
	" Nadukottai	100.00	$ 250.00	
	Mandapasalai Station at Mandapasalai	$250.00		
	" Semmelpatti	150.00		
	" Arapukottai	150.00		
	" West Karasakulam	75.00	$ 625.00	
	Madura Station at Vellianguvdam		$ 63.00	
	Tirupuvanam Station at Oolongudi		$ 125.00	
	Manamadura at Manamadura	$500.00		
	" Settur	125.00	$ 625.00	
	Periakulam Station at two villages in the valley		$ 300.00	
	Buttulagundu " " Buttulagundu	$250.00		
	" Kallupatti	50.00		
	" Pomonpatti	300.00		
	" Chundlerpuram	30.00	$ 630.00	$2618.00
For School Houses	For School Houses as follows,			
	Dindigul Station, Boarding school at Dindigul		$ 250.00	
	Melur. Station, Day School " Melur		250.00	
	Madura Station, To complete G. Boarding School at Madura	$600.00		
	Day school at Madura	100.00	$ 700.00	
	Tirupuvanam Station. For finishing building for Boarding school at Tirupuvanam		$ 125.00	
	Pasumalai Station, Repairs on Seminary Building	$225.00		
	New Class room	600.00		
	Dormitory	300.00	$ 1125.00	
	Mrs. Capron, Madura.			
	For Land (Extra) for Hindu Girls School	$175.00		
	For building School House	500.00	$ 675.00	
	Manamadura Station			
	For school House, Hindu Girls School at Manamadura	$250.		
	Day School at Manamadura	100.		
	For completing B. School at "	175.	$ 525.00	
	Periakulam Station			
	School House at Periakulam		$ 150.00	
			3800.00	
				$4743.00

The Madura Mission

1881 Application for Grants from the "Otis Legacy Fund"

		Rs.	Rs.
	Amounts Brought Forward		Rs 3800.00 Rs 4743.4
School Houses.	Palani Station		
	Class room for Miss G. Chandler	Rs 250.00	
	Room for Boarding School completed 1880	138.00	
	School for Hindu Girls in Palani	125.00	Rs 513.00
	Battalagundu Station		
	Boarding School at Battalagundu	Rs 150.00	
	School House Mannadimangulam	25.00	
	" " Sithiankottai	50.00	Rs 225.00
			Rs 4538.[illegible]
			Rs 9281.[illegible]

Total Nine thousand two hundred & eighty one dollars.

Particulars as follows

For Dwelling Houses,	Rs 2125.00
" Churches	2618.00
" School Houses	4538.00
	Rs 9281.00

Ladies Home Madura	Estimate for Building Ladies Home at Madura	Rs 4250.[illegible]
		18531

G Rendall
Secretary

May 1881

American Madura Mission.

Estimates for the year 1882.

To Dru copy of Estimates in case the original should fail
So much of Barton gg.

			Rs.	Rs.
Salaries	Salary of Mr & Mrs. Barnell		2000	
	" " Mr & Mrs. J. E. Chandler		2000	
	" " Mr & Mrs. J. S. Chandler & two children		2400	
	" " Mrs. W. B. Capron		1200	
	" " Dr & Mrs. Chester		2000	
	" " Mr & Mrs Gutterson & two children		2350	
	" " Mr & Mrs. Herrick		2000	
	" " Mr & Mrs Howland & two children		2375	
	" " Mr & Mrs. Jones & one child		2175	
	" " Mrs. Minor		800	
	" " Mr. Noyes		1333	
	" " Mr. & Miss. Rendall		2000	
	" " Miss Taylor		800	
	" " Mr & Mrs. Tracy & two children		2375	
	" " Mr & Mrs. Washburn		2000	
	" " " Miss Gertrude Chandler		800	28608
	To Salary of 13 Pastors	3372		
	Deduct amount to be raised by churches and by Native Evangelical Society	3372		
Station Catechists	For Station Catechist at Buttalagundu	281		
	" Dindigul	225		
	" Madura	256		
	" Mana Madura	177		
	" Mandapasalai	228		
	" Melur	213		
	" Pasumalai	213		
	" Periakulam	337		
	" Palani	202		
	" Tirumangalum	180		
	" Tirupuvanum	202		2514
Medical Catechist	Medical Catechist for Palani	180		
	" Mandapasalai	180		
	" Pasumalai	60		420
				2934 28608

Estimates for 1882.

					Rs	Rs	Rs.
	Amount Brought forward					2934	28608
Village Catechists	amount for Catechists in Villages						
	at Buttalagundu	Rs 1178	Deduct Rs	50 =	1128		
	" Dindigul	" 1802	–	" 80 =	1722		
	" Madura	" 1441	–	" 60 =	1381		
	" Mana Madura	" 1035	–	" 35 =	1000		
	" Mandapasalai	2492	–	" 95 =	2397		
	" Melur	530	–	" 30 =	500		
	" Pasumalai	212	–	" 10 =	202		
	" Periakulum	2570	–	" 120 =	2450		
	" Palani	1035	–	" 35 =	1000		
	" Tirumangalum	1905	–	" 80 =	1825		
	" Tirupparanum	941	–	" 40 =	901	14506	17440
Bible Women.	For 7 Bible Women Mrs Caprou Madura				567		
	" 1 " Women Mrs. Chester Dindigul				68		
	" 1 " " Mrs C. M. Chandler Palani				68		
	" 2 " Women Mrs. J. S. Chandler Buttalagunda				136		
	" 1 " Woman Mrs. Herrick Tirumangalam				68		
	" 1 " " Mrs. Tracy, Tirupparanum				68		
	" 1 " " Mrs. Howland Mandapasalai				68		
	" 1 " " Mrs. Jones Mana Madura				68		
	" 1 " " Mrs. Washburn Pasumalai				68		
	" 1 " " Melur				68		1247
Munshi	Munshies for Missionaries studying Tamil						1100
Education	For 6 Teachers for classes and 1 Teacher for wifes of Catechist				1740		
Seminary at Pasumalai	" Support of Pupils in part & for Theological class in Seminary				1790		
	Amount needed to introduce College class				750	4280	
Girls Boarding school Madura	For Support of Teachers in part				384		
	" " " Pupils in part				1004	1388	
Other Boarding Schools	For Support in part of Teachers at Dindigal			220			
	" " " Pupils " "			380	600		
	The same for school at Tirupparanum				600		
	" Tirumangalum				600		
	" Palani				600		
	" Mana Madura				600		
	" Mandapasalai				600		
	" Melur				600		
	" Buttalagundu			600			
	" Periakulam			600	1200		
	For Support of Boys from Madura Station			150	300	5700	
	" " " Palani			150			
						11368	48395

Estimates for 1882.

		Rs	Rs	Rs.
	amount Brought forward.		11368	48395
Hindu Girls Schools.	Support of 4 schools at Madura Mrs. Capron.	778		
	" " 2 " " Dindigul Mrs. Chester	240		
	" " 1 school " Buttalagundu Mrs. J. S. C.	100		
	" " " " " Mana Madura Mrs. Jones	144		
	" " " " " Tirumangalum Mrs. Herrick	72		
	" " 2 " " Palani Mrs. J. E. Chandler.	204		
	" " 1 " " Tirupuvanum Mrs. Tracy.	144		
	" " 1 " " Melur.	140	1822	
Day School at Stations.	Support of day school in part at Buttlagundu	160		
	" " " " Dindigal	351		
	" English " " "	360		
	" " " " Madura	540		
	" Day " " "	140		
	" " " " Mana Madura	250		
	" " " " Mandapasalai	103		
	" " " " Melur	108		
	" " " " Pasumalai	132		
	" " " " Periakulum	180		
	" " " " Palani	250		
	" " " " Tirumangalum	128		
	" " " " Tirupuvanum.	112	2814	
Village Schools.	For Support of Village schools in part at			
	Buttalagundu	750		
	Dindigul	877		
	Madura	787		
	Mana Madura	500		
	Mandapasalai	930		
	Melur	396		
	Pasumalai	90		
	Periakulum	1033		
	Palani	418		
	Tirumangalum	864		
	Tirupuvanum.	400	7045	
Training Institution Dindigal	For Support of Students in part at Training Institution @ Dindigul		600	23649
				72044

Estimates for 1882.

		Rs	Rs	Rs.
	Amount Brought forward			72044
Building & Repairs.	For needed buildings at Stations.	550		
	For aid towards building churches, School houses, & Catechists Houses in Villages at all our stations	1830		
	For Repairs on Houses & Compounds at all our stations.	2663		
	For Repairs in part on property at Sanitarium.	500		5543
Travelling.	For travelling to Sanitarium by families on account of health	1650		
	For travelling on account of Business	1175		
	For visiting Congregations & for preaching throughout our Stations.	2710		
	For Mission Physician	300	5835	
	Conveyances for Ladies. Viz			
	For Mrs. W. B. Capron	200		
	For Mrs. J. Minor	200		
	For Miss Taylor	200		
	For Miss Rendall	200		
	For Miss Chandler	200		
		[illegible]	1000	6835
Itineracy	Expenses of Itineracy at all Stations.			1100
Medical Department	For Medical assistants Madura Dispensary	300		
	" Sweeper " " "	24		
	" Medicines in part " "	650		
	" Medical Class " "	500	1474	
	For Female assistants under Mrs. Capron.		200	1674
Depository	For Books in part for schools & for aid in publications.			900
	For Library	175		
	" Official Postage	150		
	" Stationery	150		
	" Tapals to out Stations	896		
	" Taxes on all property	600		
	" Watchmen at Stations	775		
	" Writer for Sec: & Treasurer	312		
	" Expenses of Home at Madura.	175		
	" Other Miscellaneous	250		3483
				91,579

Adopted by the Mission in Conference
G Rendall
Secretary

Copied.

1881

G Rendall
Secretary Madura Mission

Typed copy.

American Madura Mission.

G.R. Estimates for The Women's Board 1882.

		Rs	Rs	Rs.
Salaries	Salary of Mrs W. B. Capron	1200		
	" " Mrs. J Minor	800		
	" " Miss Taylor	800		
	" " Miss Rendall	800		
	" " Miss Chandler	800		4400
Bible Women.	For 7 Bible Women Mrs. Capron Madura	567		
	" 1 " Woman Mrs. Chester. Dindigul	68		
	" 1 " " Mrs. C. M. Chandler Palani	68		
	" 2 " Women Mrs. J. S. " Buttalagundu	136		
	" 1 " Woman Mrs. Herrick Tirumangalam	68		
	" 1 " " Mrs. Tracy Tirupuvanum	68		
	" 1 " " Mrs. Howland, Mandapasalai	68		
	" 1 " " Mrs. Washburn. Pasumalai	68		
	" 1 " " Mrs. Jones Mana Madura	68		
	" 1 " " Melur.	68		1247
Boarding Schools.	Expenses of Madura G. Boarding School	1388		
	" " Buttalagundu " "	600		
	" " Palani " "	600	2588	
Hindu Girls School.	Support of 4 schools at Madura Mrs. Capron.	778		
	" 2 " " Dindigul Mrs. Chester	240		
	" 1 School " Buttalagundu Mrs. J. S. C	100		
	" 1 " " Mana Madura Mrs. Jones	144		
	" " " " Tirumangalam Mrs. Herrick	72		
	" 2 schools " Palani Mrs. C. M. Chandler	204		
	" 1 School Tirupuvanum Mrs. Tracy.	144		
	" 1 " Melur.	140	1822	
	For Support of Teachers to teach the wives of Catechists studying at Pasumalai		160	
	For Support of Day & Village schools so far as attended by girls		2050	6620
Munshi	For Munshis for those studying Tamil	210		
Repairs	For Repairs on House occupied by Mrs Capron.	188		
Sanitarium	For visiting Sanitarium	280		
Conveyance.	for Mrs. W. B. Capron	200		
	" Mrs. J. Minor	200		
	" Miss Taylor	200		
	" Miss Rendall	200		
	" Miss Chandler.	200	1000	
Dispensary.	For female assistant under Mrs. Capron.	200		
Miscellaneous.	Other Miscellaneous.	125		2003
				14270

Estimates as for Women's Board Rs 14,270
" " Prudential Committee " 77309

Total of Estimates Rs 91,579

J Rendall
Secretary

Wm. J. Rundall

Neahura July 14. 1881

Recd Aug 22

Attorney

Madura July 14, 1881

My dear Dr. Clark

I send an open copy of the Estimates of our Mission for 1881, lest the copy sent by the last mail should fail to reach you. If you received that this can be put in the waste basket. The mail is generally sure, but occasionally it miges, as I have been reminded lately in the failure of a mail which was bringing me a remittance from Mr. Ward. Kindly let me know as soon as you make the arrangements when the new brethren Saunders & Burnell are expected to leave Boston. Let me know also the route they are to take so that I can tell about the time when they may be expected to reach Madura. I trust the Lord will prosper these young brethren & bring them to us safely.

I send by Book Post by this mail to Mr. Hazen 16 copies of our Report. I can't get all that he requires, but I have done the best I could.

Very sincerely yours

G. Rendall

Please turn over

America

Estimates

laries	Salary of Mr V
	" " Mr V
	" " Mr V
	" " Mrs.
	" " Dr.
	" " Mr. V
	" " Mr. V
	" " Mr. V
	" " Mr. V
	" " Mrs.
	" " Mr.
	" " Mr V
	" " Mrs
	" " Mr V
	" " Mr V
	" " Mrs.
	To salary of 13 Na
	Deduct amount to
ation	For Station Ba
trechists	" "
	" "
	" "
	" "
	" "
	" "
	" "
	" "
	" "
	" "
edical	Medical Ba
echists	"
	"

Wm. J. Kendall

Madura July 14. 1881

Recd Aug 22

Attorney

Madura July 14, 1881

My dear Dr. Clark

I send an extra copy of the Estimates of our Mission for 1881, lest the copy sent by the last mail should fail to reach you. If you received that this can be put in the waste basket. The mail is generally sure, but occasionally it miges, as I have been reminded lately in the failure of a mail which was bringing me a remittance from Mr. Ward. Kindly let me know as soon as you make the arrangements, when the new brethren Saunders & Burnell are expected to leave Boston. Let me know also the route please so that I can tell about the time when they may be expected to reach Madura. I trust the Lord will prosper there young brethren & bring them to us safely.

I send by Book Post by this mail to Mr. Glazier 16 copies of our Report. I can't get all that he requires, but I have done the best I could.

Very sincerely yours
E. Herdoll

Please turn over

American Madura Mission.

Estimates for the year 1882.

			Rs.	Rs.
Salaries	Salary of Mr & Mrs. Burnell		2000	
	" " Mr & Mrs. J. E. Chandler		2000	
	" " Mr & Mrs. J. S. Chandler & two children		2400	
	" " Mrs. W. B. Capron		1200	
	" " Dr. & Mrs. Chester		2000	
	" " Mr. & Mrs. Gutterson & two Children		2350	
	" " Mr. & Mrs. Herrick		2000	
	" " Mr. & Mrs. Howland & two Children		2375	
	" " Mr & Mrs Jones & one Child		2175	
	" " Mrs. Minor		800	
	" " Mr. Noyes		1333	
	" " Mr & Miss Rendall		2000	
	" " Miss Taylor		800	
	" " Mr & Mrs. Tracy & two Children		2375	
	" " Mr & Mrs. Washburn		2000	
	" " Miss Gertrude Chandler		800	28608
	To salary of 13 Native Pastors	Rs 3372		
	Deduct amount to be raised by churches and by Native Evangelical Society	} 3372		
Station Catechists	For Station Catechist at Butlagundoo	281		
	" " " " Dindigul	225		
	" " " " Madura	256		
	" " " " Mana Madura	177		
	" " " " Mandapasalai	228		
	" " " " Melur	213		
	" " " " Pasumalai	213		
	" " " " Periacolam	337		
	" " " " Palani	202		
	" " " " Tirumangalum	180		
	" " " " Tiruppuvanam	202	2514	
Medical Catechists	Medical Catechist for Pulani	180		
	" " " Mandapasalai	180		
	" " " Pasumalai	60	420	
			2934	28608

Estimates for 1882.

		Rs.	Rs.	Rs.
	Amounts forward		2934	28608
Village Catechists	Amount for Catechists in Villages			
	At Buttlagundoo Rs 1178 Deduct Rs 50 =	1128		
	Dindigul " 1802 — " 80 =	1722		
	Madura " 1441 — " 60 =	1381		
	Mana Madura " 1035 — " 35 =	1000		
	Mandapasalai " 2492 — " 95 =	2397		
	Melur " 530 — " 30 =	500		
	Pasumalai " 212 — " 10 =	202		
	Periakulam " 2570 — " 120 =	2450		
	Palani " 1035 — " 35 =	1000		
	Tirumangalam " 1905 — " 80 =	1825		
	Tirupuvanam " 941 — " 40 =	901	14506	17440
Bible Women.	For 7 Bible women Mrs. Cassron Madura	567		
	" 1 " woman Mrs. Chester Dindigul	68		
	" 1 " " Mrs. E. M. Chandler, Palani	68		
	" 2 " Women Mrs. J. S. Chandler. Buttlagundoo.	136		
	" 1 " Woman Mrs. Herrick Tirumangalam	68		
	" 1 " " Mrs. Gracy Tiruppoovanum.	68		
	" 1 " " Mrs. Howland Mandapasalai	68		
	" 1 " " Mrs. Washburn, Pasumalai	68		
	" 1 " " Mrs. Jones. Mana Madura	68		
	" 1 " " Melur	68		1247
Munshi	Munshis for Missionaries studying Tamil			1100
Education	For Six teachers for classes & 1 Teacher for wives of Catechists	1740		
Seminary at Pasumalai	" Support of pupils in part & for Theological class in Seminary	1790		
	Amount needed to introduce College Class.	750	4280	
Girls Boarding school Madura.	For Support of Teachers in part	384		
	" " " Pupils in part.	1004	1388	
Other Boarding schools.	For Support of Teachers at Dindigul in part 220			
	" " " " " " 380	600		
	The Same for the School at Tiruppoovanum.	600		
	" " " " " Tirumangalam	600		
	" " " " " Palani	600		
	" " " " " Mana Madura	600		
	" " " " " Mandapasalai	600		
	" " " " " Melur	600		
	" " " " " Buttlagundoo. 600			
	" " " " " Periaculam 600	1200		
	For Support of boys from Madura Station 150			
	" " " Palani " 150	300	5700	
			11,368	48,39

Estimates for 1882.

		Rs.	Rs.	Rs.
	Amount brought forward		11,368	48,395
Hindu Girls Schools.	Support of 4 Schools at Madura Mrs. Capron	778		
	" " 2 " " Dindigul Mrs. Chester	240		
	" " 1 School " Butlagundoo Mrs. J.S. Chandler	100		
	" " " " " Manamadura Mrs. Jones	144		
	" " " " " Tirumangalam Mrs. Herrick	72		
	" " 2 Schools " Palani. Mrs. C. M. Chandler	204		
	" " 1 " " Tiruppoovanum Mrs. Tracy	144		
	" " 1 " " Melur	140	1822	
Day Schools at Stations	Support of Day School in part at Butlagundoo	160		
	" " " " " " Dindigul	351		
	" " English " " " "	360		
	" " " " " " Madura	540		
	" " Day " " " "	140		
	" " " " " " Mana Madura	250		
	" " " " " " Mandapasalai	103		
	" " " " " " Melur	108		
	" " " " " " Pasumalai	132		
	" " " " " " Periacolam	180		
	" " " " " " Palani	250		
	" " " " " " Tirumangalam	128		
	" " " " " " Tiruppoovanum	112	2814	
Village Schools.	For Support of Village Schools in part			
	" " at Butlagundoo	750		
	" " " Dindigul	877		
	" " " Madura	787		
	" " " Mana Madura	500		
	" " " Mandapasalai	930		
	" " " Melur	396		
	" " " Pasumalai	90		
	" " " Periacolam	1033		
	" " " Palani	418		
	" " " Tirumangalam	864		
	" " " Tiruppuvanum	400	7045	
Training Institution Dindigul	For Support of Students in part at Training Institution at Dindigul		600	23649
				72044

Estimates for 1882.

		Rs.	Rs.	Rs.
	Amount brought forward			7204
Buildings & Repairs	For needed buildings at Stations	550		
	For aid towards building Churches, School Houses, & Catechist Houses, in villages at all our Stations.	1830		
	For Repairs on Houses & Compounds at all our Stations	2663		
	For Repairs in part on property at Sanitarium	500		554
Travelling	For travelling to Sanitarium by families on account of health	1650		
	For travelling on account of Business	175		
	For visiting Congregations & for preaching throughout our Stations	2710		
	For Mission Physician	300	5835	
	Conveyances for Ladies Viz:			
	For Mrs. W. B. Capron	200		
	For Mrs. J. Minor	200		
	For Miss Taylor	200		
	For Miss Rendall	200		
	For Miss Chandler.	200	1000	683
Itineracy	Expenses of Itineracy at all Stations			110
Medical Department	For Medical Assistant Madura Dispensary	300		
	" Sweeper " "	24		
	" Medicine in part " "	650		
	" Medical Class " "	500	1474	
	For Female Assistants under Mrs. Capron	.....	200	16
Depository	For books in part for Schools & for aid in Publications			9
	For Library	175		
	" Official Postage	150		
	" Stationery	150		
	" Tapals to our Stations	896		
	" Taxes on all property	600		
	" Watchman at Stations	775		
	" Expenses of Home at Madras.	175		
	" Other miscellaneous.	250		
	" Writer for Sec: & Treasurer.	312		34
				915

These Estimates were adopted unanimously.

J. H. Rendall

Secretary Madura Mission

Estimates for the Women's Board"

		Rs.	Rs.	Rs.
Salaries	Salary of Mrs. W. B. Capron	1200		
	" " Mrs. Minor	800		
	" " Miss Taylor	800		
	" " Miss Randall	800		
	" " Miss Chandler	800		4400
Bible Women	For 7 Bible Women Mrs. Capron Madura	567	✓	
	" 1 " Woman Mrs. Chester Dindigul	68	✓	
	" 1 " " Mrs. C. M. Chandler. Pulney.	68	✓	
	" 2 " Women Mrs. J. S. Chandler. Butlagoundu	136	✓	
	" 1 " Woman Mrs. Herrick Tirumangalam.	68	✓	
	" 1 " " Mrs. Gracy Tiruppuvanum.	68	✓	
	" 1 " " Mrs. Howland Mandapasalai	68	✓	
	" 1 " " Mrs. Washburn Pasumalai	68	✓	
	" 1 " " Mrs. Jones Manamadura	68	✓	
	" 1 " " Melur	68	✓	1247
Boarding Schools.	Expenses of Madura Girls Boarding Schools	1388	✓	
	" " Butlagundoo " " "	600	✓	
	" " Palani " " "	600	✓	2588
Hindu Girls Schools	Support of 4 schools at Madura Mrs. Capron	178	✓	
	" " 2 " " Dindigul Mrs. Chester	240	✓	
	" " 1 School " Butlagundoo Mrs. J. S. Chandler	100	✓	
	" " 1 " " Manamadura Mrs. Jones	144	✓	
	" " 1 " " Tirumangalum Mrs. Herrick	72	✓	
	" " 2 Schools " Palani Mrs. C. M. Chandler.	204	✓	
	" " 1 School " Tiruppuvanum Mrs. Gracy.	144	✓	
	" " 1 " " Melur.	140	✓	1822
	For Support of Teachers to teach the wives of Catechists Studying at Pasumalai		160 ✓	
	For Support of Day & Village schools so far as attended by Girls		2050 ✓	6620
Munshi.	For Munshi for those studying Tamil	210		
Repairs	For Repairs on House occupied by Mr. C.	188	✓	
Sanitarium	For Visiting Sanitarium	280	✓	
Conveyances	For Mrs. W. B. Capron	200		
	For Mrs. J. Minor	200		
	For Miss Taylor	200		
	For Miss Randall	200		
	For Miss Chandler	200		
Dispensary	For Female assistant under Mrs. Capron.	200		
Miscellaneous.	For Miscellaneous.	125		2003
	Estimates as for Women's Board Rs 14270			14,270
	" " Prudl. Committee " 77309			
	Total of Estimates Rs. 91,579			

J Randall
Secretary

To, Madura 18th July 1882.

Rev. N. G. Clark. D. D.
Secretary A. B. C. F. M.

Dear Brother,

I enclose a copy of the Estimates of the Madura Mission for the year 1883, as adopted by our mission unanimously, at our last meeting. For convenience I draw off a paper, as usual, giving the amount needed for work among women, including the salaries of Ladies devoted to that work, the expenses of Bible Women, Schools for girls, & other miscellaneous items. I feel sure that the ladies of the Women's Board will take a deep interest in this department of the work of this mission.

In your letter of May 25th you say "I write now to ask for more definite information, as to the amount that may have been drawn from the people for various religious objects, for Church building, for support of pastors & preachers, for tuition & board of pupils in schools, & other benevolence. I want an aggregate of all, which has been called forth from a Christian community for various Christian & edu=cational objects Add to this the amount received from English residents." It occurred to me, that it would be better to give the facts in the case, so far as I can get at them, in this letter, accompanying the Estimates of our mission. To make the matter plain with reference to the Estimates I will remark on the items as follows.

1. Salaries.

2. Native Helpers, Pastors, Catechists &c.

3. Education
4. Building & Repairs
5. Travelling expenses
6. Medical work.
7. Miscellaneous.

1. Salaries. We have been making every effort to send Mr. Burnell Senior home. But thus far have been unable to secure a passage. I now fear very much that the disturbed state of things in Egypt will prevent our doing this for our brother at present. I therefore enter their salary in the list not feeling sure that it will be possible to send our Brother home; should however the opportunity occur to get a passage, we shall embrace it.

In regard to the salary of missionaries while we put it down in Rupees the understanding is that we realize it as heretofore in pounds sterling, at the rate of £100 for each Rs 1000. This is realized by an extra charge of the Treasurer of the mission to the Board, & a credit to each missionary at the end of the year. The exchange varies from month to month; but remains from year to year nearly the same.

2. Native Helpers. We have 12 pastors giving their time to the pastoral work in churches connected with five different stations. Their salary amounts in all to Rs 3084. This entire amount will be raised by the churches, & by the Home missionary Society working within our bounds.

In regard to the station Catechists for which we ask Rs 2514. I would remark, that these laborers are essential to the carrying on of the work at our stations. They aid us in the work on the itineracy, & frequently conduct itineracies when we are unable to engage in them. They conduct

preaching among the heathen at our station centres, & are frequently called to labor in all parts of our station in evangelistic work. They also aid us in secular work, but as there is no Christian constituency in most cases for these laborers, we put down their salary in our estimates without any deduction for contributions.

In regard to village catechists, for which we require Rs. 15141 you will observe that we propose to raise Rs. 1000, an advance of Rs 365 on last year leaving Rs. 14141 for the Board. Setting aside the Rs. 2514 for the reasons specified above, we have the following.

For pastors	Rs. 3084
" Catechists	" 15141
Total for this agency	Rs. 18225

Amount to be raised viz:

For Pastors	Rs. 3084	
" Catechists	" 1000	4084
Amount in estimates.		Rs. 14141

This as you will observe is over 22 per cent of the amount asked of the Prudential Committee. It would have been pleasant to have increased the sum to be raised for Catechists above the proposed Rs. 1000. But in some cases it was necessary for the brethren in extending the work in the large number of villages connected with their stations to go beyond the amount asked for in the Estimates, & the only way to meet this is for them to raise it of the people. You will perceive how=ever, in this estimate, that there are signs of progress in self support, in that, we are actually with all the demands for extension in our work, asking for Rs 365 less than we asked for the previous year.

Also in the fact that we call upon our scattered congregations

most of them having but few members, & they poor in this world goods to contribute over 22 per cent of the amount ~~needed~~ asked of the Board to support their pastors & catechists. This per cent will be increased when you bear in mind the fact that the pastors & catechists referred to, are largely called to labor among the heathen as well as for their Christian congregation.

3. Education. Before refering to the different items under education, let me say a word respecting the sources of income for the support of the different kinds of Schools referred to in the Estimates, I need only say in regard to donations from friends, whether in India or America, that you will see them acknowledged in our annual Report, & can thus see the exact amounts realized. In regard to donations from friends in Madura, we cannot rely upon the future for much from this source. They have lately settled a pastor for their English Church in the city, & are called to contribute largely for his support, as well as for the support of a school for the East Indian children of their congregation. This drawn so largely upon them, that they do not feel able to assist us much.

Fees. We are advancing every year in the amount realized for fees from the pupils in our schools. This is becoming an important source of income in our educational work, & I rejoice the more, as it shows the interest taken by the people in education & it is also progress in the line in which you & we take the deep interest. Please remember however that the collection

of fees from Hindu Girls is a very difficult thing, & it will be necessary for the ladies having this work in charge to proceed cautiously in the matter. There is another source of income to which I will refer, viz aid from government in the form of results grants. We find our connection with the Government in this matter useful, both from the grants realized, & from the inspection given by well trained men, who examine the schools, & report with reference to results. But we do not consider that this is a reliable source of income. There is a constant change of plans in the department of education, making it more & more difficult to obtain the pro=posed results, which in themselves are small as compared with results given in Ceylon. Beside the Local Fund Boards, & Mun=cipalities, sometimes from lack of funds, cut down the small grants arranged for by Government rules. In this year, they have cut down for the education of boys all over our District one third. Please bear this in mind. We don't know what a year may bring forth, & we see more & more plainly that we cannot depend upon this source of income for the support of our schools.

Another point to which I must call your attention, is that in our Estimates we do not call upon the committee for the whole amount of the expenses of the schools, but only for a part in all cases adding to the funds given by the C. Committee to suplement the work of education in our mission. Without this additional aid the schools in many cases would have to be given up. It is only by adding the funds we raise to the funds given by the Committee, that we

are enabled to do what we are doing in the work of education. Let me now call your attention to the schools in their order.

(a). Seminary. You are aware that college classes have been added to this Institution. The whole amount asked is Rs 4880. The whole cost of the Seminary for 1881 was Rs 4521-13-0 of which Bro: Washburn collected in fees Rs 991-0-0 leaving Rs 3530-13-0 to be provided for from our appropriations. This is 28 per cent of the sum paid by the Board for this institution. The cost of the Seminary for 1883 will, with the addition of college classes, be Rs 6080. But of this, Mr. Washburn will collect Rs 1200, leaving Rs 4880 for the Board to meet. When the college classes increase in numbers, there will be a larger amount from fees realized.

(b). Other boarding Schools. You will observe that we ask about the same amount for other boarding schools. viz: for the Madura Girls Boarding School Rs 1388, & for 9 other schools in the stations 5700

In all Rs 7088. In the year 1881 we collected Rs 3880-14-1, somewhat more than half of the amount granted by the Board. The expenses of the schools for 1883 will not be less than Rs 11468-0-0 & of this the Brethren conducting them will raise from the sources mentioned Rs 4380; This is over 60 per cent of the amount asked in the Estimates for these schools.

(c) Hindu Girls Schools. You will observe that we enter Rs 1822, for this promising work among the Hindus. Last year we charged to the Board Rs 1349-6-0 & we raised even for these schools Rs 476-0-8 showing

that we collected over 35 per cent of the amount paid by the Board. For 1883 the cost of the schools will be at least Rs. 2430, & the ladies in charge will collect not less than 600 Rs, I was hardly prepared to find myself, that so much had been realized for this class of schools.

(d) Station Day schools & Village schools.

Observe we ask for day schools Rs 2814
& for village schools " 7045
In all Rupees 9859

In the year 1881 for all these schools we charged to the Board Rs. 8900-10-9, & we collected in addition for the support of the schools Rs 3803-6-5 making over 42 per cent of the amount granted by the Board. In looking at all the schools for the year 1881. While we received of the Board Rs. 20,595, we raised Rs. 9151-5-2 more than forty four per cent of the amount granted by the Board. Add to the Rs. 20595 Rs. 635 for the support of students in the Dindigul training Instn. " 635.

We have Rupees. 21230

for the amount paid for education that year by the Board. In the Estimates for the year 1883, we enter only Rs 480 for the support of pupils in that Institution, as by an arrangement for the collection of fees, & for grants to pupils, we expect to get an equal amount for this object. The whole amount for education put in the Estimates is Rs. 24129. But the expenditure will be not less than Rs. 35,129 leaving Rs: 11,000 to be collected by the missionaries conducting these schools.

You can see by this statement the great work & the financial responsibility we have in hand, in carrying on the work of education

in our mission. You will also please observe the relation of the grants by the Committee to the sums we raise ourselves for these schools. They go together. The one supplements the other. Without the supple=mentary aid the schools would be very inefficient, & many of them would have to be given up. Without the grant from you, the supple=mentary aid would be of very little value. There is still the great work before us of extending schools in the vast number of villages, where we have no work as yet.

4. Building & Repairs. I think I have made this so plain to you in a previous letter, that I need not go into detail respecting all the heads. I would say in regard to the Rs. 1830 asked for building in the villages, that at least an equal sum will be raised by the people. I defer the Home for Ladies until the last.

5. Travelling expenses. I went so particularly into these items of expenditure, that I think it will not be necessary for me to add more at this time. We could not reduce them, & it will require great care on the part of the Brethren to keep within the limits of the Estimates. The expenses for travelling are increasing in our District, & our duties are such, that we must travel, or the work will suffer.

6. Medical Work. You will observe that I enter as usual Rs. 1674 for this work. But without explanation this gives you a very inadquate idea of the extent of the medical work, carried-on within our bounds by Doctor Chester. It will be interesting I am sure, for you to know in this connection some of the particulars of this important work, although it is not recognized in our Estimates.

1. Medical School. There are three classes in this Institution, numbering about ten in each. The amount obtained from Government for the support of the students yearly is Rs. 2160

For contingencies	"	240
For a well educated medical instructor	"	2400
" a Tamil assistant	"	180
Total for this school from Govt.	Rs.	4980

For Dindigul Dispensary whole amount granted for Dispensary, yearly. } 2322

Beside the grant to this Dispensary there are grants to Dispensaries at Madurai, " " Tirupuvanum, " " Melur, " " Battalagundu, " " Tirumangalum. } 3600

There is also a grant for the Madura Dispy. 300

Total annual grant Rs. 11,202.

By the aid of the medical assistant, who teaches in the medical school, who is skilled in his profession, Dr. Chesker is enabled to over-see all this work, & still carry on the prosperous work throughout the Dindigul station. Thus over Rs. 11,000 are utilized in the medical work, so closely allied to the more spiritual work of a missionary. These branch dispensaries referred to have been established at five of our station centres as you will observe, & thus we have medical aid at hand for five of our missionary families, as well as for the commu-nity

at large; owing to this arrangement, as you will see from our Estimates, there are only 3 medical catechists, asked for at stations where these ~~two~~ dispensaries are not located. Beside, in other important places of our District, these same kind of dispensaries are being established, as graduates come out of the Dindigul Institution. Medical treatment, according to European practice, is thus superceding the old Tamil method, & this must tend to benefit the people. Nothing has been done by us pecuniarly to aid Dr. Chester in this work, nor is any thing necessary to meet these large current expenses, as the means are furnished by Government. The only action taken by our mission is that, at our last meeting recommending that aid be extended to Dr. Chester for the buildings of the Dindigul Dispensary, so that these buildings may be held by the Board. Dr. Chester will bring this matter before you. I state these facts as you will be interested to know what is being done within our bounds in medical work.

7. Miscellaneous. It will only be necessary for me to observe here, that after the full correspondence we had on the subject of Watchmen, we decided to accept your final sanction for the year 1882 of Rs. 250, as the sum we enter. We did not see that the Estimate was not legitimate, for we on the ground see that a watchman is very much needed to secure the safety of property at our respective stations. But when this mode of protecting property is so strongly objected to, we cordially yield & will make other arrangements for its protection.

Let me now refer to the building of the Madura Home for Ladies. You will remember that we included in our special Estimates for 1881,

$4250,00 for the Madura House. I wrote you particularly about this, but you never replied. It may be that in the correspondence respecting the other items in this special Estimate, this was overlooked. But I must now call your attention to it again. You are aware that Mrs. Capron occupies the House in Madura, appropriated to the Doctor of the mission. We had heard of the appointment of Doctor Saunders, & although slow in getting ready, I suppose he will come in due time, to enter upon a most important work in this city & mission. But in that case, there will be no suitable place for Mrs. Capron, or for other ladies who may in time be appointed to the work here. On this account Mrs. Capron has refrained from writing you respecting needed reinforcements from America for this most important work among the women of this great city. I wrote you respecting the kind of building required, placing the cost at not less than $4225,00. In putting-up such a building, it ought to be substantial, the materials should be good. No room should be left for white ants to destroy the beams. The ladies should have a comfortable home. Now such a house cannot be put up in a year. But if I could have the means, I think I could finish it in a year & four months. The experience gained in putting up the "Otis Hall" is a great advantage. It is a pity the work should be longer delayed. Beside, extensive works are being projected in the District, & it will be a great pity not to finish this before they are under way, as they are sure to raise the prices of labor & material too in the district. Now if you could permit me to commence the work at once, sending from Rs. 1000 to 2000 to start, it would be

a great help. We could then nearly finish the building in 1883, otherwise it would have to go over until 1884. With this $4225,00 equalling Rs. 9776 the whole sum is Rs. 103,247.

Without this $4225.00 it is Rs. 93,371. This is somewhat over the amount for last year, but the excess comes from additional missionary force, & not from an increase on the whole in the Estimates for current objects. While the amount seems high, it must be borne in mind that our currency is depreciated very much & in providing for it, your treasury will be greatly relieved, from the fact, that only the salaries of the missionaries which amount to Rs. 30825 is to be provided for with exchange in our favor. This would amount to $15412,50. The remainder including the extra amount for building the Madura Home would be Rs. 72,422 = $30779.50.

Add the above for salaries $15412.50 & the total in dollars $46,192.00.

I trust that the Estimates with this explanatory letter will meet your approval & that you will find the way clear to grant them in full. We see much to be done throughout our District. The work in India is one requiring great effort, & perseverence in effort. But God in due time will give us a great victory. Kindly let me know as soon as you receive this letter, as I shall be very anxious about correspondence owing to the disturbance in Egypt.

I am very sincerely Yours
G Rendall
Secretary Madura Mission.

Madura 1883
18 July
No. 79

Madura January 27th 1882.

To.
Rev: N. G. Clark D. D.
Secretary A. B. C. F. M.

Dear Brother.

I trust you have received my letter of Decer: 29. 1881 in which I wrote you at length respecting the reductions on our appropriation for 1882. I hope also that you have received the letter written by Mr. Tracy on the same subject, adopted by the mission at our late meeting. I do trust that the explanations in these letters will satisfy you that the reductions would certainly prove detrimental to our work, & that you have thus been led to restore them so far as possible.

In this letter I ~~will~~ call your attention to a mistake which seems to have been made in the appropriations as sent us. I think it probably occurred by your not keeping the column before you when you added. At least in your letter to me you had no column, but finally you say "The entire appropriation Rs. 87036. To bring the subject before you I have drawn off on a separate sheet the last page all the items in the estimate as sent you. The total is Rs. 91,579. Please glance over this column. On the same sheet I give the reduction as taken from your letter amounting to Rs 7763. The only other difference is in salaries. This is as follows taken from your letter.

P.T.O.

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this special Estimate, this was overlooked. But I
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I am very sincerely yours
G Rendall
Secretary Madura Mission.

Received Jany 18 1883
Ans. 19

Madura January 27th 1882.

To.

Rev: N. G. Clark D. D.

Secretary A. B. C. F. M.

Dear Brother.

I trust you have received my letter of Decer: 29. 1881 in which I wrote you at length respecting the reductions on our appropriation for 1882. I hope also that you have received the letter written by Mr. Tracy on the same subject, adopted by the mission at our late meeting. I do trust that the explanations in these letters will satisfy you that the reductions would certainly prove detrimental to our work, & that you have thus been led to restore them so far as possible.

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P.T.O.

1. You add for Mr. & Mrs. A. S. Burnell Rs. 2000.
2 You add for Mr & Mrs. Noyes salary the difference between a married & an unmarried man's salary. Viz " 667.

Total added Rs: " 2667.

You then reduce Mr. T. S. Burnell's salary under the impression that he had gone to America. } " 1000

Leaving a balance of addition Rs " 1667.

With these remarks let me bring down the total of the Estimate Rs = 91579.

Add for salaries as admitted in your letter " 1667

93246

Deduct the reduction " 7763

Leaving a total of Rupees " 85983.

In the meantime you add for special & conditioned grants as follows.

For Churches Rs. 2618

" School Houses " 1019 " 3637

This should be the appropriation as by the statement in your letter } 89120.

But you finally say total appropriation " 87036.

This leaves a difference of Rupees " 2084.

I don't see how the mistake was made. At first, I thought it might be, that you had not arranged for the addition to the salary although it was sanctioned by you. But as this would not make it right, I refer the whole matter for correction.

In our mission letter you will notice, that we

could not accept the conditioned appropriations amount=
=ing to Rs 36378 they are referred to you for further action.
It will be better to keep this separate from the Estimate as
our mission did not put it in.

Without this, with the reduction as reported in your
letter the appropriations should be Rs. 85,483. Is not this correct?.
Please let me know with as little delay as possible.

In regard to Bro: Burnell, I would say that we are very
decidedly of the opinion that he should be sent home as soon
as possible. There are two things against him here.

1. The continued heat.

2. The continued association with Tamil people. He ought
to be relieved from these surroundings & the opportunity of
recovery given him which our own country affords.

I have been very busy since the meeting in matters of business
& now I am able to turn to the work in the station. May God
give us a year of great prosperity.

As ever very Sincerely yours.

J. Rendall
Secretary Madura Mission

Paper showing Estimates & appropriations as reduced.

Estimates	For salaries of Missionaries		Rs.	28608
	" Station Catechists		"	2514
	" Medical "		"	420
	" Village "		"	14506
	" Bible women		"	1247
	" Munshies		"	1100
Education	For Pasumalai Seminary	Rs: 4280		
	" Madura Girls Boarding School	" 1388		
	" Other Boarding Schools	" 5700		
	" Hindu Girls Schools	" 1822		
	" Day Schools	" 2814		
	" Village Schools	" 7045		
	" Dindigul Training Institution	" 600		23649
	Building & Repairs			5543
	Travelling expenses			5835
	Conveyances for single ladies			1000
	Itineracy			1100
	Medical Department			1674
	Depository			900
	Miscellaneous.			3483
	Total of Estimates.		Rs:	91579

Reductions on Village Catechists	Rs. 3000	
" Seminary.	" 480	
" Madura Girls Boarding School	" 304	
" Day Schools	" 214	
" Village "	" 2000	
" Dindigul Training Institution	" 100	
" Repairs in Villages	" 830	
" Travelling.	" 835	
Total of Reduction Rs.	7763	

Addition for salary of Mr & Mrs. A. H. Burnell	2000	
" " " " Noyes	667	
Total of addition Rs	2667	
Reduction in salary for Mr. J. S. Burnell	1000	
Balance of addition Rs.	1667	

Add for salaries	Rs:	1667
		93246
Reductions	"	7763
Appropriation as they should be without the special & conditioned grants.		85483

G Rendall
Secretary Madura Mission

Madura
Rec. 27 Oct 1887
Ans. 1 Nov

TABLE NO. II.

STATISTICS OF CHURCHES. for 1882.

NAME OF STATION.	CHURCHES.	Date of Organization.	PASTORS.	Date of Ordination.	Present Membership.	Contributions. Rs.	A.	P.	Additions. By Profession. Baptised in Infancy.	From Romanists.	From Heathen.	Total by Profession 188 .	By Letter from Madura Mission Churches.	From other Missions.	Restored to Church Privileges.	TOTAL.	Losses. Dismissed to Madura Mission Churches.	To other Missions.	Suspended.	Excommunicated.	Struck from Records.	Deaths.	TOTAL.	Gain, or Loss.	Gain, or Loss by Stations.	Present Membership.	Children baptised this Year.	Baptised Persons in Congregations not Communicants.
Madura	Madura Station	1834			131	142	12	11	2	0	0	2	0	0	0	2	1	0	0	6	2	6	15	-13		131	1	97
	Madura East	1868	J. Cornelius	1872	159	657	2	1	8	2	2	12	14	4	0	30	19	11	0	0	0	2	32	-2	-4	159	12	113
	Madura West	1872	A. G. Rowland	1868	171	418	"	6	6	3	6	15	0	3	0	18	0	0	0	0	2	5	7	-11		171	16	40
Dindigul	Dindigul station	1835			191	406	1	1	5	2	3	10	0	0	0	10	0	0	0	0	0	0	0	10		0	27	312
	Dindigul	1858	J. Colton	1875	185	276	13	11	11	0	2	13	9	0	0	22	4	0	2	0	0	1	7	15	30	416	11	146
	Pukailaipatty	1872	A. Clark	1872	40	65	"	"	0	2	0	2	4	0	0	6	0	0	1	0	0	0	1	5		0	7	140
Tirumangalum	Tirumangalum station	1838			135	412	11	6	0	0	8	8	12	0	0	20	16	0	2	1	7	4	30	-10		135	18	152
	Mallankinaru	1855			99	104	9	8	3	0	5	8	2	0	0	10	7	0	0	0	0	1	8	2	-8	99	8	137
Tirupuvanam	Station	1839			82	209	13	5	0	0	0	0	0	0	0	0	2	0	0	0	0	0	2	-2	-2	82	6	78
Pasumalai	Station	1845	A. Daines	1871	133	255	"	"	11	0	5	16	23	0	0	39	11	10	1	1	2	2	27	12	12	133	2	103
	Andipatty	1859	C. William actg		87	45	"	"	0	0	1	1	2	0	0	3	1	0	0	0	0	0	1	2		87	9	87
	Bodinaikanur	1859	E. Seymour "		55	126	1	4	1	0	11	12	0	0	0	12	0	0	1	0	5	1	7	5		55	10	66
	Kambam	1856	S. Isaac	1872	133	300	"	"	1	0	3	4	3	0	5	12	0	0	4	0	0	9	13	-1		133	14	163
	Kombai	1856	E. Seymour	1859	87	147	4	10	0	0	15	15	1	0	3	19	5	3	1	0	1	2	12	7	4	87	14	95
						Rs.	A.	P.																				
Periaculam	Kodaikanal	1857			38	73	"	"	0	0	0	0	0	0	2	2	3	0	3	0	0	0	6	-4		38	2	75
	Kottaimedu	1856	C. William	1858	54	108	"	"	2	0	0	2	2	0	0	4	10	0	0	0	0	0	10	-6		54	7	77
	Kovilapuram	1856	S. Isaac actg		60	73	"	"	0	1	3	4	1	0	0	5	0	0	1	0	0	3	4	1		60	6	63
Mandapasalai	Mandapasalai (Station)	1860			96	144	9	5	1	0	2	3	4	0	1	8	4	0	0	0	0	2	6	2		0	6	97
	Paralechi	1855			26	60	10	5	0	0	1	1	0	0	0	1	1	0	0	0	0	1	2	-1		0	1	16
	Velanarani	1855			39	34	13	10	0	0	4	4	5	0	0	9	3	0	0	0	1	0	4	5		0	9	35
	Karisakulam East	1855	D. Christian	1860	37	36	6	6	0	0	1	1	1	0	0	2	0	0	0	0	1	1	2	0		0	4	33
	Karisakulam West	1855	M. Cames	1870	130	235	15	"	0	0	9	9	5	2	1	17	6	2	0	0	1	3	11	-6	1	480	19	147
	Hanjampatty	1858			35	31	7	4	0	0	0	0	2	0	0	2	3	0	1	0	2	0	6	-4		0	6	36
	Punasalai	1858			19	29	11	7	0	0	0	0	2	0	0	2	2	0	1	0	3	0	6	-4		0	1	15
	Samipatty	1858			28	85	3	1	0	0	1	1	5	0	0	6	0	2	1	0	0	0	3	3		0	4	28
	Seralpatty	1859	M. Thomas	1873	70	125	6	7	0	0	3	3	3	0	0	6	1	6	1	0	4	0	12	-6		0	4	74
Battlagundu	Battlagundu Station	1872			120	168	8	2	4	3	3	10	1	3	0	14	18	2	3	0	0	2	25	-11		0	6	82
	Silukuvarpatty	1872			66	42	7	5	3	4	1	8	2	0	0	10	2	0	0	0	0	0	2	8	8	349	4	51
	Pornampatty	1876			70	70	12	3	1	2	0	3	0	0	0	3	0	0	4	0	0	1	5	-2		0	4	65
	Ammapatty	1872			64	60	9	10	8	5	1	14	6	0	3	23	0	0	5	0	0	3	8	15		0	10	74
	Chandlerpuram	1878			29	21	9	"	2	0	0	2	1	0	0	3	0	0	5	0	0	0	5	-2		0	1	10
Melur	Melur Station	1857			28	138	4	6	1	0	1	2	2	0	0	4	0	0	0	0	0	0	0	4	4	28	5	51
Palani	Palani Station	1862	D. Vethamuttu	1872	117	194	2	3	1	0	2	3	2	9	0	14	0	0	3	1	0	2	6	8	8	117	17	108
Dindigul Madura	Dindigul Madura St.	1864			72	268	11	6	4	1	0	5	2	7	0	14	1	3	0	0	0	0	4	10	10	72	2	94
					2886	5569	11	1	75	25	93	193	116	28	15	352	120	39	40	9	30	51	289	63	63	2886	272	2967

TABLE NO. III.

EVANGELICAL STATISTICS. for 1882.

NAME OF STATION.	Itineracy.									Bible Women.					Book Distribution.														
	Number of Itineracies.	Encampments.	Missionaries.	Helpers.	Days Labor of Missionary.	Do. do. Helpers.	Days of Encampment.	Villages visited.	Hearers.	Bible Women.	Persons under Instruction.	Do. received this year.	Houses visited.	Hearers.	Bibles sold and [illegible]	Testaments do. do.	Scripture Portions do.	Received for Bibles and Portions.			Tracts.	School and other Books.	Received for Tracts and Books.			Total of Receipts.		
																		Rs.	A.	P.			Rs.	A.	P.	Rs.	A.	P.
Madura	1	8	"	7	"	84	12	94	3424						7	5	645	25	12	"	13291	1766	153	2	11	178	14	11
Mrs. Capron, Madura			"	"	"	"	"	"	"	8	632	268	387	17070	4	60	55	8	5	9	1166	1237	35	2	7	43	8	4
Dindigul	8	16	"	6	"	450	75	608	29077	1					43		552	28	3	"	6625	1805	129	13	"	158	"	"
Tirumangalam	1	4	1	7	10	70	10	71	4449	1	3	3	186	1866	32	8	410	21	2	6	4255	811	65	1	3	86	3	9
Tirupoovanam	1	3	2	7	5	5	5	46	2617						4	3	107	5	5	3	14003	1224	140	15	6	146	4	8
Pasumalai	2	5	"	18	"	252	14	80	2190						19	16	383	16	15	"	3021	1014	82	4	5	69	3	5
Periaculam	5	20	1	49	4	221	49	273	27704						7	26	164	14	"	"	898	1390	98	3	2	112	3	2
Mandapasalai	4	14	"	46	"	173	28	230	15424						34	10	176	37	"	10	7792	1456	220	4	6	257	5	4
Battlagundu	8	20	3	21	16	359	78	184	9739	4	116	57	76	5300	14	11	52	20	7	10	10008	2299	178	1	9	178	9	7
Melur		"	"	"	"	"	"	"	"						8	4	296	6	2	9	584	332	44	15	8	57	2	5
Palani	2	5	1	7	8	51	10	181	4052	1					9	16	284	12	15	"	1378	874	105	6	6	118	5	6
Dhanadurai	10	22	1	17	6	546	125	904	27623	2	7	7	290	2947	8	6	285	10	9	10	5730	1138	188	3	9	198	13	7
	42	117	9	185	49	2211	406	2671	126299	17	758	335	939	27183	189	165	3409	206	15	9	58751	15046	1411	10	11	1618	10	8

An. Tab. View 1882
Madura Mission.
Rec'd March 30. 1883.

TABLE NO. IV.
EDUCATIONAL STATISTICS. for 1882.

NAME OF STATION.	Pasumalai Seminary.						Boarding Schools.								Village and Day Schools.										Hindu Girls Schools.			Grand Total in all Schools.	Fees from all Schools.		
	Teachers.	College Class.	High School.	Regular Theological Class.	Partial Course and Teachers Class.	Total of Scholars.	No. of Schools.	Masters.	Mistresses.	Pupils received in 188	Do. left in 188	Male Pupils.	Female Pupils.	Total.	Schools.	Masters.	Mistresses.	Christian Boys.	Christian Girls.	Total.	Romanist and Heathen Boys.	Do. Girls.	Total.	Total of Scholars.	Schools.	Teachers.	Scholars.		Rs.	A.	P.
Madura	"	"	"	"	"	"	1	2	3	27	22	"	58	58	13	18	4	62	29	91	327	7	334	425	"	"	"	483	1064	2	2
Mrs Capron Inst	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	4	9	345	345	"	"	"
Dindigul	"	"	"	"	"	"	2	1	2	9	10	24	20	44	30	40	1	86	17	103	885	15	900	1003	1	6	90	1137	1301	1	7
Tirumangalum	"	"	"	"	"	"	1	2	"	8	13	29	"	29	17	10	4	57	43	100	274	19	293	393	1	1	20	442	222	5	"
Tirupooranam	"	"	"	"	"	"	1	2	"	6	10	30	"	30	8	2	3	21	25	46	78	2	80	126	1	2	23	179	162	"	"
Pasumalai	7	4	116	8	7	135	"	"	"	"	"	"	"	"	2	2	2	24	14	38	12	"	12	50	"	"	"	185	1300	"	"
Periaculam	"	"	"	"	"	"	"	"	"	"	"	"	"	"	27	15	7	194	27	187	452	"	452	603	"	"	"	603	99	10	"
Kandapasalai	"	"	"	"	"	"	2	2	2	10	6	29	10	39	14	14	6	80	20	100	100	4	104	204	1	1	18	261	194	10	6
Battlagundu	"	"	"	"	"	"	2	3	2	41	39	87	34	121	15	10	"	92	27	119	156	"	156	275	1	1	20	416	308	13	11
Vélur	"	"	"	"	"	"	1	"	1	10	"	10	"	10	12	9	2	17	10	27	214	"	214	241	1	2	40	291	22	7	11
Palani	"	"	"	"	"	"	1	2	2	19	17	"	53	53	13	10	5	44	19	63	308	10	318	381	5	7	85	519	81	9	6
Panamadurai	"	"	"	"	"	"	1	1	2	21	5	34	20	54	4	9	"	2	"	2	144	"	144	146	1	1	26	226	237	12	6
	7	4	116	8	7	135	12	15	14	151	122	243	195	438	155	139	34	609	231	840	2950	57	3007	3847	16	30	667	5087	5194	9	1

TABLE NO. I.
STATISTICS OF CONGREGATIONS. for 1882.

NAME OF STATION.	When first occupied.	Native Agency.					Villages in which are Christians.	Congregations.	Men.	Women.	Children.	Total.	Gain or Loss.	Births.	Deaths.	Marriages.	Average Sabbath Attendance.	Sabbath Schools.	Sabbath School Attendance.	Men able to read.	Women do.	Children do.	Amount raised by Congregations. Station Purposes.			Other Purposes.			Total.		
		Ordained.	Catechists.	Teachers.	Bible Women.	Total.																	Rs.	A.	P.	Rs.	A.	P.	Rs.	A.	P.
Madura	1834	2	13	36	0	51	23	15	282	305	385	972	+5	31	22	14	711	14	480	216	168	173	1083	6	6	134	9	0	1217	15	6
Dindigul	1835	3	18	50	1	72	51	28	481	412	679	1572	+83	61	16	10	99[illegible]	1	210	252	86	135	458	6	11	289	8	1	747	15	0
Tirumangalum	1838	1	18	17	1	37	52	26	390	351	558	1299	−64	45	31	17	8[illegible]	5	233	215	65	123	428	11	2	88	10	0	517	5	2
Tirupuranam	1839	0	8	9	0	17	16	11	113	152	190	455	0	16	5	3	29[illegible]	1	90	32	27	74	105	5	5	104	8	0	209	13	5
Pasumalai	1845	3	3	11	0	17	4	3	172	38	83	293	43	8	3	1	16[illegible]	2	150	141	18	15	144	0	0	110	0	0	255	0	0
Periaculam	1848	3	25	22	0	50	45	38	632	742	1282	2656	+122	83	71	28	18[illegible]	26	640	236	77	204	705	6	2	167	0	0	872	6	2
Kandapasalai	1850	3	26	25	0	54	100	54	737	707	878	2322	−41	82	32	18	[illegible]	2	126	276	80	123	784	2	11	0	0	0	784	2	11
Battlagundu	1857	1	11	16	4	32	34	17	180	222	395	797	−43	16	5	9	43[illegible]	18	416	90	45	92	264	6	4	99	8	4	363	14	8
Vélur	1857	0	5	12	0	17	11	6	39	42	68	149	22	6	1	1	89	8	82	29	17	21	109	12	2	28	8	4	138	4	6
Palani	1862	1	9	26	1	37	17	12	139	165	388	692	+17	17	10	6	45[illegible]	11	444	57	44	147	124	7	7	69	10	8	194	2	3
Panamadura	1864	0	13	13	2	28	20	15	104	125	193	422	85	12	8	2	318	4	150	49	34	53	200	9	7	68	1	11	268	11	6
		17	149	237	9	412	378	225	3269	3261	5099	11629	299	377	204	109	616[illegible]	92	3020	1593	661	1160	4409	10	9	1160	0	4	5569	11	1

East Harisakulam Church Dec 1883.

Rev. D. Christian Pastor

Names of Villages	No. of Villages	No. of Schools	No. of Pupils	Baptized M	Baptized W	Baptized C	Baptized Total	Unbaptized M	Unbaptized W	Unbaptized C	Unbaptized Total	Grand Total	Communicants	Preparing for readmission in the Church	Gone to other places	Relapsed	Irregular	New Accessions	Baptisms during the year	Contributions from people Rs	Contributions from people a	Contributions from people p	Average per head Rs	Average per head a	Average per head p
Rev Christian	4			16	9	17	42	8	17	5	30	72	22		3	1	–	2	3	23	8	7	–	5	3
Kunasamy leak	2			8	5	15	28	18	20	33	71	99	13		–	2	3	–	1	16	7	10	"	2	8
	6			24	14	32	70	26	37	38	101	171	35	~~5~~	3	3	3	2	4	40	–	5	–	3	11

Purasalur Church Dec 1883

Names of Villages	No of Villages	No. of Schools	No. of Pupils	Baptized M	Baptized W	Baptized C	Baptized Total	Unbaptized M	Unbaptized W	Unbaptized C	Unbaptized Total	Grand Total	Communicants	Preparing for readmission in the Church	Gone to other places	Relapsed	Irregular	New Accessions	Baptisms during the year	Contributions from people Rs	Contributions from people a	Contributions from people p	Average per head Rs	Average per head a	Average per head p
Peole Cate	1			6	4	6	16	3	6	3	12	28	9	–	2	–	–	3		9	15	8	–	5	8
S. Solomon Cate	3			6	4	7	17	11	13	19	43	60	9	–	1	7	–	1	3	16	14	"	"	4	6
Lu Isaac Tea	5			2	1	1	4	22	11	21	54	58	2	–	.	13	1	7		5	2	4	–	1	5
	9			14	9	14	37	36	30	43	109	146	18	–	3	20	1	11	3	32	.	.	"	3	10

Kanjampatti Church Dec 1883

Names of Villages	No of Villages	No. of Schools	No. of Pupils	Baptized M	Baptized W	Baptized C	Baptized Total	Unbaptized M	Unbaptized W	Unbaptized C	Unbaptized Total	Grand Total	Communicants	Preparing for admission in the Church	Gone to other places	Relapsed	Irregular	New Accessions	Baptisms during the year	Contributions from people			Average per head	
Cornelus Loti	6			19	10	14	43	19	27	27	73	116	24	-	11	6	7	18	1	18	13	..	2	9
Yesutasan Loti	1	1	6	6	6	10	22	7	7	11	25	47	11	-		8	1		1	18	5	..	6	3
	7			25	16	24	65	26	34	38	98	163	35	-	11	14	8	18	2	37	2	..	4	6

West Karisakulam Church Dec 1883

Rev. M. Eames Pastor

Names of Villages	No of Villages	No. of Schools	No. of Pupils	Baptized M	Baptized W	Baptized C	Baptized Total	Unbaptized M	Unbaptized W	Unbaptized C	Unbaptized Total	Grand Total	Communicants	Professing for admission in the Church	Gone to other places	Relapsed	Irregular	New Accessions	Baptisms during the year	Contributions from people			Average per head	
Rev. M. Eames	6	1		37	25	36	98	8	18	19	45	143	43	–	5	19	4	11	6	55	8	5	6	3
J. S. Taylor Cate #	1	2		31	21	42	94	21	39	24	84	178	48	–	10			18	6	102	1	5	9	2
D. Samuel Zen #	1	3		8	10	15	33	1	3	6	10	43	15	–	–			1	1	34	8	..	13	..
Vethamuttu Cali	2			5	7	8	20	5	4	7	16	36	12	–	8			5		22	4	6	9	11
Muttusamy Cale	1			3	4	4	11	5	4	2	11	22	4	–	–			8		7	8	..	5	5
Arulappa Cale	4			3	1	1	5	22	24	24	70	75	3	–	7			1		10	4	10	2	2
Santiaken Cale	8			11	5	8	24	18	16	11	45	69	14	–	8	2		–		11	14	8	2	9
	23			98	73	114	285	80	108	93	281	566	139	–	38	21	4	44	13	2441	10	6	6	11

The two villages have since been formed into a church with Samuel Taylor as Pastor

Samphatti Church Dec 1883 Under care of Rev W Thomas.

Names of Villages	No of Villages	No. of Schools	No. of Pupils	Baptized M	Baptized W	Baptized C	Baptized Total	Unbaptized M	Unbaptized W	Unbaptized C	Unbaptized Total	Grand Total	Communicants	Preparing for admission in the Church	Gone to other places	Relapsed	Irregular	New Accessions	Baptisms during the year	Contributions from people	Average per head
Pakkanattam Zea	3			7	3	2	12	10	5	4	19	31	8	–	7	8	5		–	10 : 3	5 2
Ithanayakam	4			6	5	14	25	15	11	12	38	63	11	–	6	–	3	3	–	25 7	10 – 6 6
Nanakkanam	1	1	15	3	3	5	11	4	3	3	10	21	6	–		3	–	1	–	9 11 .	7 4
Nanakkan Zea	2			1	–	2	3	4	3	7	14	17	1	–				8	–	5 4 2 .	5 ..
	10			17	11	23	51	33	22	26	81	132	26	–	13	11	8	12		50 7 3	– 6 ..

Rev M. Thomas, Sevalpatti Church Dec 1883

Names of Villages	No of Villages	No. of Schools	No. of Pupils	Baptized M	Baptized W	Baptized C	Baptized Total	Unbaptized M	Unbaptized W	Unbaptized C	Unbaptized Total	Grand Total	Communicants	Preparing for admission in the Church	Gone to other places	Relapsed	Irregular	New Accessions	Baptisms during the year	Contributions from people	Average per head
Sevalpatte Rev M.	1	1		17	10	18	45	32	43	62	137	182	22	–	1	3	–	122	1	55 1	4 10
Nanakkan Coote	2	1		9	6	14	29	3	6	19	28	57	13	–	–	5	3	–	3	9 4 . .	6 1
Pallatamkilode	8			4	6	6	16	41	37	20	98	114	10	–	1	3	–	12	–	15 10 1 .	2 2
Simon Coote	4			10	8	6	24	27	27	25	79	103	12	–	8	1	–	10	–	10 6 11 ..	1 7
1. Yesadian Coote	3			3	1	4	8	14	11	15	40	48	2	.	2	4	–	8	–	17 4 4 .	5 9
2. Yesadian Coote	3	1		6	3	12	21	12	12	26	50	71	9	–	8	29	13	1	1	10 2 ..	2 3
Vasillamayan	2	1		1	–	–	1	9	8	12	29	30	1	.	–			–		4 .. .	2 1
Ithenattam (oc)	3			8	2	4	14	5	14	9	28	42	7	–	2			1		4 2 8	1 7
	25			58	36	64	158	143	158	188	489	647	75		22	45	16	154	5	125 15 .. .	3 3

Paralatchi Church Dec. 1883.

Names of Villages	No of Villages	No. of Schools	No. of Pupils	Baptized				Unbaptized				Grand Total	Communicants	Preparing for admission in the Church	Gone to other places	Relapsed.	Irregular	New Accessions	Baptisms during the year.	Contributions from people			Average per head.	
				M	W	C	Total	M	W	C	Total													
Peachan Cole	4	1	8	22	15	13	50	11	19	10	40	90	31		2	3	1	4	5	68	-	11	-	12 1

Mandapasalai Church Dec 1883

Names of Villages	No of Villages	No. of Schools	No. of Pupils	Baptized				Unbaptized				Grand Total	Communicants	Preparing for admission in the Church	Gone to other places	Relapsed.	Irregular	New Accessions	Baptisms during the year.	Contributions from people			Average per head.	
				M	W	C	Total	M	W	C	Total													
Solomon Cole	4	4	60	54	50	67	171	10	23	29	62	233	92	-	16	1	6	9	4	121	8	9	.	8 4
David Cole	1			5	1	4	10	6	8	5	19	29	4	-	1	3	-	2	-	13	2	..	.	7 3
Isaac Cole	5			13	6	10	29	10	11	14	35	64	8	-	3	9	-	3	1	18	8	.	.	4 8
	10			72	57	81	210	26	42	48	116	326	104		20	13	6	14	5	153	2	9	.	6 9

Velamurani Church Dec 1883

Under care of Rev D Christian

Names of Villages	No of Villages	No. of Schools	No. of Pupils	Baptized				Unbaptized				Grand Total	Communicants	Returning for readmission to the Church	Gone to other places	Relapsed	Irregular	New Accessions	Baptisms during the year	Contributions from people			Average per head		
				M	W	C	Total	M	W	C	Total														
Samuel Cate	6			17	23	13	53	21	26	28	75	128	30	–	7	6	–	–	–	11	2	9	–	1	5
Isaac Cate	1	1		2	3	10	15	9	9	15	33	48	5	–	1	1	4	–	–	11	6	..		3	9
	7			19	26	23	68	30	35	43	108	176	35	–	8	7	4	–	–	22	8	9	–	2	7

9 Churches Dec 1883

Names of Villages	No of Villages	No. of Helpers	No of Places	Baptized M	Baptized W	Baptized C	Baptized Total	Unbaptized M	Unbaptized W	Unbaptized C	Unbaptized Total	Grand Total	Communicants	Registered for admission in the Church	Converts other places	Relapsed	Irregular	New Accessions	Baptisms during the year	Contributions from people			Amount per head	
anduparasalai	10	3		72	57	81	210	26	42	48	116	326	104	-	20	13	6	14	5	153	2	9	. 6	9
d. Harusakulam	23	7		98	73	114	285	80	108	93	281	566	139	-	38	21	4	44	13	244	1	10	. 6	11
anjampatti	7	2		25	16	24	65	26	34	38	98	163	35	-	11	14	8	18	2	37	2	..	.. 4	6
alatchi	4	1		22	15	13	50	11	19	10	40	90	31	-	2	3	1	4	5	68	-	11	. 12	1
ualpatti	25	7		58	36	64	158	143	158	188	489	647	76	-	22	45	16	154	5	125	15	..	.. 33	
amipatti	10	4		17	11	23	51	33	22	26	81	132	26	-	13	11	8	12	-	50	7	3	.. 6	..
d. Harusakulu	5	2		24	14	32	70	26	37	38	101	171	35	-	3	3	3	2	4	40	..	5	.. 3	11
lamurany	7	2		19	26	23	68	30	35	43	108	176	35	.	8	7	4	-	-	22	8	9	. 2	7
rasalur	9	3		14	9	14	37	36	30	43	109	146	20	-	3	20	1	11	3	32	.	..	. 3	10
es not include the teachers &c.	101	31 *		349	257	388	994	411	485	527	1423	2417	~~465~~ 502	-	120	137	57	259	37	773	6	11		

Estimates for Women's Board for 1883.

		Rs:	Rs:
Salaries.	Salary of Mrs: W. B. Capron.	1200	
	" " J. Minor.	800	
	" Miss: Rendall.	800	
	" " Chandler	800	3600
Bible Women.	Salary of 19 Bible Women (for particulars see Estimate)		1347
Girls Boarding Schools	Expenses of Madura Girls Boarding School.	1388	
	" Battalagundu "	600	
	" Palani "	600	2588
Hindu Girls School.	Support of 13 Hindu Girls Schools as by list in Estimates.		1822
	Support of day & village schools so far as attended by girls.		2175
Munshi.	Munshis for those studying Tamil.		180
Sanitarium.	Expenses of Ladies visiting Sanitarium.		250
Repairs.	Repairs on house occupied by Mrs. Capron.		188
Conveyance.	Conveyances as by Estimate		800
Medical.	For medical female assistant under Mrs. Capron.		200
Miscellaneous.	For miscellaneous items.		125
			13,275

G. Rendall
Secretary Madura Mission

Estimates for 1883.

		Rs.	Rs.	Rs.
Salaries of Missionaries.	Salary of Mr. & Mrs. A. H. Burnell.	2000		
	" Mrs. F. B. Capron.	1200		
	" " Mr. & Mrs. I. E. Chandler.	2000		
	" " Mr. & Mrs. I. F. Chandler & 3 children.	2575		
	" " Miss: G. A. Chandler.	800		
	" " Doctor & Mrs. Chester.	2000		
	" " Mr & Mrs. G. H. Gutterson & 2 children.	2350		
	" " Mr. & Mrs. I. Herrick.	2000		
	" " Mr. & Mrs. W. F. Howland & 3 children.	2575		
	" " Mr. & Mrs. I. P. Jones & 1 child.	2175		
	" " Mrs. J. Minor	800		
	" " Mr. & Mrs. I. T. Noyes	2000		
	" " Mr. & Miss. J. Rendall.	2000		
	" " Mr. & Mrs. J. E. Tracy & 2 children.	2350		
	" " Mr & Mrs. G. T. Washburn.	2000		
	" " Mrs. Burnell & Mr. Burnell at Asylum.	2000		30825
Native Pastors.	To salary of Pastor Colton. Rs. 360			
	" " " " Clark. 192			
	" " " Suvarimuttu. 192			
	" " " Seymour. 192			
	" " " Williams. 192			
	" " " Isaac. 216			
	" " " Devasagayam. 144			
	" " " Cornelius. 420			
	" " " Rowland. 360			
	" " " Barnes. 204			
	" " " Thomas. 216			
	" " " Eames. 252			
	" " " Christian. 144	3084		
	Deduct by Churches & by Native: Eva: Society	3084		...
Medical Catechist.	For Medical catechist at Palani	180		
	" " " " Maudapasalai	180		
	" " " " Pasumalai	60	420	
	deduct 15			
Station Catechist.	For Station Catechist at Battalagundu	281		
	" " " Dindigul.	225		
	" " " Madura.	256		
	" " " Manamadura.	177		
	" " " Maudapasalai	228		
	" " " Melur.	213		
	" " " Pasumalai	213		
	" " " Periacolum.	337		
	" " " Tirumangalum.	180		
	" " " Tirupuvanum.	202		
	" " " Palani	202	2514	2934
	deduct 15			
				33759

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Estimates for 1883.

		Rs.	Rs.	Rs.
	Amount brought forward.			33759
Village Catechists.	Catechist at Battalagundu. Whole cost. 1178 - Coll. 55 = amount. 1123			
	" " Dindigul. 1802 - 160 = 1642			
	" " Madura. 1441 - 100 = 1341			
	" " Manamadura. 1035 - 35 = 1000			
	" " Meandapasalai. 2492 - 190 = 2302			
	" " Melur 530 - 33 = 497			
	" " Pasumalai 212 - 15 = 197			
	" " Periakulam. 2570 - 150 = 2420			
	" " Palani 1035 - 52 = 983			
	" " Tirumangalum. 1905 - 150 = 1755			
	" " Tirupuvanum. 941 - 60 = 881			14141
3415	15141 - 1000 =			
Bible Women.	Mrs. Capron for Madura. 7 = Rs. 567			
	" Chester " Dindigul 1 = " 68			
	" Chandler " Palani 2 = " 100			
	" Chandler " Battalagundu 2 = 136			
	" Merrick " Tirumangalum. 1 = 68			
	" Tracy " Tirupuvanum. 1 = 68			
	" Howland " Meandapasalai 1 = 68			
	" Washburn " Pasumalai 1 = 68			
	" Gutterson " Melur 1 = 68			
	" Noyes " Periakulum 1 = 68			
	" Jones " Manamadura 1 = 68			1347
Munshis	Munshis for the Study of Tamil by missionaries.			1100
Seminary.	For all the Teachers including Rs 1350 for Professor of College = 2340			
	" Support of pupils in part in preparatory & Matric classes & for Theological class = 1790			
	" Support in part of pupils in College classes = 750		4880	
Madura Girls Boarding School.	For Support of 5 Teachers in part 384			
	" " in part of 64 pupils 1004		1388	
Other Boarding Schools.	For Support in part of Teachers at Dindigul. 220			
	" " " Pupils " " 380			
	Rs. 600			
	The same for School at Tirupuvanum. " 600			
	" " Tirumangalum. " 600			
	" " Palani. 600			
	" " Manamadura. 600			
	" " Meandapasalai. 600			
	" " Melur. 600			
	" " Battalagundu.			
	" " Periakulam. 1200			
	For support in part of boys at Madura. 150			
	" " " Palani 150		5700	
			11968	50,34

Estimates for 1883.

			Rs/.	Rs/.
	Amount brought forward.		11968	50347
Hindu Girls School.	Support in part of 4 schools at Madura Mrs. Capron.	Rs. 778		
	" " 2 " " Dindigul " Chester.	" 240		
	" " 1 " " Battalagundu " Chandler.	" 100		
	" " 1 " " Manamadura " Jones.	" 144		
	" " 1 " " Tirumangalum " Herrick.	" 72		
	" " 2 " " Palani " Chandler.	" 204		
	" " 1 " " Tirupuvanum " Tracy.	" 144		
	" " 1 " " Melur " Patterson.	" 140	1822	
Day Schools at Stations.	Support of day-school in part at Battalagundu	Rs. 160		
	" " " Dindigul	" 351		
	Grant to English School at Madura	" 540		
	" " " Dindigul	" 360		
	Support of Day School in part at Madura	" 140		
	" " " " Manamadura	" 250		
	" " " " Mandapasalai	" 103		
	" " " " Melur	" 108		
	" " " " Pasumalai	" 132		
	" " " " Periakolum	" 180		
	" " " " Palani	" 250		
	" " " " Tirumangalum	" 128		
	" " " " Tirupuvanum	" 112	2814	
Village Schools.	Support of Village Schools in part at Battalagundu	Rs. 750		
	" " " " Dindigul	877		
	" " " " Madura	787		
	" " " " Manamadura	500		
	" " " " Mandapasalai	930		
	" " " " Melur	396		
	" " " " Pasumalai	90		
	" " " " Periakulam	1033		
	" " " " Palani	418		
	" " " " Tirumangalum	864		
	" " " " Tirupuvanum	400	7045	
Dindigul Training Institution.	Support of Pupils at Institution	680		
	Deduct fees & Grant	-200	480	24,129
	deduct Rs. 48.26			
	Amount for needed buildings at Stations		550	
Buildings & Repairs.	Aid towards building churches, School Houses & Catechists' houses in villages	1830	1830	
	For Repairs on Houses & Compounds for missionaries at all our Stations		2663	
	For Repairs in part Sanitarium		500	5543
	deduct Rs. 1108			80,019

Estimates for 1883.

			Rs.	Rs.
	Amount brought forward.			8001
	[For building Ladies Home. ₶ 4250. Rs 9776]			
Travelling.	For travelling to Sanitarium on account of health		1650	
	" on account of business		1175	
	" visiting congregations & for preaching throughout our Stations.		2710	
	" Mission Physician.		300	583
Conveyance for Ladies.	Conveyance for Mrs. F. B. Capron.		200	
	" " " I. Minor.		200	
	" " Miss. F. F. Rendall.		200	
	" " " G. Chandler.		200	80
Itineracy.	Expenses of itineracies at all our Stations			110
Medical Department.	Medical assistant Madura Dispensary.	300		
	Sweeper for "	24		
	Medicines in part "	650		
	Medical class	500	1474	
	Female medical assistant under Mrs. Capron.		200	167
Depository.	For books in part for schools & for aid in publications			90
	For Library.		175	
	" Official Postage.		175	
	" Stationery.		150	
	" Tapals to out Stations.		896	
	" Watchmen.		250	
	" Taxes on all property.		650	
	" Writer for Secretary & Treasurer.		312	
	" Expenses of Home in Madras.		175	
	" Other miscellaneous.		260	304
	Total for current objects			9337
	Amount for Ladies Home, Madura as above ₶ 4250 ... } =			977
	Grand total			10324
				105.1
				~~51.6~~

Rs 30.935.50
Rs 8.924.50

₶ 42.011. Approx

G Rendall
Secretary Madura Mission

Where Estimates were adopted unanimously

G Rendall
Secretary Madura Mission

Madura 1883

		Rs.	
	Amount brought forward.		78,035
Travelling.	For expense for visiting sanitarium on acct. of Health	1650	
	" travelling on account of business.	1175	
	For visiting congregations & for preaching by the missionaries throughout their stations.	2710	
	For Mission Physician.	300	5835
Conveyance for Ladies	Conveyance for Mrs. Caprow	200	
	" " Mrs. Minor	200	
	" " Miss. Chandler	200	
	" " Miss. Rendall.	200	800
Itineracy	Expenses of itineracies at all our stations		1100
Medical Department.	Medical Assistants Madura Dispensary	300	
	Sweeper	24	
	Medicines in part	650	
	Medical class.	500	
		1474	
	Female medical assistants under Mrs. Caprow.	200	1674
Depository.	For books in part for schools & for aid in publication		900
Miscellanies	For Library.	175	
	" Official postage	175	
	" Stationery	150	
	" Tapal to out stations	896	
	" Watchman	250	
	" Taxes on all property.	750	
	" Writer for Sec & Treasurer	336	
	" Expense on house at Madras.	175	
	" Other miscellanies	250	3157
	Total of ordinary appropriations Rs.		91,999

For building Madura Ladies Home $ 4250 = Rs. 9766.

" Second grant for Dr. Chester's Dispensary building as by Dr. Clarks letter of January. 24. 1883.

as follows. for 1883. $ 2000
" " 1884. " 1000
" " 1885. " 1000
" " 1886. " 1000

Total $ 5000

American Madura Mission

Estimates for 1884.

				Rs.	Rs.
Salary of Missionaries.	Salary of Mr. & Mrs. Burwell			2225	
	" " Mrs. Capron.			1350	
	" " Mr & Mrs. J. E. Chandler			2225	
	" " Mr & Mrs. J. S. Chandler & 3. children.			2875	
	" " Miss. G. A. Chandler			900	
	" " Doctor & Mrs. Chester			2225	
	" " Mr & Mrs. Gutterson & 3 children			2850	
	" " Mr & Mrs. Howland & 3. "			2875	
	" " Mr & Mrs. Jones & 2. "			2625	
	" " Mrs. Minor			900	
	" " Mr. & Mrs. Noyes & 1 child.			2425	
	" " Mr & Miss. Rendall.			2225	
	" " Mr & Mrs. Tracy & 2 children.			2650	28,350
Pastors.	To salary of 13 Pastors		3284		
	amount to be raised by churches & by Native. Eva: Soc:		3284		000
Station Catechists.	To Station catechist at	Battalagundu	281		
	" " " "	Dindigul	225		
	" " " "	Madura	256		
	" " " "	Mawamadura	177		
	" " " "	Mandapasalai	228		
	" " " "	Melur	213		
	" " " "	Pasumalai	213		
	" " " "	Periakulam	337		
	" " " "	Palani	202		
	" " " "	Tirumangalum	180		
	" " " "	Tirupuvanum	202	2514	
Medical Catechists	To Medical catechist at	Palani	180		
	" " "	Mandapasalai	180		
	" " "	Pasumalai	60	420	
				2934	28,350

Estimates for 1884.

				Rs.	Rs.
	Amount brought forward.			2934	2835
Village Catechists.	Catechist at Battalagundu.	1178-60 =	Rs. 1118		
	" " Dindigul	1802-160 =	" 1642		
	" " Madura	1441-100 =	" 1341		
	" " Manamadura	1035-35 =	" 1000		
	" " Mandapasalai	2493-200 =	" 2293		
	" " Melur	750-40 =	" 710		
	" " Pasumalai	212-15 =	" 197		
	" " Periakulam	2570-150 =	" 2420		
	" " Palani	1035-52 =	983		
	" " Tirumangalum	2000-160 =	1840		
	" " Tirupuvanum	941-60 =	881	14425	17359
Bible Women.	For Madura	Mrs. Capron	Rs. 567		
	" Dindigul	Mrs. Chester	" 68		
	" Palani	Mrs. Chandler	" 100		
	" Battalagundu	Mrs. J. S. Chandler	" 150		
	" Tirumangalum	Mrs. Tracy	" 68		
	" Tirupuvanum	Mrs. Tracy	" 68		
	" Mandapasalai	Mrs. Howland	" 68		
	" Pasumalai	Mrs. Jones	" 68		
	" Melur	Mrs. Gulterson	" 68		
	" Periakulam	Mrs. Noyes.	" 68		
	" Manamadura	Mrs. Burrell.	" 68		1361
Munshis	For Missionaries Studying Tamil.				1100
	Education				
Seminary.	For all teachers including professors in College		2340		
	" Support of pupils in part in all Departments		2540	4880	
Girls Boarding School.	For support of 5 Teachers in part for Madura G. B. School.		300		
	" " " 65 pupils in part " " "		950	1250	
Other Bdg: Schools.	For support of Teachers at Dindigul.	220			
	" " Pupils in part	380	600		
	" for School at Tirupuvanum.		600		
	" " " Tirumangalum		600		
	" " " Palani		600		
	" " " Manamadura		600		
	" " " Mandapasalai		600		
	" " " Melur		600		
	" " " Battalagundu				
	" " " Periakulam.		1200		
	" of boys in part for Madura		150		
	" " " " Palani		150	5700	
				11,830	48,170

Estimates for 1884.

			Rs	Rs
	amount brought forward.		11830	48170
Hindu Girls School.	Support in part of 4 schools Madura by Mrs Capron	778		
	" 2 " Dindigul " Mrs. Chester.	240		
	" 1 " Battalagundu " Mrs. Chandler	100		
	" 1 " Manamadura " Mrs. Burnell	144		
	" 1 " Tirumangalum " Mrs. Tracy	144		
	" 1 " Tirupuvanum " Mrs. Tracy	72		
	" 2 " Palani " Mrs. Chandler	204		
	" 1 " Melur " Mrs. Gutterson	144		
	" 1 " Periakulam " Mrs. Noyes.	96	1922	
Day Schools.	Support of Day school in part at Battalagundu	160		
	Dindigul	351		
	"Grant to English School "	360		
	Support of Day school in part at Madura	540		
	" "	140		
	" " " " Manamadura	250		
	" " " " Mandapasalai	103		
	" " " " Melur	108		
	" " " " Pasumalai	132		
	" " " " Periakulum	180		
	" " " " Palani	250		
	" " " " Tirumangalum	128		
	" " " " Tirupuvanum	112	2814	
Village Schools.	Support of Village schools in part at Battalagundu.	750		
	" " " Dindigul	877		
	" " " " Madura.	787		
	" " " " Manamadura	500		
	" " " " Mandapasalai	930		
	" " " " Melur	550		
	" " " " Pasumalai	90		
	" " " " Periakulam	1033		
	" " " " Palani	418		
	" " " " Tirumangalum	864		
	" " " " Tirupuvanum.	400	7199	
Dindigul Training Institution.	Support of 20 pupils at Training Institution	680		
	Deduct for fees & grant	225	455	24220
Building & Repairs	For needed buildings at Stations	550		
	" aid towards building churches, School Houses &c at all stations	1830		
	" needed Repairs on the houses & Compounds occupied by missionaries.	2663		
	" building a Boys Boarding School at Melur	600		
	" Repairs in part at Sanitarium.	500		6143
				78533

Abstract of the Schools of Madura with Expense of Same

1884

Class of Schools.	Station.	No. of Schools.	No. of children.	Expense of each School. Rs	A	P	Given by pupils of each School. Rs	A.	P.	Remarks.	
Village Schools	Madura	9	138	60	.	.	4	6	.	30	8
	Dindigul	27	1009	71	8	3	16	5	3	36	9
	Manamadura	3	120	82	.	.	19	.	.	41	11
	Mandapasalai	14	241	64	8	5	14	14	.	32	8
	Melur	10	220	84	13	7	6	12	.	41	11
	Battalagundu	14	265	58	3	.	3	6	.	29	7
	Peraikolum	27	578	52	.	.	5	.	.	26	7
	Palani	11	235	66	.	.	2	.	.	33	8
	Tirumangalum	15	232	86	7	4	9	6	.	43	11
	Tirupuvanum	5	103	78	.	.	.	.	.	40	10
	Total	135	3141	703	8	7	81	1	3		
Hindu Girls School	Madura	5	266	246	6	.	.	.	.		
	Dindigul	1	90	181	.	.	6	.	.		
	Manamadura	1	38	117	.	.	.	.	.		
	Melur	1	32	231	7	4	.	.	.		
	Battalagundu	1	30	72	.	.	.	.	.		
	Palani	1	41	240	.	.	.	.	.		
	Tirumangalum	1	45	72	.	.	.	.	.		
	Tirupuvanum	1	19	154	.	.	.	.	.		
	Total	12	561	1313	13	4	6	.	.		

Class of schools.	Station.	No. of schools.	No. of children	Expense of each school.			Given by pupils of each school.			Remarks.
				Rs	A	P	Rs	A	P	
Boys Bdg. School.	Dindigul.	1	23	300	"	"	29	"	"	
	Madurai	1	36	990	"	"	20	"	"	
	Mandapasalai	1	27	643	4	5	64	13	8	
	Melur	1	42	480	12	8	"	11	4	
	Battalagundu	1	68	1372	"	"	281	"	"	
	Tirumangalum	1	53	1750	"	"	25	8	"	
	Total	6	249	5536	1	1	421	1	0	
Girls Bdg. School.	Dindigul.	1	17	300	"	"	22	"	"	
	Mandapasalai	1	13	309	11	7	34	14	7	
	Battalagundu.	1	51	1029	"	"	123	"	"	
	Total	3	81	1638	11	7	189	14	4	
Station Day Schools.	Madura.	1	31	78	"	"	5	"	"	37 10
	Dindigul	1	66	396	"	"	25	"	"	166 47
	Mandamadura	1	41	254	"	"	"	"	"	127 32
	Mandapasalai	1	30	50	2	"	"	"	"	25 6
	Battalagundu	2	55	214	"	"	22	8	"	107 27
	Periakolum	1	25	160	"	"	12	"	"	80 20
	Palani	2	96	236	"	"	17	"	"	118 59
	Tirumangalum	2	24	58	"	"	5	8	"	29 7
	Tirupurduum	1	8	48	"	"	"	"	"	24 6
	Pasumalai	1	27	160	"	"	55	8	"	80 20
	Total	13	403	1654	2	"	142	8	"	

	Total	13	403	1654	2		142	8		
~~Girls Boarding School~~	~~Tuticorin~~	13	3	1221	5		145	1		
~~High School~~	~~Madura~~									

Abstract of Receipts & disbursements of schools per annum.

	Class of Schools	average expense of each school per annum Rs	A	P	average given by pupils of each school per annum R	A	P	Remarks
I.	Village schools	70	5	8	8	1	8	
II.	Hindu Girls School	164	3	8	.	12	"	
III.	Boys Boarding school	922	10	10	70	2	10	
IV.	Girls Do — Do —	546	3	10	63	4	9	
V.	Station Day school	150	6	"	12	"	8	
VI.	Madura G. B. School	2150	"	.	240	"	"	
~~VII.~~	~~Madura High school~~							
	Total							

J. B. Jones

Madura July 10 1884.

To.

The Revd N. G. Clark D. D.

Secretary A. B. C. F. M.

Dear Brother,

In response to your request expressed in your favor of Nov. 17. 83 – that we furnish you a full statement of all classes of our schools with the receipts & expenses of the same, I have the pleasure of sending herewith a schedule which will I trust furnish you with all needed information & will prove a help to the ladies in taking over this branch of the work. Schools even of the same class are so diversified in their character & scope of work that the safest & best way is to give at the close the average of expense & receipts of each school. These receipts include only the school fees of the children. The utter uncertainty of Government grants makes it impossible to put these in as any indication of what may be expected in the future. I have put in all that is reliable & upon which we can reasonably base our hopes for the coming year.

Trusting that it will give you satisfaction.

I remain Sincerely yours

J. E. Tracy

Secretary Madura Mission.

American Madura Mission.
Estimates for 1885.

Received Aug. 23. 1884

	Rs.	A.	P.	Rs.	A.	P.
Salaries						
To salary of Mr & Mrs. Burnell & 1 child.	2425	..	..			
Mrs. Capron.	1350	..	..			
Mr & Mrs. J. E. Chandler.	2225	..	..			
Miss. G. Chandler.	900	..	..			
Mr. & Mrs. J. S. Chandler & 3 children.	2875	..	..			
Dr. & Mrs. Chester.	2225	..	..			
Mr. & Mrs. Gulterson & 4 children.	2850					
Mr. & Mrs. Hazen	—					
Mr. & Mrs. Howland & 3 children.	2875					
Mr & Mrs. Jones & 1 child	2450					
Mr & Mrs Noyes & 1 child	2425					
Miss. E. Swift	900					
Mr. & Mrs. Tracy & 2 children.	2650					
Mr & Mrs. Washburn.	—					(26150)
Pastors By salaries Rs 3284	entered					27000 00
By Contributions " 3284						
Station Catechists.						
Battalagundu	150	..	..			
Dindigul	200					
Madura	256					
Mavamadura	160					
Mandapasalai	185					
Melur	215					
Pasumalai	150					
Periakulam	250					
Palani	150					
Tirumangalam	190					
Tirupuvanam	215					2121
						29,121 .. ..

Estimates for 1885.

		Rs. A. P.	Rs. A. P.
	Amount brought forward.		29,121 0 0
Medical Catechists.			
	Battalagundu	132 " "	
	Pasumalai	180 " "	
	Mandapasalai	240 " "	552 " "
Village Catechists.			
	Battalagundu	1023 " "	
	Dindigul	1502 " "	
	Madura	1217 " "	
	Mananadura	916 " "	
	Mandapasalai	2094 " "	
	Melur	650 " "	
	Pasumalai	181 " "	
	Periakulum	2210 " "	
	Palani	900 " "	
	Tirumangalum	1683 " "	
	Tirupuvanum	806 " "	13182 " "
Bible Women.			
	Madura Mrs. Caprow	567 " "	
	Dindigul	68 " "	
	Palani	40 " "	
	Tirumangalum	68 " "	
	Battalagundu	150 " "	
	Manddapasalai	68 " "	
	Melur	68 " "	
	Periakulum	68 " "	
	Mananadura	68 " "	
	Tirupuvanum	68 " "	1233 " "
Munshees.			
	For missionaries studying Tamil.		500 " "
Pasumalai Institution.			
	Salary of Instructors	2340 " "	
	Support of Pupils.	2540 " "	4880
			49.468 " "

Estimates for 1885.

		Rs. A. P.	Rs. A. P.
	Amount brought forward		49468 . .
Girls Boarding School Madura.			
	Salary of teachers in part	300 . .	
	" Support of Pupils	950 . .	1250 . .
Station Boarding Schools.			
	Dindigul	600 . .	
	Tirupuvanum	400 . .	
	Tirumangalum	600 . .	
	Palani	150 . .	
	Manamadura	600 . .	
	Mandapasalai	600 . .	
	Melur	600 . .	
	Battalagundu	600 . .	
	Periakulum	600 . .	
Support of boys (in part)	Madura	300 . .	
" "	Palani	150 . .	5200 . .
Hindu Girls Schools.			
	4 schools Mrs. Capron Madura	778 . .	
	2 " Dindigul	240 . .	
	1 " Battalagundu	100 . .	
	1 " Manamadura	144 . .	
	1 " Tirupuvanum	72 . .	
	1 " Tirumangalum	144 . .	
	2 " Palani	204 . .	
	1 " Melur	144 . .	
	1 " Periakulum	96 . .	1922 . .
Day Schools.			
	at Battalagundu	160 . .	
	Dindigul	351 . .	
	Madura	140 . .	
	Manamadura	250 . .	
	Mandapasalai	103 . .	
	Melur	108 . .	
	Pasumalai	132 . .	
	Periakolum	180 . .	
	Palani	250 . .	
	Tirumangalum	128 . .	
	Tirupuvanum	112 . .	
English school at	Madura	540 . .	
" "	Dindigul	360 . .	2814 . .
			60654 . .

Estimates for 1885.

		Rs.	A	P	Rs.	A	P
	Amount brought forward.				60654	..	
Village Schools.							
at	Battalagundu	750	..	..			
	Dindigul	877	..	..			
	Madura	787	..	..			
	Manamadura	500	..	..			
	Mandapasalai	930	..	..			
	Melur	550	..	..			
	Pasumalai	90	..	..			
	Periakolum	1033	..	..			
	Palani	418	..	..			
	Tirumangalum	864	..	..			
	Tirupuvanum	400	..	..	7199		
Dindigul Institution							
	To Support of 10 pupils	340	..	..			
	By fees & grants	90	..	..	250	..	..
Building & Repairs at Station							
	Battalagundu	200	..	..			
	Dindigul	241	..	..			
	Madura East	267	..	..			
	West	200	..	..			
	Melur	200	..	..			
	Pasumalai	331	..	..			
	Periakolum	200	..	..			
	Kodikanal	200	..	..			
	Palani	200	..	..			
	Tirumangalum	200	..	..			
	Tirupuvanum	200	..	..			
	Mandapasalai	200	..	..			
	Manamadura	200	..	..	2839		
Village Repairs & buildings.							
	Melur	90	..	..			
	Battalagundu	162	..	..			
	Dindigul	198	..	..			
	Madura	162	..	..			
	Manamadura	105	..	..			
	Pasumalai	55	..	..			
	Palani	144	..	..			
	Tirupuvanum	108	..	..	70942	..	

Estimates for 1885.

	Rs.	A.	P.	Rs.	A.	P.
Amount brought forward				70942	"	"
Village Repr. (continued)						
Tirumangalum	189	"	"			
Periakulum	217	"	"			
Meandapasalai	217	"	"	1647	"	"
Repairs at Sanitarium				450	"	"
Expenses for visiting Sanitarium				1650	"	"
Travelling on Business				1150	"	"
Touring	1920	"	"			
Bandy allowance for Pasumalai	175	"	"	2095	"	"
Travelling of Physician				300	"	"
Conveyance of Ladies.						
Mrs. Caprow	200	"	"			
Miss Chandler	200	"	"			
Miss Swift	200	"	"			
Another Lady for Madura	200	"	"	800	"	"
Itinerancy - Expenses of -				1100	"	"
Medical Department.						
Medicine in part	650	"	"			
Madura Dispensary Assistant	300	"	"			
" Sweeper	24	"	"			
Female Assistant to Mrs. Caprow	200	"	"	1174	"	"
Depository	900	"	"			
Library	175	"	"			
Postage	175	"	"			
Stationery	150	"	"			
Tapal	745	"	"			
				81308	-	"

Estimates for 1885.

	Rs.	A.	P.	Rs.	A.	P.
brought forward				81308	"	"
Watchmen	250	"	"			
Taxes	750	"	"			
Writers	336	"	"			
Royapuram House	175	"	"			
Miscellaneous.	401	"	"	4057	"	"
Granted Estimate by Dr. Clarks letter = ₨ 35,000.				85,365	"	"
counting pr rupee = 41 cents according to Mr. Wards letter.						
Extra Estimates for Ladies House ₨ 4250.				10366	"	"
" " " High school. Madura				6000	"	"
" " to Dr. Chester ₨ 1000.						

Contingent Estimates for 1885.

		Rs.	a	p	R.	a	p
Village Catechists.		2000	"	"	2000	"	"
Extra Repairs							
	Melur - Digging well.	150	"	"			
	Tirumangalum - Station Church.	150	"	"			
	Pasumalai - Latrine	150	"	"			
	Mandapasalai - Compound Wall.	150	"	"			
	Battalagundu - School buildings	250	"	"			
	Mannamadura - Catechist House.	75	"	"			
	Madura - Choultry.	100	"	"	1025	"	"
11. **New Churches.**							
	Peraikolum - Bodinaikanur church.	150	"	"			
	Tirumangalum - 4 village churches.	800	"	"	950	"	"
	Total Contingent.		Rs.		3975	"	"

Estimates for Woman's Board for 1885.

	Rs	A	P	Rs	A	P
Salaries.						
Mrs. Capron.	1350	"	"			
Miss. Chandler.	900	"	"			
Miss. Swift.	900	"	"	3150	"	"
Bible Women.						
To salaries as per estimates				1233	"	"
Girls Boarding schools						
Madura G. B. School.	1250	"	"			
Battalagundu.	600	"	"			
Dindigul.	600	"	"			
Palani.	150	"	"	2600	"	"
Hindu Girls Schools						
To 14 Schools.				1922	"	"
Munshees for studying the language.				200	"	"
Repairs on Mrs. Caprons house.				200	"	"
Conveyance of Ladies				800	"	"
Visiting Sanitarium by Ladies				450	"	"
Medical Female assistant under Mrs. Capron				200	"	"
Miscellanies.				100	"	"
Total				10855	"	"
Extra Estimates for Ladies Home				10.366		
Grand Total				21,221	"	"

Madurai - 1883 -

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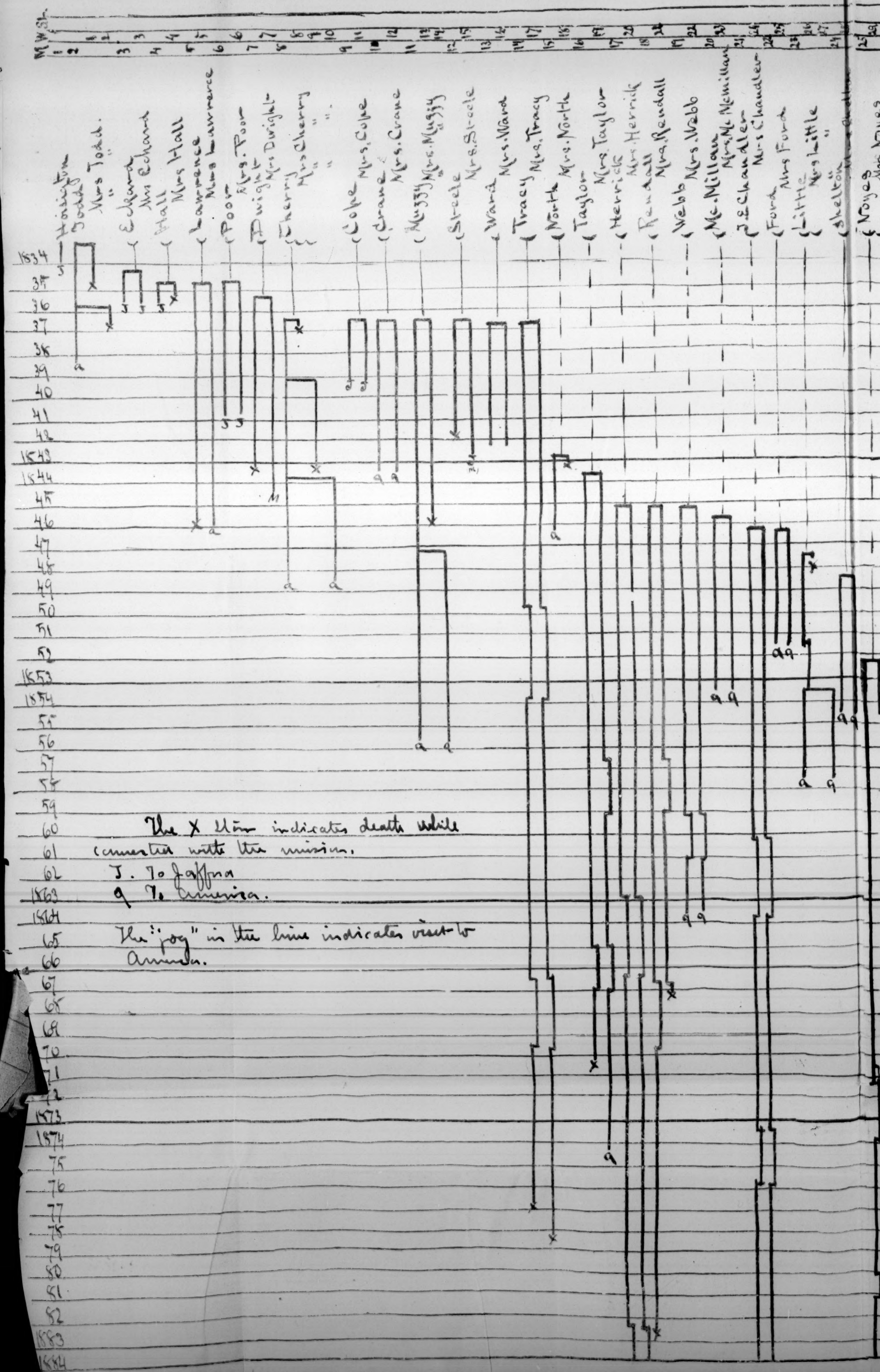
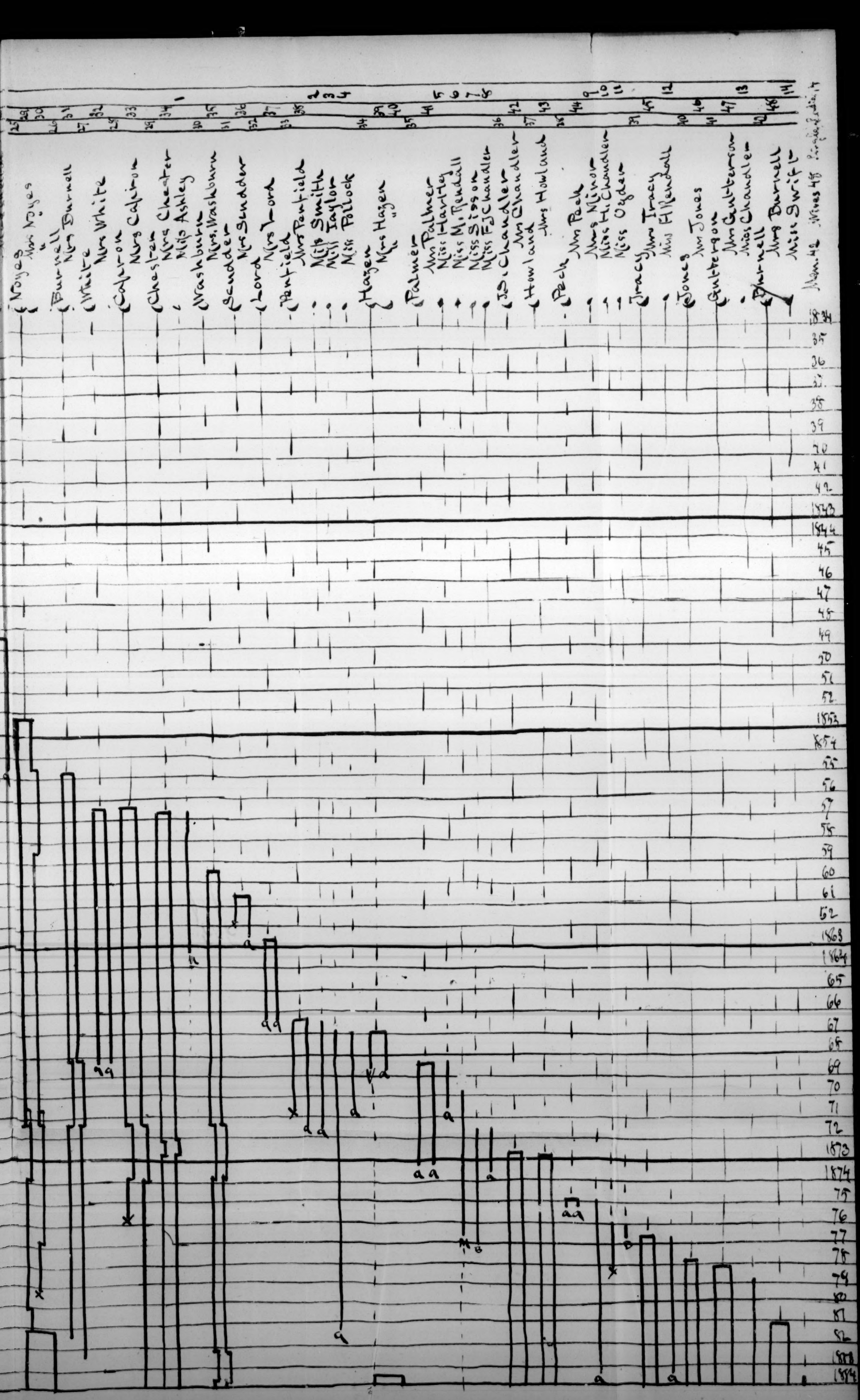
Extra Ag



The X line indicates death while connected with the mission.
J. To Jaffna
a To America.

The "jog" in the line indicates visit to America.


Mrs Noyes
Mrs Burnell
Mrs White
Mrs Calvin
Mrs Chester
Miss Ashley
Mrs. Washburn
Mrs Scudder
Mrs Lord
Mrs Penfield
Miss Penfield
Miss Smith
Miss Taylor
Miss Pollock
Mrs Hazen
Mrs Palmer
Miss Hartley
Miss M. Tendall
Miss Sisson
Miss F.J. Chandler
Mrs Chandler
Mrs Howland
Mrs Peck
Mrs Minor
Miss H. Chandler
Miss Ogden
Mrs Tracy
Miss H Tendall
Mrs Jones
Mrs Gulterson
Miss Chandler
Mrs Burnell
Miss Swift
Mem. 48 Mrs 48 Number of pupils
1834
35
36
37
38
39
40
41
42
1843
1844
45
46
47
48
49
50
51
52
1853
1854
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1883
1884

Madura June 26 88

To Rev E E Strong D.D.

Dear Brother

I have pleasure in sending herewith attached the Statistical table wd you desire. I am not sure whether you desired or expected a full statement of every Congregation in the Mission. I trust not – as this would be a most lengthy affair. I now give it in full detail for every outstation & also add a column to state how many Congregations are in every station. I believe I hope that this will be ample enough & will give you satisfaction. We find no means of finding out the number of Xians "from the first" in any of our Stations & therefore this is omitted.

With kind regards & fraternal greetings,

Yours very truly

J. P. Jones

Madura MISSION.—ANNUAL TABULAR VIEW FOR THE YEAR ENDING, DEC. 31, 1887

To be sent to the Missionary House as soon as possible after the close of the year.

NAMES OF THE STATIONS AND OUT-STATIONS.	Congregations	When Begun.	MISSIONARIES AND ASSISTANTS. AMERICAN. Physicians.	Ordained	Teachers & Others	Wives of the Men	Women.	Total.	NATIVES. Pastors.	Other Preachers.	Teachers.	Other Helpers.	Total.	Total American & Native.	PREACHING. Places for stated preaching.	Average Congregation.	Adherents.	Total population of circuit.	Houses of Worship.	EDUCATION. Theological Sch'ls.	Scholars.	Boys' Boarding Schools.	Scholars.	Girls' Boarding Schools.	Scholars.	Common Schools.	Scholars.	Total under Instruction.	School-Houses.	CHURCHES. Number.	Members.	Re'd on Confession.	Re'd by letter.	Died.	Excluded.	Whole Number from the first.	CONTRIBUTIONS. For Salary of Pastor or Preacher.	Church Building & repairs.	School-Houses & repairs.	Tuition & Board of scholars.	Miscellaneous.	Total Contributions for all purposes.
Battalagundu	19	1857	1	0	1	1	3	2	12	28	0	42	45	19	60	986	75,000	12	0	0	1	53	1	55	14	368	466	13	5	347	20	12	7	5	0	168	34	0	428	100	730
Dindigul	22	1835	1	1	1	0	2	3	18	46	0	67	69	43	40	1106	92,469	21	0	0	1	87	1	35	33	890	1012	16	2	425	41	3	2	1	0	605	739	0	1099	0	2443
Kodaikanal	1	1857	1	0	1	0	3	1	2	3	0	6	9	1	75	178	500	1	0	0	0	0	0	0	2	50	50	2	1	78	10	8	0	0	0	201	0	0	0	14	215
Madura	16	1834	1	0	1	6	8	2	15	20	13	50	58	17	75	775	175,000	13	0	0	1	225	1	110	17	700	925	14	3	374	30	57	2	37	0	800	200	65	3254	84	4403
Manamadura	13	1864	0	0	0	0	0	0	13	10	0	23	23	13	35	320	250,000	7	0	0	0	0	0	0	6	196	196	5	1	58	0	1	10	7	0	114	0	0	106	0	220
Melur	5	1857	1	0	1	0	2	0	10	18	0	28	30	8	25	116	132,000	5	0	0	1	40	0	0	7	224	264	8	1	48	5	6	1	13	0	184	0	0	36	0	220
Mandapasalai	56	1851	1	0	1	0	2	4	26	20	1	51	53	30	45	2314	200,000	30	0	0	1	30	1	15	16	325	373	15	10	663	29	24	5	7	0	992	43	0	52	106	1193
Palani	14	1862	1	0	1	0	2	1	12	28	0	41	43	13	40	627	184,152	12	0	0	1	55	0	0	17	554	622	5	1	110	18	0	2	3	0	89	100	0	147	64	400
Pasumalai	2	1845	1	1	1	0	3	1	3	20	2	26	29	4	65	346	30,000	2	1	10	2	348	0	0	4	125	473	4	1	130	12	0	2	4	0	132	73	0	3853	90	4148
Periakolam.	36	1848	1	0	1	0	2	4	17	23	2	46	48	36	75	2606	200,000	30	0	0	0	0	0	0	24	534	534	6	6	567	30	30	12	24	0	750	50	0	160	17	977
Periamayalum	34	1838	1	0	1	0	2	1	21	15	1	38	40	34	42	1442	200,000	34	0	0	1	30	1	19	10	297	327	12	3	337	37	1	0	0	0	216	200	30	200	587	1233
Periapuli.	11	1838	0	0	0	0	0	1	10	6	1	18	18	11	38	420	150,000	11	0	0	0	0	0	0	8	148	148	8	1	96	5	0	0	4	0	204	0	0	50	57	311
TOTALS	229	0	10	2	10	7	29	20	159	237	20	436	465	229	625	11,236	1,694,121	178	1	10	9	868	5	234	158	4411	5390	108	35	3233	237	142	43	105	0	4455	1439	95	9385	1119	16,493

J. Jones Sec. Madura Mission June 26 88

Suggestions to Mission and Station Secretaries — Rec'd Aug. 2

(1) The Station Sec. should give the statistics of his station and its out-stations (alphabetically), footing them up, and sending to the Mission Sec., who will see that it is fully and properly filled out, make up the "Grand Total", and forward to Boston.

(2) Under Missionaries and Assistants count no personnel, e.g. a physician or teacher should not be so entered if already classed as ordained or preacher.

(3) Adherents include all adults and children under Christian instruction or identified with the Christian community.

(4) Total population should include all residents within reasonable reach of the station or outstation; or, in other words, within its proper field of operation. In many case this must doubtless be an estimate only.

(5) Put a cipher, instead of leaving a blank where nothing is to be reported.

Donations - Madura Mission - 1887.

	Re. a. p.
Rev. J. E. Chandler -	1876 - 7 - 5.
Miss Chandler -	708 - 14 - 11.
Dr. W. P. Root -	215 - 0 - 0.
Rev. E. Chester, M.D. -	4733 - 10 - 0.
Rev. J. E. Tracy -	946 - 2 - 11.
Rev. J. E. Perkins -	946 - 0 - 10.
Rev. G. T. Washburn -	1663 - 9 - 2.
Rev. J. T. Noyes -	484 - 11 - 9.
Rev. H. C. Hazen -	1492 - 3 - 8.
Rev. G. H. Gutterson -	213 - 2 - 10.
Rev. J. P. Jones -	1062 - 10 - 4.
	14,342 - 9 - 10.

Madura Mission
Estimates for the year 1888.

		R.	A.	P.	R.	A.	P.
Pastors Salaries	4000 - " - "						
Contributed	4000 - " - "						
Station Catechists							
Battalagundu		150	"	"			
Dindigul		200	"	"			
Madura		256	"	"			
Mananadura		160	"	"			
Mandapasalai		185	"	"			
Melur		215	"	"			
Palani		150	"	"			
Pasumalai		150	"	"			
Perentolam		250	"	"			
Tirumangalam		190	"	"	2121	"	"
Tirupuvanam		215	"	"			
Medical Catechists							
Battalagundu		132	"	"			
Mandapasalai		120	"	"			
Melur		120	"	"			
Pasumalai		180	"	"	552	"	"
Village Catechists							
Battalagundu		1050	"	"			
Dindigul		1539	"	"			
Madura		1248	"	"			
Mananadura		941	"	"			
Mandapasalai		2144	"	"			
Melur		668	"	"			
Palani		924	"	"			
Pasumalai		187	"	"			
Perentolam		2262	"	"			
Tirumangalam		1723	"	"			
Tirupuvanam		827	"	"	13513	"	"
					16186	"	"

Madura Mission

Estimate for 1888

	R.	A.	P.	R.	A.	P.
Amount brot forward.				16186		
Bible Women						
Battalagundu	150	"	"			
Dindigul	68	"	"			
Madura	767	"	"			
Mannamadura	68	"	"			
Mandapasalai	68	"	"			
Melur	68	"	"			
Palani	68	"	"			
Perankolam	68	"	"			
Tirumangalam	68	"	"			
Tirupuvanam	68	"	"	1461	"	"
Munshees.				767	"	"
Pasumalai Institution						
Salaries	2340	"	"			
Support of Pupils	2540	"	"			
Stipends for Catechists	300	"	"	5180		
Madura Girls Boarding School.						
Salaries	550	"	"			
Support of Pupils in part.	1200	"	"	1750	"	"
Station Boarding Schools.						
Battalagundu	600	"	"			
Dindigul	600	"	"			
Madura and for boys	400	"	"			
Mannamadura	600	"	"			
Mandapasalai	600	"	"			
Melur	600	"	"			
Palani	600	"	"			
Perankolam	600	"	"			
Tirumangalam	600	"	"			
Tirupuvanam	400	"	"	5600	"	"
				30,944	"	

Estimate for 1888.

	R.	A.	P.	R.	A.	P.
Amount brot forward.				30944	"	"
Hindu Girls School.						
Battalagundu	100	"	"			
Dindigul	240	"	"			
Madura	778	"	"			
Mananadura	144	"	"			
Melur	144	"	"			
Palani	204	"	"			
Perakolam	96	"	"			
Tirumangalam	144	"	"			
Tirupuvanam	72	"	"	1922	"	"
Day Schools.						
Battalagundu	160	"	"			
Dindigul	351	"	"			
Madura	140	"	"			
Mananadura	250	"	"			
Mandapasalai	103	"	"			
Melur	108	"	"			
Palani	250	"	"			
Pasumalai	132	"	"			
Perakolam	180	"	"			
Tirumangalam	128	"	"			
Tirupuvanam	112	"	"			
Hygh school Madura	540	"	"			
Eng. " Dindigul	360	"	"	2814	"	"
Village Schools.						
Battalagundu	750	"	"			
Dindigul	877	"	"			
Madura	787	"	"			
Mananadura	500	"	"			
Mandapasalai	930	"	"			
Melur	550	"	"			
Palani	418	"	"			
Pasumalai	90	"	"			
Perakolam	1033	"	"			
Tirumangalam	864	"	"			
Tirupuvanam	400	"	"	7199	"	"
				42,879	"	"

Estimate for 1888.

		R.	A.	P.	R.	A.	P.
Amount brot forward.					42879	"	"
Dindigul Training Institution							
To Support Pupils	340						
By fees &c	90				250	"	"
Station Repairs & buildings							
Battalagundu		200	"	"			
Dindigul		241	"	"			
Madura { East		267	"	"			
West		200	"	"			
South		100	"	"			
Manamadura		200	"	"			
Mandapasalai		200	"	"			
Melur		200	"	"			
Palani		200	"	"			
Pasumalai		331	"	"			
Perakolam		200	"	"			
Tirumangalam		200	"	"			
Tirupuvanam		200	"	"			
Kodaikanal		200	"	"	2939	"	"
Village Building & Repairs.							
Battalagundu		162	"	"			
Dindigul		198	"	"			
Madura		162	"	"			
Manamadura		105	"	"			
Mandupasalai		217	"	"			
Melur		90	"	"			
Palani		144	"	"			
Perakolam		217	"	"			
Pasumalai		55	"	"			
Tirumangalam		189	"	"			
Tirupuvanam		108	"	"	1647	"	"
Visiting Sanitarium					1650	"	"
Travelling on Business					1135	"	"
Touring					2335	"	"
Travelling of Physician					300	"	"
Conveyance of Ladies					800	"	"
Itinerary					1100	"	"
Medical Department							
Medicine in part		650	"	"			
Madura Disp. assistant		300	"	"			
" Sweeper		24	"	"			
Female asst. to Dr. Root		200	"	"			
Medical Students		208	"	"	1382	"	"
					56417	"	"

Estimate for 1888.

	R.	A.	P.	R.	A.	P.
Amount Brot forward.				56417	"	"
Miscellaneous						
Depository	900	"	"			
Library	175	"	"			
Postage	175	"	"			
Stationery	150	"	"			
Tapal	795	"	"			
Watchmen	250	"	"			
Peons	1250	"	"			
Writers	336	"	"			
Royapuram House	175	"	"			
Miscellaneous	351	"	"	4557	"	"
Grand Total				60974	0	0

Average exchange from May 86 – May 87 makes $1. = Rs 2.7713
Multiplies the Estimate $22,000 = Rs 60,969 See covering letter

Contingent of 1888 – arranged according to importance

1.	Income Tax			800	" "
2.	Village Catechists			2000	" "
3.	Dr. Root for Hospital work	Rs. 200	" "		
	" 2 Bible Women	" 150	" "	350	" "
4.	Bible Women	1. for Manamadura	Rs 68		
		1. " Cholavandan Madura	" 68		
		1 " Pasumalai	" 68	204	" "
5.	Hindu Girls school Aruppucottah			72	" "
6.	Purasaloor Mandapasalai Church building		Rs 150		
7	Navalthampetti " Completing		" 90		
			240	3426	" "

Contingents for 1888.

			R	A	P.
	Amount brot forward.	240	3426	"	"
8.	West Karisakolam Mandapusalai Church building	Rs 50			
9.	Bodinaikanur Pereakolam " "	150			
10.	Pommunputty Battalagundu " "	150	590	"	"
~~11~~	~~Nattam Meter building prayer house~~	granted	~~150~~	"	"
12	Manamadura re-roofing servants house		100	"	"
13.	~~Meter repairing Bungalow.~~	granted	~~1000~~		"
14	Tirumangalam Repg. Boarding School		150	"	"
15	Furniture for High school Madura.		250	"	"
16	Pereakolam to build 2 Servants houses.		150	"	"
	Total Contingents Rs.		~~5816~~ 4666	"	"

J R Jones
Sec & Treas

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

Statistics of Stations and Out-Stations, with reference to grants in aid.

[ONE COPY TO BE KEPT WITH STATION RECORDS, AND ONE TO BE SENT TO FOREIGN SECRETARY, BOSTON.]

Madura Mission. 1887-88

NAMES OF STATIONS, followed by Out-Stations, in alphabetical order.	When organized.	Average attendance on worship.	NATIVE AGENCY. Whole expense.	NATIVE AGENCY. By the people.	NATIVE AGENCY. Asked of Board.	SUPPORT OF SCHOOLS. BOYS. Whole expense.	SUPPORT OF SCHOOLS. BOYS. By the people	SUPPORT OF SCHOOLS. BOYS. Asked of Board.	SUPPORT OF SCHOOLS. GIRLS. Whole expense.	SUPPORT OF SCHOOLS. GIRLS. By the people.	SUPPORT OF SCHOOLS. GIRLS. Asked of Board.	BUILDINGS. CHURCHES. Whole expense.	BUILDINGS. CHURCHES. By the people.	BUILDINGS. CHURCHES. Asked of Board.	BUILDINGS. SCHOOLS. Whole expense.	BUILDINGS. SCHOOLS. By the people.	BUILDINGS. SCHOOLS. Asked of Board.	TOTALS. Whole expense.	TOTALS. By the people.	TOTALS. Asked of Board.	REMARKS.
Battalagundu	1857	550	(1) 264 (2) 1445 (3) 150	264 150 30	 1295 120	1264	208 320	736	3225	1631 120	1474	750	50	700	271	109	162	7369	1043 1839	4487	
Dindigul	1835	1061	(1) 480 (2) 2090 (3) 68	480 180 .	 1910 68	4208	1420 900	1888	1063	140 383	540	520	250 150	120	280	65 100	115	8709	2015 2053	4641	
Madura	1834	672	(1) 900 (2) 1999 (3) 847 (4) "	900 495 80	" 1504 767	6585	4000 805	1780	5059	300 2144	2615	200	110	90	375	115 200	60	15965	6000 3149	6816	
Manamadura	1864	315	(1) " (2) 1340 (3) 68	 239 .	 1101 68	2092	209 533	1350	144	"	144	100	55	45	90	80	10	3834	503 613	2718	
[illegible]			(1) "				485												663		

Twenty four Girls' Boarding Schools
Three Bible Women
Other Sources

Madurantakam	1864	315	(2) 1340	239	1101	2092	533 (207)	1350	144	"	144	100	55	45	90	80	10	3834	613 (503)	2718		
			(3) 68	.	68																	
			(1) "																			
Melur	1857	102	(2) 1181	178	1003	2243	500 (485)	1258	176	32	144	"	"	"	"	"	"	3668	532 (663)	2473		
			(3) 68	"	68																	
			(1) 1138	180 (958)																		
Madurantakam	1851	1350	(2) 2863	364 (174)	2325	2412	501 (268)	1633	89	17	72	580	290	290	"	"	"	7150	1362 (1400)	4388		
			(3) 68		68																	
			(1) 185	185																		
Palani	1862	436	(2) 1251	177	1074	1947	599 (80)	1268	322	118	204	500	266 (50)	184	160	"	160	4485	1212 (315)	2958		
			(3) 120	52	68																	
			(1) 1236	176																		
Periakolam	1848	1050	(2) 2850	150 (1050)	2700	1662	200 (200)	1262	228	132	96	700	150 (150)	400	150	50	100	6934	748 (1560)	4626		
			(3) 108	40	68																	
			(1) 206	206																		
Tirumangalam	1838	872	(2) 2637	614	1913	3265	1283 (390)	1592	154	10	144	50	"	50	35	"	35	6415	1403 (1210)	3802		
			(3) 68	110	68																	
			(1) .																			
Tirupuvanam	1838	231	(2) 1359	55 (262)	1042	1153	231 (10)	912	90	18	72	45	.	45	20	"	20	2735	304 (272)	2159		
			(3) 68	.	68																	
			(1) 180	180																		
Pasumalai	1845	270	(2) 580	70	510	11,500	1800 (4200)	5500	"	"	"	160	150	10	280	20	260	12700	1800 (4620)	6280		
			(3)																			
																		79,964	15,015 (19601)	45,348		

J. Johnson Sec. & Treas.

"(1) subscribers Rates of catechists"
"(2) Supplies to other Churches"
"(3) indigent Bible Society's hospital & other others from other Churches"

Read & Ack
by
Ans B

Items from the Statistical Tables for 1887

Number of Missionaries in the field	10
" " Missionary ladies married & unmarried	15
" " Stations	12
" " Ordained Native Agents	20
" " Unordained " "	401
" " Villages containing Christians	390
" " persons in Congregations	11878
" " " able to read	3749
Total population of District	1775000
Number of Sabbath Schools	138
Average attendance of "	3700
" " at Sabbath Services	7214
Total Contributions of the people Rs	7629-"--
" Number of Church Members	3233
" " Additions on profession	239
Total Additions	365
Bible Women	31
Persons under instruction of B. Women	1442
Number of Hearers	59122
Bibles & Testaments sold & given	448
Scriptures portions	2415
Tracts	72038
School and other books	10548
Schools of all grades	154
Total pupils in all schools	5666

Kodai Kanal. March 4. 1888

Rev N. G Clark D.D.

Dear Dr Clark

I sent you by the last Mail a list of Donations recd by the different Missionaries to be added to the Annual Report of Madura Mission for 1887 which I had before sent. Please add also the Statistics which I herewith insert which have come in since.

Miss Swift

For Normal Girls School Madura -
"Results Salary & Scholarship Govt Grants Rs 1506 - 6 . 4"

"For Hindu Girls Schools - Madura -
Results Grants from Govt 1471 . 11 . 0
Total = 2977 . 6 . 4

I think this will be all -

I am afraid that, on account of some new rules which have come into operation. The Govt grants will be much less the coming year - which will necessitate

McCord

obtaining some extra money from home in order that Miss Swift may keep up her very important work on its present basis.

I am glad to see an appeal for more men for the Madura Mission in the last Herald, and shall be still more glad when you obtain & send them. But I fear you may not soon obtain better men, on the whole, than those who have already offered their services - and who are kept back for an idea.

Yours faithfully
G. S. Noyes.

Madura Mond. Mch. 7 1883
Recd April 5

Madura MISSION.—ANNUAL TABULAR VIEW FOR THE YEAR ENDING, DEC. 31, 1888

To be sent to the Missionary House as soon as possible after the close of the year.

NAMES OF THE STATIONS AND OUT-STATIONS.	Congregations	When Begun.	MISSIONARIES AND ASSISTANTS. AMERICAN. Ordained men	Physicians.	Other men	Wives	Other Women.	Total.	NATIVES. Pastors.	Other Preachers.	Teachers.	Other Helpers.	Total.	Total American & Native.	PREACHING. Places for stated preaching.	Average Congregation.	Adherents.	Total population of circuit.	Houses of Worship.	EDUCATION. Theological Sch'ls.	Scholars.	Boys' Boarding Schools.	Scholars.	Girls' Boarding Schools.	Scholars.	Common Schools.	Scholars.	Total under Instruction.	School-Houses.	CHURCHES. Number.	Members.	Re'd on Confession.	Rec'd by letter.	Died.	Excluded.	Whole Number from the first.	CONTRIBUTIONS. For Salary of Pastor or Preacher.	Church Building & repairs.	School-Houses & repairs.	Tuition & Board of scholars.	Miscellaneous.	Total Contributions for all purposes.
Pallalagundu	19	1857	1	0	1	1	3	2	12	22	2	38	41	19	29	891	100000	15	0	0	0	0	1	46	16	438	484	13	5	342	20	6	7	24	0	284	10	12	249	12	567
Periyagul	22	1835	1	0	1	0	2	3	16	43	0	62	64	43	40	1110	92469	22	0	0	2	120	1	25	29	850	1031	30	2	450	41	9	2	3	0	650	240	0	1100	0	1990
Kodikanal	1	1857	1	0	1	0	2	1	2	4	1	8	10	3	180	201	3000	3	0	0	0	0	0	0	4	80	80	4	1	92	5	11	2	12	0	270	85	10	25	10	400
Madura	16	1834	1	1	2	6	10	2	12	37	15	66	76	17	75	818	175000	13	0	0	1	261	1	137	16	643	1041	14	3	389	21	43	5	23	0	1150	175	56	4260	72	5713
Ramnad	13	1864	0	0	0	0	0	0	10	11	3	24	24	20	13	416	250000	7	0	0	0	0	0	0	6	200	200	5	1	59	3	0	1	1	0	52	25	0	267	75	419
Melur	5	1857	1	0	1	0	2	0	8	13	3	24	26	8	18	180	32000	5	0	0	1	23	0	0	6	205	228	6	1	52	3	1	0	4	0	181	51	185	565	0	982
Andipatti	56	1851	1	0	1	1	3	3	30	22	2	57	60	40	45	2493	200000	40	0	0	1	32	1	18	16	400	450	16	10	723	68	25	3	3	0	1013	34	0	170	143	1360
Palani	14	1862	1	0	1	0	2	1	13	31	0	45	47	13	40	648	184152	12	0	0	1	55	0	0	18	580	697	7	1	112	5	1	1	1	0	100	75	0	135	50	360
Dindigul	2	1845	1	1	1	0	3	1	2	18	2	23	26	4	235	293	35000	3	1	7	2	400	0	0	3	65	465	4	1	146	22	16	0	0	0	220	92	0	4275	78	4665
Periakolam	39	1848	1	0	1	0	2	3	16	33	1	53	55	42	37	2511	225000	33	0	0	1	34	0	0	27	589	623	11	6	616	44	52	10	37	0	902	39	10	356	147	1454
Kumbagalam	34	1838	1	0	1	0	2	1	22	18	1	42	44	34	40	1442	200000	34	0	0	1	30	1	19	10	297	327	12	3	350	13	0	0	0	0	223	300	65	100	290	978
Cumbum	11	1838	0	0	0	0	0	1	10	6	1	18	18	17	11	375	150000	9	0	0	0	0	0	0	8	80	80	5	1	108	10	6	0	4	0	200	9	7	50	0	266
TOTALS	232		10	2	11	8	31	15	153	258	31	460	491	260	64	11378	1746621	196	1	7	10	955	5	245	159	4427	5706	127	35	3439	253	179	31	112	0	5245	1135	345	11552	877	19,[illegible]

Madura, J. P. Jones Sec. July 9 1889

e name of the Mission and that of the Society
o which it belongs should be given here.

SUMMARY REPORT OF * the C

GENERAL INFORMATION in regard to methods of work, obstacles enco

AME OF CIETY.	Date of Mission	Names of Stations.		No. of Out Stations.	MINISTRY. Ordained Missionaries.	Ordained Natives.	Native Licentiates.	LAY MISSIONARIES. Missionary Physicians. Male.	Missionary Physicians. Female.	Missionary Teachers. Male.	Missionary Teachers. Female.	Whole No. Female Missionaries.	NATIVE HELPERS. Bible Women.	Native Teachers. Male.	Native Teachers. Female.	CHURCHES. No. of Churches.	No. Self-Supporting.	Present No. of Communicants.	Added during the last year.	Gain over Deaths and Removals.
C. F. M	1834				10	20	144	1	1	1	16	17	31	176	52	36	x 16	3233	365	180
		Madura.....	1834																	
		Dindigul	1835																	
		Tirumangalam	1838																	
		Tirupuvanam..	1838																	
		Pasumalai.....	1845																	
		Periakulam ...	1848																	
		Mandapasalai	1851																	
		Battalagundu .	1857																	
		Melur.....	1857																	
		Palani	1862																	
		Manamadura ..	1864																	
		Kodaikanal....	1857																	

REMARKS A

e Churches have pastors and these are all supp

The American Madura MISSION, A. B. C. F. M.

encountered, general influence of the work, self help, salaries paid to Natives, &c., &c.

IES.					SCHOOLS.										MEDICAL WORK.							PUBLICATION.								BENEVOLENCE.		
Gain over Deaths and Removals.	Whole No. Added from Beginning.	No. of Adherents.	No. of Colleges.	Students for Ministry.	Boarding Schools. Boys.	Boarding Schools. Girls.	Day Schools. Boys in	Day Schools. Girls in	Total No. of Schools.	Boys in all Schools.	Girls in all Schools.	Orphanages.	Total No. of Pupils in all Schools.	Pupils in Sab. School.	Hospitals.	No. In-Patients.	No. Out-Patients.	Dispensaries.	Persons Treated.	Male Medical Students.	Female Medical Students.	Translations made.	Vernacular Books prepared.	Printing Establishments.	Whole No. Books printed.	Whole No. Books printed annually.	Periodicals.	Tracts and Leaflets.	No. of Pages Printed.	Amount of Contributions.	Native Home Mission Societies.	Native Tract Societies.
180		11,878	1	10	514	434	3599	1123 357	169 ~~152~~	4013	791	2	5680	3700	1			2	42111	0	0			1			2			Rs 7669	Rs 900	

4922

169
14
155

KS AND SPECIAL FACTS:

pported by the Christian community.

Madura Mission
Estimates for 1889

		R	A	P	R	A	P
Salaries of Missionaries					39841	.	.
Pastors	granted	4100	.	.			
	contributed	4100	.	.			
Medical Catechist							
	Battalagundu	132	.	.			
	Mandapasalai	180	.	.			
	Melur	60	.	.			
	Pasumalai	180	.	.	552	.	.
Tahsildar Catechist							
	Battalagundu	150	.	.			
	Dindigul	200	.	.			
	Madura	256	.	.			
	Mannamadura	160	.	.			
	Melur	215	.	.			
	Palani	150	.	.			
	Pasumalai	150	.	.			
	Periakolam	250	.	.			
	Virumangalam	190	.	.			
	Virupuvanam	215	.	.			
	Mandapasalai	185	.	.	2121	.	.
Village Catechist							
	Battalagundu	1050	.	.			
	Dindigul	1539	.	.			
	Madura	1248	.	.			
	Mannamadura	941	.	.			
	Mandapasalai	2279	.	.			
	Melur	668	.	.			
	Palani	924	.	.			
	Pasumalai	187	.	.			
	Periakolam	2047	.	.			
	Virumangalam	1723	.	.			
	Virupuvanam	827	.	.			
	Kodaikanal	350	.	.	13783		
Bible Women							
	Battalagundu	150	.	.			
	Dindigul	68	.	.			
	Madura	767	.	.			
	Mannamadura	68	.	.			
	Melur	68	.	.	56297	.	.
	Palani	68					
		1189	.	.			

Estimates 1889.

	R	A	P	R	A	P
Amount brot forward				56297	"	"
Bible Women (continued)						
Perakolow	1189	"	"			
Tirumangalum	68	"	"			
Tiruppuvanum	68	"	"			
Mandapasalai	68	"	"			
	68	"	"	1461	"	"
Munshees						
Pasumalai Institution Salaries				767	"	"
Support of pupils in part	2340	"	"			
stipend of Catechists	2540	"	"	5180	"	
	300	"	"			
Station Boarding Schools.						
Battalagundu	600	"	"			
Dindigul	600	"	"			
Madura (boys)	600	"	"			
Mananadura	500	"	"			
Mandapasalai	600	"	"			
Melur	600	"	"			
Palani	600	"	"			
Perakolom	600	"	"			
Tirumangalum	600	"	"			
Tiruppuvanum	400	"	"			
Kodaikanal	100	"	"	5800	"	"
Girls Normal School Madura						
Salaries	550	"	"			
Support of pupils in part	1200	"	"	1750	"	"
Hindu Girls Schools.						
Battalagundu	100	"	"			
Dindigul	240	"	"			
Madura	778	"	"			
Mananadura	144	"	"			
Melur	144	"	"			
Palani	204	"	"			
Perakolom	96	"	"			
Tirumangalum	144	"	"			
Tiruppuvanum	72	"	"	1922	"	"
Village Schools.						
Battalagundu	750	"	"			
Dindigul	877	"	"			
Madura	787	"	"			
Mananadura	500	"	"			
Mandapasalai	930	"	"			
Melur	550	"	"			
Palani	418	"	"			
Pasumalai	90	"	"			
Perakolom	1033	"	"			
Tirumangalum	864	"	"	7199	"	"
Tiruppuvanum	400	"	"			
				80376	"	"

Contingents of 1889

		R	A	P	R	A	P.
	Arranged in order of Importance						
1.	Village Catechists General.				2500	"	"
	Dr. Roots Bible Women 2.	150	"	"			
	Madura " 1.	68	"	"			
	Pusumalai " 1.	68	"	"			
	Mandupusalai " 1.	68	"	"			
	Perakolam " 1.	40	"	"			
W. B. 2	Kodaikanal " 1.	68	"	"			
	Madura Girls Normal School	1000	"	"			
	Sholavandan Hindu Girls School	72	"	"			
	Arupucottai " "	144	"	"			
	Perakolam "	100	"	"			
	Melur Hindu Girls School building	200	"	"	1978	"	"
	Building Pastors House Sevalpatti Mandapam	250	"	"			
	Tiling " " Perakolam	150	"	"			
3	Catechists' Houses Repair "	200	"	"			
	Pastors House Repair Kodaikanal	275	"	"			
	Catechists House " Mandapusalai	150	"	"	1025	"	"
	Building ch. Purasalur Mandapusalai	100	"	"			
	Repairs " Moningampatti. Perakolam.	275	"	"			
4	Repairs " Coilapurani "	150	"	"			
	Building " Paliampatti. Mandapusalai	150	"	"	675	"	"
5	Building pr boys school South Gate Madura				1500	"	"
6	Repairs Tirumangalum Bungalow.				200	"	"
	Total Rs.				7878	"	"

J. P. Jones Sec. & Treasurer
June 22 '88

Estimates from Womans Board.

	R	A	P
Salaries of 7 young ladies	6600	"	"
Salaries of Bible Women	1461	"	"
Madura Normal Schools	1750	"	"
4. Girls Boarding schools	1800	"	"
Hindu Girls Schools	1922	"	"
Young ladies Visiting Sanitarium	500	"	"
Conveyance of young ladies	1400	"	"
Dr. Rools Medical Work	400	"	"
Miscellaneous.	300	"	"
Total From Womans Board.	16,133		

J P Jones Sec. & Treasurer
June 22 '88

Rec'd Aug. 2.

Estimates for 1889

	R	A	P	R	A	P
Amount brot forward				80,376	..	
Pay Schools.						
Battalagundu	160	..	..			
Dindigul	351	..	..			
Madura	140	..	..			
Manamadura	250	..	..			
Mandapasalai	103	..	..			
Melur	108	..	..			
Palani	250	..	..			
Pasumalai	132	..	..			
Periakolom	180	..	..			
Tirumangalum	128	..	..			
Tirupuvanum	112	..	..			
High School Madura	540	..	..			
Eury. School Dindigul	360	..	..	2814	..	..
Dindigul Institution						
To Support of Pupils	340	..	..			
By fees	90	..	..	250	..	..
Station Building & Repairs						
Battalagundu	200	..	..			
Dindigul	241	..	..			
Madura { East	267	..	..			
Madura { West	200	..	..			
Madura { South	100	..	..			
Manamadura	150	..	..			
Mandapasalai	200	..	..			
Melur	200	..	..			
Palani	200	..	..			
Pasumalai	331	..	..			
Periakolom	200	..	..			
Tirupuvanum	200	..	..			
Kodaikanal	200	..	..			
Tirumangalum	200	..	..	2889	..	..
Village Building & Repairs						
Battalagundu	162	..	..			
Dindigul	198	..	..			
Madura	162	..	..			
Manamadura	105	..	..			
Mandapasalai	217	..	..			
Melur	90	..	..			
Palani	144	..	..			
Pasumalai	55	..	..			
Periakolom	217	..	..			
Tirumangalum	189	..	..	1647	..	..
Tirupuvanum	108	..	..	87,976		

Estimates for 1889

	R. A. P.	R. A. P.
Amount brot forward.		87,976 " "
Visiting Sanitarium		1650 " "
Travelling on Business		1135 " "
Touring		2335 " "
Travelling of Physician		300 " "
Conveyance of Ladies		1400 " "
Itineracy		1100 " "
Medical Department		
Medicine in part	650 " "	
Madura Disp. assistants	300 " "	
Female assistants	200 " "	
Dr. Roots Hospital Work	200 " "	
Sweeper.	24 " "	1374 " "
Depository		900 " "
Library		175 " "
Postage		175 " "
Stationery		150 " "
Taxes		1871 " "
Writers for Sec & Treasurer		336 " "
Boyapuram House		175 " "
Tapal men		795 " "
Watchmen		250 " "
Miscellaneous.		351 " "
Grand Total		102448 " "

Copied

Rec'd Aug. 7, 1888.

This is divided into 2 sums Rs 39,841 = $14000 salaries
Rs 62,607 = $22000 for General Wo
which sums are in accordance with Dr Clarks letter of Feb. 2
This is based on the average sales of Mr. Ward's bills May '87 —
~~May~~ which make $1 = Rs 2.8458

J P Jones Treas. & Secre
June 22 '88

Estimates of

Madura Mission for 1889

	R	A	P	R	A	P
Salaries of Missionaries						
Rev. J. E. Chandler	2250	"	"			
Rev. J. S. Chandler	2675	"	"			
Miss. G. Chandler	900	"	"			
Rev. G. H. Gutterson	3525	"	"			
Rev. E. Chester M. D	2250	"	"			
Rev. H. C. Hazen	2250	"	"			
Rev. J. P. Jones	2875	"	"			
Rev. J. J. Noyes	2450	"	"			
Rev. J. C. Perkins	2250	"	"			
Rev. J. E. Tracy	2700	"	"			
Rev. G. J. Washburn	2250	"	"			
Rev. Van Allen M. D.	2250	"	"			
Miss. M. P. Root M. D	1200	"	"			
Miss. C. Bell	900	"	"			
Miss. H. Houston	900	"	"			
Miss. M. Root	900	"	"			
Miss. D. Root	900	"	"			
Miss. E. Swift	900	"	"			
D. S. Herrick	1200	"	"	35525		

J. Phen Sec.

That hereafter the sum of the contributions of the individual churches of each station in Table II of Mission statistics, shall be the same as the contribution of that station in Table I.

Rules in reference to celebration of marriage will be printed & circulated.

Hereafter the duties of the committee on Pasumalai and Madura institutions shall be to inspect monthly these inst.s & satisfy itself either by government or personal exam. of the progress of all the classes in all their studies, and submit a full written report on the same to the Mission.

That in view of the need of revising the Mission allowance sheet, brethren Jones Hayes & Washburn be a com. to revise this list, and present their report for acceptance of the Mission at the May meeting, after wh. they will print 50 copies of same.

That brethren Chester, J. S. Chandler, & Noyes be a com. to investigate and report at May meeting, in reference to the money investments, secular employments & family support of our native agents.

That Bro. Perkins take charge of Sirumangalam station, and Bro. Hayes of Erumpuranam station — both to reside however where they now are, and to assume the accounts of these stations from the first of the year upon conference with Bro. Fay.

That the item "Postage" in the annual accounts shall include only postage of general missionary correspondence in this country, and that with offices of the Board and with others to increase the general funds of the Board.

Bro. J. S. Chandler be appointed com. on written examination of agents. The exam. to take place at Battalagundu, Feb. 28th.

That Miss E. Rose, having passed her 1st exam. in the vernacular, take charge of the Hindu Girls' Schools in the town of Madura.

That Brethren Jones, Washburn & J. S. Chandler be a com. to examine the schedule of vernacular studies for the 1st & 2d exams of missionaries and to report at May meeting, suggesting any changes wh. may be necessary in the same.

That a new class of Mission agents called District Pastors shall be organized. It shall be their duty to superintend under the missionaries, certain specified districts, independent of present occupied pastorates — Their salary and expenses to be paid by the Board like missionary salaries. Also that a new class of superintending catechists shall be organized for work in the larger and in vacant stations. Their duties to be confined to the spiritual work of the stations.

J. P. Jones, Sec

Resolutions in reference to a new class of Mission Agents.

In view of the growing need in our mission, of developing a more efficient and better trained class of native agents — Resolved —

I. That the Kambam & Koilapuram churches be advised to secure another pastor in order that the Kambam valley may be placed under the superintendence of Rev. S. Isaac as District Pastor — his salary to be Rs. 35. He shall have no authority over other pastors, but will supervise all mission work not thus provided for, & be responsible & subordinate to the missionary in charge.

II. That the mission select the best trained and most suitable men that are available to be superintending catechists in the larger stations — their duties to be confined to the spiritual work of the station.

III. That the superintending catechists be generally men of theological training, and in addition to this have assigned to them a course of private study for 2 annual examinations — the course to be marked out in each case by the Helpers

January 1889.

Com. & the examination to be conducted by the Mission as a body so far as it may be oral, & by the Com. so far as it may be written. Each Missionary shall be expected to train every superintending catechist under him in all kinds of Evangelistic & pastoral work.

IV. That inasmuch as District Pastors will belong not to particular stations, but to the general work of the Mission, & will be subject to appointment in any part of the field, their salary and allowances be asked from the Prudential Com. Beyond the ordinary appropriations, & their appointment be conditional upon the granting of this money.

V. That the District Pastors receive salaries as the Mission may vote in each case, together with Rs. 1 per day Batta and Rs 3 per month travelling allowance and the superintending Catechists their regular salary with 2 as. per day Batta, & Rs. 3 per month travelling allowance.

VI. That we recommend G. Joseph as superintending catechist for Kandapasalai station. & Thirutharadasan for Velur Kanamadura & Tirupuvanam stations.

VII. That the Secretary send these resolutions to Dr. Clark with an urgent request that the Prud. Com. make the grant to begin with the current year.

Madura Mission
Appropriation for 1889.

		Rs.	Rs
Salaries			
	Rev. J. S. Chandler	2675	
	Dr. Chester	2250	
	Rev. A. G. Hazen	2250	
	" D. P. Jones	2875	
	" D. T. Noyes	2456	
	" J. C. Perkins	2250	
	" J. E. Tracy	2700	
	" G. T. Washburn	2250	
	" Dr. Van Allen	2250	
	Dr. Root	1200	
	Mr. D. S. Herrick	1200	
	Miss Bell	900	
	Mess. Houston	900	
	" Mr. Root	900	
	" W. Root	900	
	" Swift	900	28850
Pastors.	Rs 4100		
	Paid by Churches 4100		
Medical Catechist			
	Battalagundu	132	
	Mandapasalai	180	
	Pasumalai	180	492
Station Catechist			
	Battalagundu	150	
	Dindigul	200	
	Madura	256	
	Mazamadura	160	
	Melur	215	
	Mandapasalai	185	
	Palani	150	
	Pasumalai	150	
	Periakulam	250	
	Tirumangalam	190	
	Tirupuvanam	215	2121
Village Catechist			
	Battalagundu	1234	
	Dindigul	1797	
	Madura	1461	
	Mavamadura	1098	
	Mandapasalai	2647	
	Melur	778	31463

	Amt brot forward		31,463
	Palani	1080	
	Pasumalai	215	
	Periakulum	2596	
	Tirumangalum	2008	
	Tirupuvanam	964	
Bible Woman	Kodaikanal	405	16283
	Battalagundu	150	~~16783~~
	Dindigul	68	2500
	Madura	767	
	" J. P. Jones	68	
	" Dr. Root	150	
	Manamadura	68	
	Mandapasalai	136	
	Melur	68	
	Palani	68	
	Pasumalai	68	
	Periakulum	108	
	Tirumangalum	68	
	Tirupuvanam	68	
	Kodaikanal	68	1461
Munshes	Contingent		462
	Dr. Van allen	180	
	Miss Bell	120	
	Mrs. M. M. Root	120	
	Mrs. D. Root	120	
	J. C. Perkins	120	
	Undivided	47	
Pasumalai Institution	Miss Houston	60	767
	Salaries	2340	
	Support of Pupils in part	2540	
Madura Normal Schl.	Mysad Catechists	300	5180
	Salaries	550	
	Support of Pupils in part	1200	
Station Boarding Schools.	Contingent	1000	2750 + 1000
	Battalagundu	600	
	Dindigul	600	
	Madura aid	600	
	Manamadura	600	
	Mundapasalai	600	
	Melur	500	58366

		Rs	Rs.
	Amt brot forward		58366
	Palani	600	
	Periakulum	600	
	Tirumangalum	600	
	Tirupuvanum	400	
	Kodaikanal	100	
			58800
Hindu Girls Schools.			
	Battalagundu	100	
	Dindigul	240	
	Madura	778	
	" J.P. Jones	72	
	Manamadura	144	
	Mandapasalai	144	
	Melur	144	
	Palani	204	
	Periakulum	196	
		100	
	Tirumangalum	144	316
	Tirupuvanum	72	1922
Village Schools.			
	Battalagundu	750	
	Dindigul	877	
	Madura	787	
	Manamadura	500	
	Mandapasalai	920	
	Melur	550	
	Palani	418	
	Paramalai	90	
	Periakolam	1033	
	Tirumangalum	864	
	Tirupuvanum	400	
	Kodaikanal	60	7259
Day Schools.			
	Battalagundu	160	
	Dindigul	351	
	Madura	140	
	Manamadura	250	
	Mandapasalai	103	
	Melur	108	
	Palani	250	
	Paramalai	132	
	Periakulum	180	
	Tirumangalum	128	
	Tirupuvanum	112	
	Madura High School	540	2814
	Dindigul Eng. School	360	
			76477

Amt brot forward			76,477
Dindigul Instn.	To support of Pupils	340	
	Fees, & Grants	90	250
Station Building & Repairs			
	Battalaguncu	200	
	Dindigul	241	
	Madura East	267	
	" West	200	
	" South	100	
	Manamadura	200	
	Mandapasalai	200	
	Melur	150	
	Palani	200	
	Pasumalai	331	
	Periakolam	200	
	Tirumangalum	200	
	Tiruppuvanum	200	
	Kodaikanal	200	2889
Village Building & Repairs			
	Battalaguncu	162	
	Dindigul	198	
	Madura	162	
	Manamadura	105	
	Mandapasalai	217	
	Melur	90	
	Palani	144	
	Pasumalai	55	
	Periakulam	217	
	Tirumangalum	189	
	Tiruppuvanum	108	
Contingent at Melur			1647
			200
Visiting Sanitarium			1650
Travelling on Business			1135
Touring			
	J. E. Chandler	40-0-0	
	J. S. Chandler	240-0-0	
	Col. Chester	240-0-0	
	Dr. Vanallen	200-0-0	
	H. E. Hazen	240-0-0	
	L. P. Jones	240-0-0	
	J. J. Noyes	100-0-0	
	J. C. Perkins	240-0-0	
	G. J. Washburn	200-0-0	
	J. E. Tracy	50-0-0	2335
	undistributed	545-	86583

Amt brot forward			86583
Travelling of Physician			300
Conveyance of Ladies			
Mrs Bell	200		
" Houston	200		
" Lovett	200		
" M. Root	200		
" D. Root	200		
" W. Root	200		
" Chandler	50		
Undistributed	150		1400
Itinerancy			1100
Medical Department			
Medicines in part		650	
Madura Dispensary Asst.		300	
Lukeper		24	
Female asst. to Dr Root		200	
Dr. R's hospital work		200	1374
Depository			900
Library			175
Postage			175
Stationery			150
Taxes			1871
Printers for Sec & Treasur.			336
Tayapuram House.			175
Tapalman			795
Watchman			250
Miscellaneous			351
Total.			95935
Deduct following contingents			
Vellapeate.	2500		
Bib. Women	462		
Normal Sch	1000		
H. Girls Sch.	316		
Building " "	200	4478	
Add to above Debts of Tracy & Gulverson			2795
Grand Total		Rs	98.730

J. Phillips Secretary Madura Feb 4 '89

Madura Mission.

Rec'd Mar. 11, 1889.

Donations.

The following donations, received by those under whose names they are severally specified, are thankfully acknowledged -

Rev. J. E. Chandler.

For repairs of Silkwarputty Church

Hornington Sunday School	Rs 208 - 2 - 3

For Evangelist

Congregational Church Lexington, Mass	103 - 2 - 2

For Education

Mission Band, Topeka thro Mrs Palmer	55 - 12 - 10
For certain Pupils through Rev. J. T. Ayres.	176 - " - "
A friend — — —	100 - " - "
Hon Supramanya Iyer — —	50 - " - "
A friend — —	100 - " - "
A friend	100 - " - "
Government Grants	912 - 10 - 2
Woburn Sund Schl Class ~~thro~~ E. H. C	28 - " - "
Andover. Sund Schl Class thro E. H. Chandler.	42 - 12 "

Miss. Chandler.

For Evangelist.

Young Ladies Society in N. E. Conservatory of Music	66 - 7 - "

For Education.

Miss Baker — — —	27 - 4 - "
Miss. Whiting — — —	40 - 6 - 6

Miss. Lord	Rs 80 – 13 – 1
Miss Hall	71 – " – "
Northfield Seminary	71 – " – "
Miss. Dowery	71 – " – "
Mrs. A. C. Emery	83 – 4 – "
Miss. Sherman	56 – 15 – 3
Ean Claire S. School	69 – 13 – 1
Miss. Gilman	71 – " – "

Dr. M. P. Root

Miss. Macdonald	30 – " – "
Mrs. J. C. Perkins	20 – " – "
Mr Lee Warner	30 – " – "
Beneficent Sun Sch Providence. R.I h.S.A.	135 – " – "

Rev. E. Chester. M. D.

For the Dindigul Dispensary

From Dindigul Talug Board	1368 – " – "
" " Municipality	455 – " – "
" Joint Grant of above for medicine	650 – " – "
" E. E. Glazier Esqr. B. C. S	100 – " – "
" A friend	100 – " – "
" C. H. Mounsey Esqr. C. S	100 – " – "
" H. M. Winterbitham Esqr. C. S	100 – " – "
Geo Vans Agnew Esq.	50 – " – "
Christian Vernacular Education Soucty	50 – " – "

J. E. Evans Esqr.	Rs.	25 — " —	"
A. C. Irving Esqr.		30 — " —	"
S. P. Bruce Esqr.		25 — " —	.
Mrs. E. Lukamer		10 — " —	"
Mrs. Walker		10 — " —	"
Geo. S. Hicky Esqr.		20 — " —	.
J. H. Taylor Esqr.		20 — " —	.
T. Dinniwiddie Esqr.		5 — " —	"
Wm. Ewing Esqr.		5 — " —	.
T. Arullappa Pillai		100 — " —	"
Syed Mostafa Saib		42 — " —	"
Khaja Hussain Saib		49 — " —	.
Abdul Karim Kan Saib		24 — " —	.
Ghulam Husain Rowtar		24 — " —	.
Syed Mohiden Saib		24 — " —	"
Other native friends		12 — 10 —	"
		3368 — ~~12~~ —	"
		8 — 10 —	

For the Madura Mission Dispensary

From Madura Municipality		300 — " —	"

For Mrs Chester's Girls School

From A friend		100 — " —	"
Mrs. Glazier		100 — " —	"
Mrs. Winterbotham		50 — " —	.
Mrs Mounsey		20 — " —	.
Miss Stenson		50 — " —	"
A friend in America thro Mrs Capron		69 — " —	"

A Native friend	6 — " — "
Dindigul Native Benevolent Society	70 — " — "
	465 — " — "

For General Evangelistical Work

E. E. Glazier Esqr B. C. S.	300 — " — "
Hon. P. S. Hutchins. C. S	100 — " — "
H. A. Wilkinson Esqr C. S	100 — " — "
Col. J. K. Guthrie	50 — " — "

For Boy's Boarding School

Dindigul Native Benevolent Society	50 — " — "

Rev. J. E. Tracy.

From Result Grants in Tirumangalam	594 - 2 - 8
" " " Tirupuvanam	112 - 10 - 4
" " " Mandapasalai	162 - 14 - 10

For Girls' Boarding School

Mrs Dr H. C. Smith	20 — " — "

For Palavanatham Church

A Lady of Boston thro Mrs Capron	42 - 9 - 7
A friend in Spring field, Mass, thro Rev J. Haindle	13 - 13 - 6

Rev. J. C. Perkins.

Friends in Baltimore for Scioptican	362 - 11 - 3
Faith Church Mission Band for Organ	79 - 9 - 10
Samuel Perkins Esqr. San Francisco for Evangelical Work	277 - 11 - 9
Government Grants at Periakulam	226 — " — "

STATISTICS OF CHURCHES.

NAME OF STATION.	CHURCHES.	Date of Organization.	PASTORS.	Date of Ordination.	Present Membership.	Contributions. Rs.	A.	P.	Additions. By Profession. Baptised in Infancy.	From Romanists.	From Heathen.	Total by Profession 188	By Letter from Madura Mission Churches.	From other Missions.	Restored to Church Privileges.	TOTAL.	Losses. Dismissed to Madura Mission Churches.	To other Missions.	Suspended.	Excommunicated.	Struck from Records.	Deaths.	TOTAL.	Gain, or Loss.	Gain, or Loss by Stations.	Present Membership.	Children baptised this Year.	Baptised Persons in Congregations not Communicants.
Madura	Station	1834			78	265	11	6			1	1	16			17	12	1	6	3	17	2	41	-24			6	98
	Madura West	1868	Rev S. Martinuthamayagam	1868	126	502	8	11	10		2	12	32	18		62	8	2			12	3	25	+37	+30	368	7	95
	Madura East	1872	Rev J. Cornelius	1872	164	653	15	7	8	2	4	14	20			34	11	2				4	17	+17			9	134
			Total		368	1422	4	-	18	2	7	28	68	18		113	31	5	6	3	29	9	83	+30			22	327
Dindigul	Station	1835			211	431	2	2	-	2	11	13	-	3	-	16	-	-	1	-	7	3	11	+5			16	438
	Dindigul	1858	Rev J. Collins	1875	120	199	8	2	6	-	-	6	5	-	-	11	3	-	2	-	49	2	56	-45	-40	371	10	213
	Pukailaipatti	1872	Rev D. Clark	1872	40	30			-	1	-	1	1	-	-	2	-	-	-	-	1	1	2	-			3	140
			Total		371	660	10	4	6	3	11	20	6	3	"	29	3	-	3		57	6	69				29	791
Tirumangalam	Station	1835			165	420	14	-	5	-	3	8	11	1	-	20	4	-	-	-	-	1	5	+15	+17	266	9	173
	Mallankinaru	1855			101	272	-	-	2	-	1	3	1	-	-	3	-	-	-	-	-	1	1	+2			8	154
			Total		266	692	14	-	7	-	4	11	11	1	-	23	4		-	-	-	2	6				17	327
Tirumuruganam	Station	1835	Total		93	242	12	-	-	-	1	1	3	-	-	4	2	-	-	2	-	3	7	-3	-3	93	4	107
Parunmalai	Station	1845	Rev A. Burnes	1871	112	242	5	3	4	-	3	7	9	-	1	17	26	11	1	1	-	1	40	-23	-23	112	3	58
Periakulam	Andipatti	1859			97	63	-	-	-	-	2	2	1	2	1	6	-	-	-	-	-	1	1	+5			4	94
	Bodinaikanur	1859	Rev S. Vallalhambi	1853	80	142	1	7	-	-	6	6	9	-	-	15	-	-	3	-	-	-	3	+12			15	77
	Kambam	1856	Rev S. Isaac	1872	152	350	-	-	6		7	13	2		4	19	-	-	3	-	-	3	6	+13	35	598	16	184
	Kombai	1856	Rev E. Leymann	1858	101	183	6	6	-	-	3	3			-	3	-	-	-	-	1	2	3	-			7	94
	Kodikanal	1857	Rev A. Pitchaimuthu	1864	44	120	13	2	1	-	-	1	7	-	-	8	3	-	2	1	-	-	6	+2			5	121
	Kottaimedu	1856	Rev C. Williams	1858	58	89	-	-	2	-	-	2	-	-	-	2	-	-	-	-	-	1	1	+1			7	86
	Koilapuram	1856			66	50	-	-	1	5	4	10		1	-	11	2	-	-	-	3	1	6	+5			5	71
			Total		598	998	5	3	10	5	22	37	19	3	5	64	5	-	8	1	4	8	26				59	727
Mandapasalai	Mandapasalai	1850			117	372	-	10	8	-	8	16	4	3	-	23	3	2	-	-	3	2	10	+13			14	108
	Paralachai	1855			35	94	10	-	-	-	3	3	1	-	1	5	2	-	-	-	-	1	1	+4			4	21
	Velammani	1855			37	18	7	4	-	-	3	3	1	-	1	5	2	-	-	-	1	1	4	+1			2	28
	Karigalam East	1855	Rev D. Johnson	1860	33	37	8	11	-	-	1	1	2	-	-	3	2	-	-	-	-	3	5	-2			3	41
	Karigalam West	1855	Rev M. Eames	1870	87	123	7	6	2	-	8	10	3	2	1	16	2	1	-	-	-	2	5	+11	+71	573	15	101
	Kunjampatti	1855			38	45	12	-	-	-	3	3	2	-	1	6	1	-	2	-	-	-	3	+3			4	41
	Punalur	1858			21	33	5	3	-	-	-	-	3	-	-	3	2	-	-	-	-	-	2	+1			2	[illegible]

Mandapasalai	Velammani	1857			37	18	7	4	-	-	3	3	1	-	1	3	2	-	-	-	1	1	4	7					
	Karisalulam East	1857	Rev D. Johnston	1860	33	37	8	11	-	-	1	1	2	-	-	3	2	-	-	-	-	3	5	-2				3	41
	Karisalulam West	1857	Rev. M. Eames	1870	87	123	7	6	2	-	8	10	3	2	1	16	2	1	-	-	-	2	5	+11	+71	573		15	101
	Kunjampatti	1858			38	45	12	-	-	-	3	3	2	-	1	6	1	-	2	-	-	-	3	+3				4	41
	Puradalur	1858			21	33	5	3	-	-	-	-	3	-	-	3	2	-	-	-	-	-	2	+1				3	21
	Sanipatti	1858			33	81	3	8	1	-	5	6	2	-	1	9	1	-	-	-	-	1	2	+7				2	22
	Sevalpatti	1859	Rev. M. Thomas	1873	90	119	10	8	3	-	12	15	3	3	-	21	-	1	2	-	3	1	7	+14				16	100
	Ampalaottai	1862	Rev Samuel Taylor	1883	82	179	11	9	2	-	14	16	4	2	-	22	-	-	-	-	-	3	3	+19				15	74
			Total		573	1105	13	11	16	-	57	73	25	10	5	113	13	4	4	-	7	14	42					78	557
Battalagundu	Station	1872			116	228	15	11	8	6	6	20	-	2	1	23	7	-	-		13	2	22	+1				19	115
	Ammapatti	1872			73	7	3	1	-	9	-	9	-	-	1	10	-	-	-	-	-	1	1	+9				5	86
	Silukuvarpatti	1872			55	9	-	5	-	-	-	-	4	-	-	4	2	-	-		4	-	6	-2	-14	317		3	35
	Pommanpatti	1876	Revd Devanayagam	1877	54	4	-	3	-	7	-	7	-	-	-	7	-	4	-	-	14	2	20	-13				8	59
	Ichanallipuram	1875			19	22	11	2	-	-	-	-	-	-	-	-	8	1	1	-	-	-	9	-9				1	12
			Total		317	271	15	1	8	22	6	36	4	2	2	44	17	4	1		31	5	55					36	310
Melur	Station	1857	Total		38	340	11	7	1	1	7	9	4	1	-	14	2	-	2	-	3	-	7	+7	+7	38		6	55
Palani	Station	1862	Revd Vethamuttu	1872	114	201	12	6	-	-	7	7	-	3	3	13	-	-	3	-	-	-	3	+10	+10	114		2	97
Manamadura	Station	1864	Total		58	800	4	11	-	2	3	5	6	-	1	12	14	-	-	-	-	-	14	-2	~~58~~	55		6	95
Stations	No of Churches		No of Pastors																										
Madura	3		2									28				113							83	+	+30	368	22	327
Dindigul	3		2									20				29							69	—	-40	371	29	791
Tirumangalam	2		-									11				23							6	+	+17	266	17	327
Tirupuvanam	1		-									1				4							7	—	-3	93	4	107
Varusanalai	1		1									7				17							40	-	-23	112	3	58
Periakulam	7		5									37				64							26	+	+38	598	59	727
Mandapasalai	10		4									73				113							42	+	+71	573	78	557
Battalagundu	5		1									36				44							58	-	-14	317	36	310
Melur	1		-									9				14							7	+	+7	38	6	55
Palani	1		1									7				13							3	+	+10	114	2	97
Manamadura	1											5				12							14	—	-2	55	6	95
11	35		16 Total		2908	6474	12	10	70	35	128	233	155	41	17	446	117	24	28	7	131	48	355	+	+91	2908	262	3430

1888.
Madura Mission

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

Statistics of Stations and Out-Stations, with reference to grants in aid.

[ONE COPY TO BE KEPT WITH STATION RECORDS, AND ONE TO BE SENT TO FOREIGN SECRETARY, BOSTON.]

NAMES OF STATIONS, followed by Out-Stations, in alphabetical order.	When organized.	Average attendance on worship.	NATIVE AGENCY. Whole expense.	NATIVE AGENCY. By the people.	NATIVE AGENCY. Asked of Board.	SUPPORT OF SCHOOLS. BOYS. Whole expense.	BOYS. By the people	BOYS. Asked of Board.	GIRLS. Whole expense.	GIRLS. By the people.	GIRLS. Asked of Board.	BUILDINGS. CHURCHES. Whole expense.	CHURCHES. By the people.	CHURCHES. Asked of Board.	SCHOOLS. Whole expense.	SCHOOLS. By the people.	SCHOOLS. Asked of Board.	TOTALS. Whole expense.	TOTALS. By the people.	TOTALS. Asked of Board.	REMARKS.
Battalagundu.	1857	542	(1) 351 (2) 1660 (3) 162	67 284 184 "	" 1476 162	1606	363 133	1110	1816	1200 116	500	201	29 10	162	128	128	"	5924	1971 543	3410	
Dindigul	1835	1110	(1) 360 (2) 3928 (3) 68	{235 125} ~~[illegible]~~ "	" 3928 68	3363	775 700	1888	712	112 60	540	200	50	150	49	49	"	8680	1171 935	6574	
Kodikanal	1857	180	(1) 360 (2) 272 (3) "	360 " "	" 272 "	222	142	80	50	34	16	20	10	10	32	10	22	956	556	400	
Madura	1834	560	(1) 900 (2) 2245 (3) 955	900 553 120	" 1692 835	7155	1696 3992	1467	5173	2345 300	2528	250	100	150	6400	6400	0	23078	10441 5965	6672	
Mapavanadura	1864	270	(1) " (2) 1273 (3) 188	" 52 52	" 1221 136	1244	294 200	750	205	61	144	2300	2075 25	200	119	14	105	5329	2435 338	2556	
Mundupurasalai	1857	1500	(1) 1250 (2) 2917 (3) 68	{1100 150 357 100	2460 68	2215	310 272	1633	105	33	72	750	499 34	217	222	22 842	200	7527	1316 1561 1042	4650	
Mudur	1857	144	(1) " (2) 1051 (3) 197	8 88 41	1043 68	1273	288	985	89	0	89	1459	159	1300	1476	194	440	5545	578	3925	
Palani	1862	469	(1) 185 (2) 2633 (3) 120	185 {245 242 52	" 2116 68	1963	566 129	1268	302	98	204	250	40 60	150	180	36	144	5633	1170 483	3980	
Pasumalai	1845	230	(1) 180 (2) 640 (3) 75	180 {34 75 7	511 68	11920	257 6305	5358	65	60	5	184	92	92	177	0	177	13241	392 6638	6211	
Perunkolam	1848	1309	(1) 876 (2) 2448 (3) 88	876 6 20	" 2442 68	2569	400 356	1813	344	248	96	449	110 39	300	282	165	117	7056	510 1710	4836	
Virumangalam	1838	800	(1) 223 (2) 2541 (3) 68	223 {284 249}	2008 68	2202	530 100	1572	164	20	144	621	163 69	389	250	100	150	6069	1300 438	4331	
Virupurum.	1838	186	(1) 204 (2) 1254 (3) 57	0	1515	440	7 103	330	80	0	80	286	0	286	75	0	75	2396	7 103	2286	
		7300	29797	5634 1840	22323	36172	13054 4864	18254	9105	852 3835	4418	6970	583 2981	3406	9390	491 7469	1430	114206 2989	14	49831	

In the Columns "By the People" { black ink indicates the amounts actually given by the people
Red ink " amounts from other sources such as gov.t grants, private donations &c.

Under "Native Agency" (1) = Pastors
(2) = Catechists & evangelists
(3) = Bible Women

J. P. Jones Secretary

Resolutions regarding Bro. Burnell.

With reference to the great affliction, which God has seen fit to permit in the loss of reason by our Bro. Burnell, — Resolved,

1. That we tender to Sister Burnell, and to all the members of the family, our warmest sympathy in this great trial, and we unite with them in prayer to God that our afflicted brother may soon be restored to health, and that this trial may be sanctified to our good, leading us to patient submission to God's will, and to a greater consecration to his service.

2. That we approve of the arrangements made by our Mission Physician, and the placing of our brother in the Asylum at Madras; and the Treasurer is hereby authorized to continue to pay the bills for his support so long as it is necessary for him to remain in that Institution.

3. That as soon as the health of our brother permits, it is imperative, that he go to America, in the hope that a more bracing climate, and more favorable circumstances in the land of his birth, may prove advantageous for his complete recovery.

over.

4. That in the circumstances, Sister Burnell should draw the salary of a lady missionary viz. Rs 1000, and that all the expenses of Bro. Burnell, should be defrayed by the Board.

J. Rendall
Secretary Madura Mission

P. S. The expenses of Bro. B. at the Asylum is Rs. 2½ a day for maintenance. There may be other expenses, but none as yet have been sent in.

J Rendall

Resolution as to Mr. Burnell

Report with reference to Miss Taylor's visit to America.

The Com. appointed to confer with Miss Taylor in regard to the subject of her recent letter, — a visit to America, — report,

That they have met her as requested, and that the conference was in all respects satisfactory to them, and appeared so to her. Miss Taylor arrived in the Mission with her parents in Jany of 1868. From the knowledge of the language whc. she had gained in childhood, she was ready to engage in active work sooner than a lady obliged to learn the language entirely anew could be expected to do. During the whole of her missionary life she has been connected with the Mandapasalai station, living with her parents until her father died in Feb. 1871, and after that, with her mother till her departure for America about four years later. Since then, she has found a home with Bro. & Sister Howland. From the length and nature of her service, we think she will deserve a season of rest, as proposed in her letter. We believe, with her, that such a change will, in all probability, be beneficial to her physically, mentally and spiritually. If she is to re-

tion for further work here, it is best that she go soon. If she is to seek a field of labor in America, she certainly ought to go without much delay. Your committee, therefore recommend, that after continuing her work at Mandapasalai till the beginning of 1882, fourteen years from the time she joined the Mission, she be allowed to embark for America, leaving, as usual, all questions pertaining to a return to be decided hereafter. Such a decision is in accordance with the expressed approval of Miss Taylor. Thus leaving us, she will be followed by the best wishes and the prayers of us all."

Signed J. Herrick
J. Rendall.

J. Rendall
Secretary Madurai Mission

East Local Committee Meeting.

Nanamadura. Mch. 1881.

Wednesday Mch. 9th

A. M.

10 — 10.45 Prayer Meeting — Rev. J. Rendall.

10.45 — 11.30 Essay. Use of Bible in preaching to heathen — Peter, Madura

11.30 — 12. Miracles. 21st to 33d. Classes. II, III — Rev. J. E. Tracy

12 — 12.30 P. M. Christ words on Christian Duty — General — Rev. J. Rendall

12.30 — 1. Madura Station Report.

3 — 3.20 Tirupuvanam Station Report.

3.20 — 4.10 Hopkins Instructor. Classes I, II. — Rev. J. P. Jones.
Description of Madura. Class III — Pastor Rowland.

4.10 — 5 — Old Testament Types — Class I — Rev. J. Rendall.

7.30 — Sermon — Rev. J. E. Tracy.

Thursday Mch 10th

A. M.

7.30 — 8.15 Prayer Meeting — Pastor Cornelius.

8.15 — 8.35 Melur Station Report.

8.35 — 8.45 Bible Woman's Report.

10.15 — 11 — Essay. Best Method for the Itineracy — Gnanattukkan

11 — 12. First Corinthians. VIII, IX, X — Class I — Rev. J. E. Tracy.
Bazaar Book — Class III — Rev. J. Rendall

P. M.

12 — 1 — Lesson on Missions — General — Rev. J. P. Jones.

3 — 3.20 Nanamadura Station Report.

3.20 — 4.20 Sermon on the Mount — Rev. J. E. Tracy.

4.20 — 5. Paul's second and third Missionary Journeys. Classes II, III
Rev. J. Rendall

7.30 — Prayer Meeting and Lord's Supper.
Rev J P Jones & Rev J Rendall

Rev. J. E. Tracy.

Madura, Sep. 11, 1883.

Rec'd. Oct. 22.

P. C.

Extract of Minutes of
American Madura Mission
Tuesday Sept 11. 1883.

"A letter was read from Mrs J. M. Miner requesting the sanction of the Mission upon her asking the Prudential Com to allow her to return to America early in 1884 at the expense of the Board. The request was granted."

Madura Sep 8th 84

Vote of Madura Mission

— That Bro Rogers receive permission to ask from the Prudential Committee Rs 500 for the rebuilding of a pastor's house at Kambam & a church & catechist house in the vicinity (the former buildings having been destroyed by fire). This

[illegible]
Standing that the grant
be not taken from
our regular ap-
propriation

J. B. Jones
Sec.

Periakulam Septr 11. 1884

Rev N. G. Clark. D.D.

Sec. of the A.B.C.F.M.

Dear Brother.

Herewith I enclose a copy of the mission vote passed in our mission meeting from which I have just returned.

Had not the matter been one of great importance and urgency, I would not have presented it to the mission - nor would the mission have acted upon it. But it is one of those cases which can not be deferred nor put off. It is a case similar to that presented by Mrs Capron last year for the rebuilding of a house for one of her teachers in Madura - for which a grant was made. This case of the destruction of Pastor Isaac's House in Kambam is a very sad one. He was away from home on mission business. and his wife and children who were in the house, sleeping at midnight, when it took fire narrowly escaped with only the garments they had about them. Every thing in the house was destroyed. All that he had saved for 25 years - his books - his furniture. his clothing and several months supply of

food besides the Church records. The communion set, and all the money he had in the world, some of his own and some in trust for others. The loss is indeed very hard for him to bear. The building belonged to the mission, and in rebuilding, it should be made more permanant so that a like disaster may not again occur. The Church and Catechist house must also be rebuilt without delay. The Rs 500 asked for is not intended to meet any part of Pastor Isaac's personal loss - nor is it enough to erect the buildings. But if I can obtain from the Prudential Committee this amount it will be a great help and the balance of the cost I shall try to secure in some other way. So urgent is the necessity that I have already advanced money for commencing the work and I shall be glad to hear from you, at your earliest convenience, that the needed grant has been made. I would have been glad to have met this from the ordinary appropriations made to my station, but the estimates were made so closely that this is impossible. I think this is the first time in my missionary life that I have asked extra help either for myself personally or for my work. and I sincerely hope that no such exigency may again arise.

As to Pastor Isaac's personal losses I have obtained some relief for him among friends here. But he would be very thankful for any thing that friends in America also might feel willing to do for him.

We have had a very pleasant meeting in Madura, The Holy Sprit was manifestly with us. The Hazens and Miss Swift are valuable accesions and we are looking forward to welcoming the Washburns very soon.

Yours fraternally

J. T. Noyes

P.S. A small communion set to take the place of the one destroyed by fire would be very acceptable.

J.T.N.

Minute of
Madura Mission
Sep 15 - 85 -

Voted that Bro Howland
in view of the urgency of
his village work be
permitted to ask Rs 200
from the Prudential Com.
for this work, wh sum
shall be added to the Contingents
for 1886 — to take precedence
in importance over all other
items.

True Copy J B Jones
Sec.

58

Madura Mission

Minute of Jan 21st 89

In view of Miss Bell's request that the £20. spent by her in London, & constituting a part of her present debt, be paid by the Prud. Committee towards liquidating her debt — Voted that she be permitted to ask this sum from the Prud. Com. towards relieving her in her present embarrassment.

J P Jones Sec.

Kodaikanal Madura Dist. S. India

Minute concerning death of
Rev. & Mrs W. S. Howland.

In view of the sudden & very mysterious death of Brother & Sister Howland at Auburndale N.S. in March last The Mission places on record an expression of its deep sense of loss & bereavement in this sad Providence. While mourning this loss of a brother & sister so genial & hearty, & of fellow laborers so faithful & useful we are mindful not only of the sad breach in our own mission circle, already much weakened; but also of the mourning Native Churches of Vandiyasalai who feel the bereavement most keenly. We bow our head in reverent submission, knowing that our Father doeth all things well; & we pray that He may soon send out other pious, faithful & efficient laborers to this neglected part of His Vineyard. May the Comforter support & strengthen the mourning parents & relatives; & may the Father of the orphans be ever with, to bless & guide the orphaned children of our deceased brother & sister!!

J. Phillips, Secretary
Madura Mission

Resolutions of Madura Mission
May 1889

1 The com. on revision of scheme of exam. of Native Missionaries in Tamil report accepted and adopted.

2 Misses M M Root and Bell have passed 1st exam. in Vernacular.

3 The Com. on revision of allowances report. Accepted & adopted. Will be printed.

4 Miss M. M. Root having passed her 1st exam in Tamil was placed in charge of the Bible woman's work at Dindigul & Palani – also to assist Mrs Chester in any way possible.

5 Voted that Miss Bell be stationed at Dindigul to assist Dr Chester in the medical work, especially in visiting female patients at their homes.

6 In view of the increase in the mission medical work & of the urgent need of an increased appropriation to meet the same – Voted that Dr Chester be requested to write to the Prud. Com. urging that our Estimate from the present year be permanently increased by $200. with a view to meeting this expense.

7 In reference to the request of the Director of Public Instruction that our missionaries occasionally accept the post of examiner of the Upper Primary Examination – Voted that the mission favors the acceptance of this responsibility by any of its members chosen they be requested to assume it.

8 That the Prize Bible Examination be July 4th.

9 That the ~~Building~~ Publication Com. communicate with the Madras Tract Society urging them to take up & publish a revision of the Church History formerly published by Mr Webb in the Repository.

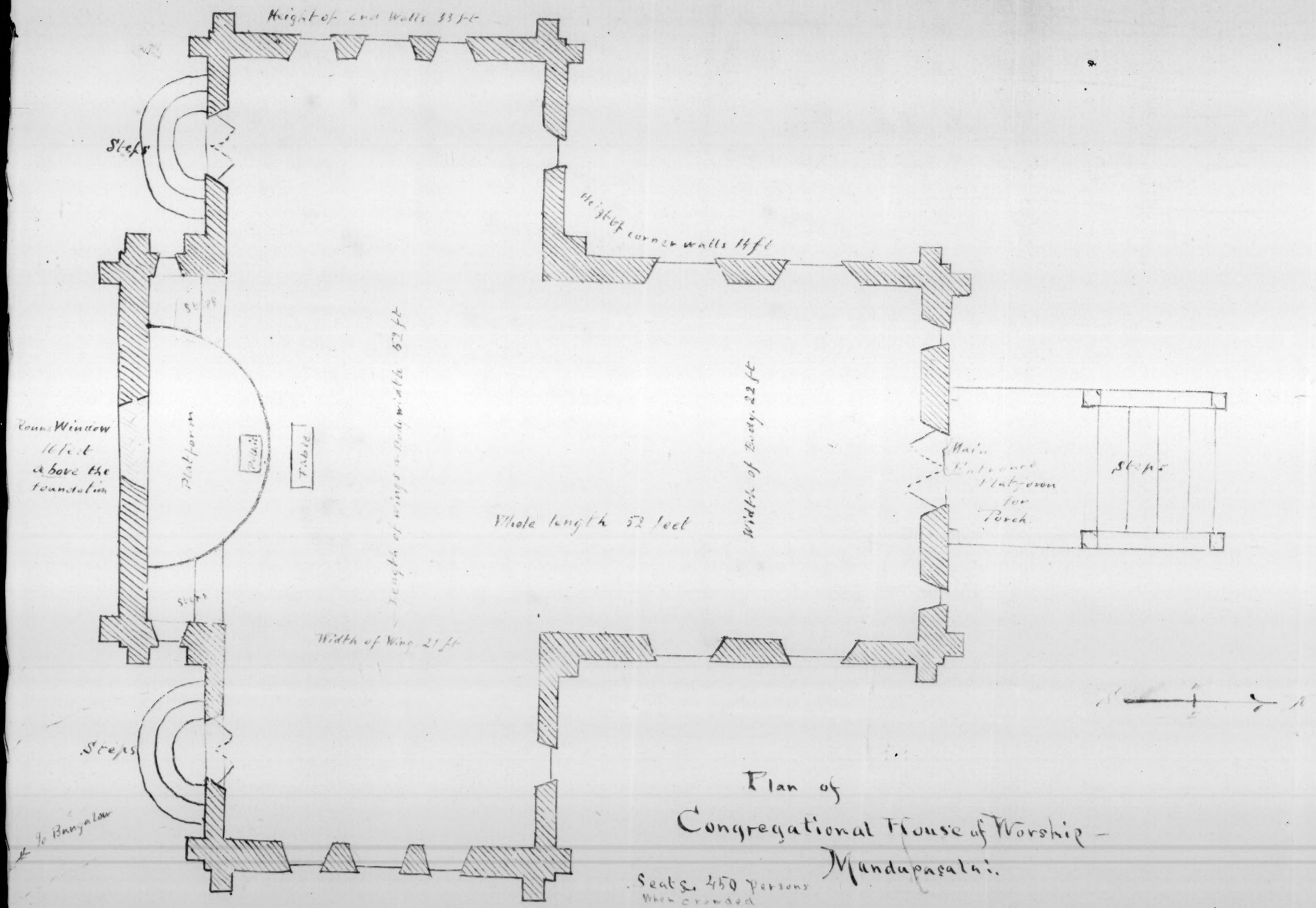
10 That hereafter whenever one of our churches intends to extend a call to a man to become its pastor, permission shall be first obtained from the mission for that purpose.

11 That in the case of any future mission action wh. may specially concern the single ladies of the mission, it shall be first made known, & their wishes communicated to the mission in writing. Also that all their requests to the mission be submitted in writing for mission action.

12 That the ladies of the mission be invited to attend hereafter those meetings of the mission when mission minutes, official correspondence & stated letters are read & informal conference is conducted.

13 That brethren Noyes, Jones & Chandler be a com. to settle, with the Revenue Survey officers, the boundaries of our Mission land at Kodai – especially in reference to the roads.

J. P. Jones Sec.



Plan of
Congregational House of Worship –
Mandupagalu.

Seats 450 persons
when crowded

Sheet

59

S

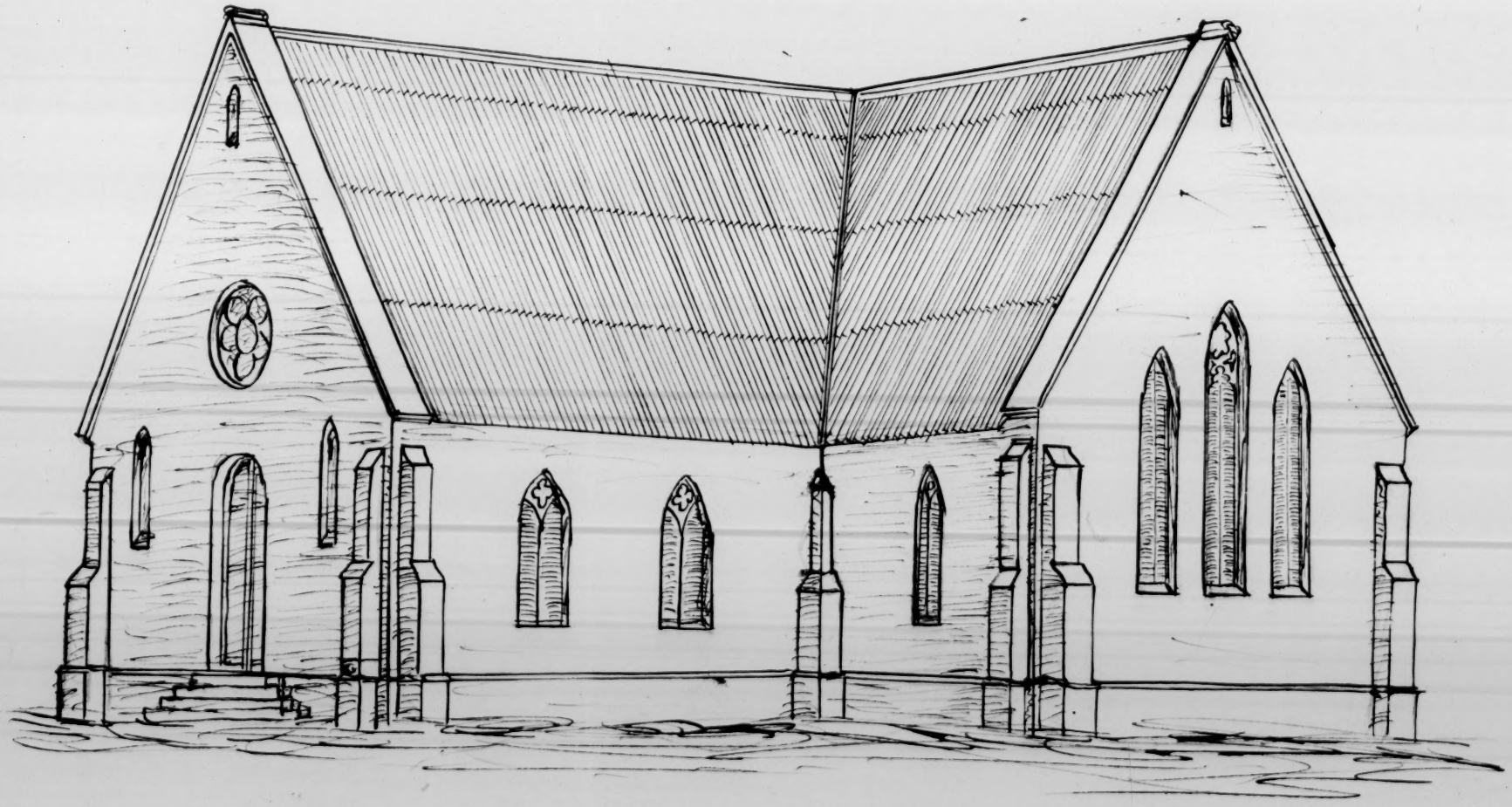
Mandapadalie

Church Plans

with Mr. Rowlands

letter of Feb. 28 & Mar 8

✓



Mandapasalai Church

Front Face. & Entrance.

West Face

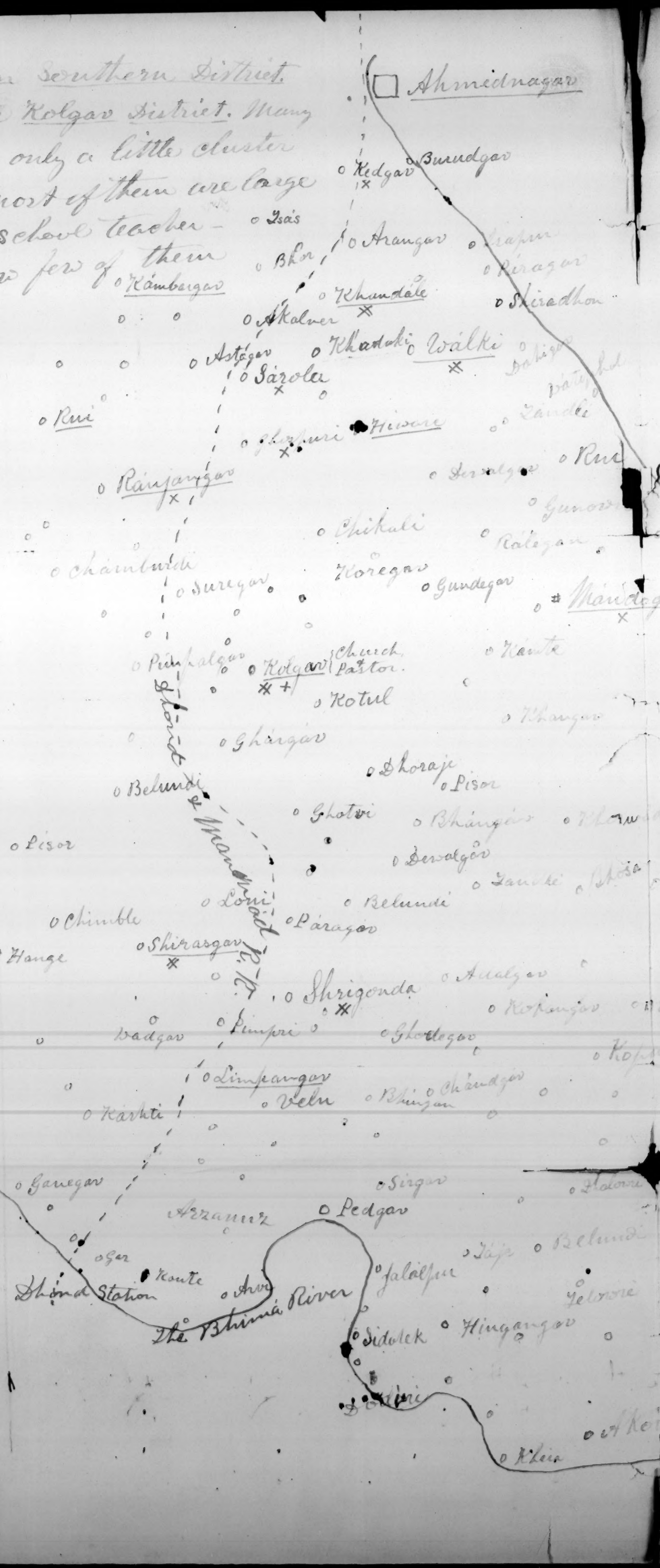
South face.

East face
view from our Front verandah.

North

61

The Ahmednagar Southern District commonly called the Kolgav District. Many of the villages are only a little cluster of houses - But most of them are large enough to need a school teacher - & the map shows how few of them are supplied.



Scale, 4½ miles to the inch.

In Places underscored some have become Christians.
× This mark shows that a christian school is in the place.
⊗ This mark indicates that a Bible Reader is stationed in the place.

Saturday, March 11.

A. M.

7 - 7.45	Prayer meeting	Dr. Chester
7.45 - 8.	Organization	
8. - 8.30	Lesson on the Holy Spirit	Dr. Chester
8.30 - 9.	Life of Christ	Pastor Colton
9. - 9.30	Hopkins's Theology	Rev. J. T. Noyes
9.30 - 10.	Bazaar Book - A	Pastor Isaac
10. - 10.30	Second Coming of Christ	Rev. E. C. [illegible]
10.30 - 11.	Pastor's Manual	[illegible]

P. M.

2. - 2.30	Lyrics 120, 205, 173, 55.	Pastor Swinnerton
2.30 - 3.	Pitt's Speeches	Rev. J. T. Noyes
3. - 3.30	Description of Mudania	Pastor Nethaniel
3.30 - 4.	The Resurrection	Rev. J. E. Chandler
4. - 4.30	Address on America	Rev. J. T. Noyes

Evening

Magic Lantern — Dr. Chester

Sunday March 5.

A. M.

9.30 – 10.30	Sermon	Rev. John S. C.
11.00 – 11.20	Report from Periakulam	
11.20 – 11.50.	Essay –	Pastor Devanayagam
11.50 – 12.10	Report from Palani	
12.10 – 12.30	" "	Dindigul
0.0 – 0.0	~~Prayer meeting~~.	

P. M.

3. – 3.20	Report from Battalagundu	
3.20 – 4.	Lecture on the Revision	Rev. John S. C.
4. – 4.30	Communion –	Rev. J. P. Noyes

Evening

Prayer Meeting

My soul, while this blest path I tread,
By no false lights will be misled;
Thy doctrines satisfy the heart,
My God, "the Truth" itself Thou art.

That heart Thou deignest now to share,
Thou'rt formed "the hope of glory" there;
Soon I shall quit this world of strife,
And feel in death Thou art "the Life."

CHARLOTTE ELLIOTT.

THE

Messenger of Light,

FEBRUARY 1st, 1885.

A SERMON ON CHRISTIAN UNITY FOR INDIA, PREACHED ON APRIL 17TH, 1884, BEFORE THE BENGAL CHURCH MISSIONARY CONFERENCE, BY THE REV. ALFRED CLIFFORD, M. A.

——o——

(*Concluded from our last No.*)

Now I take it that experience will have convinced most of us that the unity of Christians in this country, will not be brought about by their all joining themselves to any one of the existing bodies *just as it is, without any modification.* The Church of England, no doubt vastly exceeds all other Protestant bodies in this country in the number of its adherents, but there is, I take it, no probability at all of large numbers of Non-conformists renouncing their peculiar tenets and seeking admission to its fold without any modification on its part. To my own mind it is clear, that when Christians in this country awake to the duty and importance of union, they will naturally form themselves into a national Church of their own, which, however, close its connection may be with the Church in England, will be distinct from it, and have a constitution and character of its own. The question of the union of Christians in India practically resolves itself into the question, whether it is possible to draw up such a Church constitution as would be acceptable to all, or at any rate sufficiently acceptable to serve as a rallying point to all who are ready to make some sacrifice of personal taste in order to obtain the blessing of unity.

Is there, then, any reasonable hope that Christians in this country could be brought to agreement in this matter? Compromise of principle we could never consent to ourselves nor wish for from others, but might we not hope for such a compromise of *non-essentials*, and such a liberality of sentiment with regard to diversity of opinion and practice within certain limits, as might enable us to return to something like that Catholic unity which prevailed in the Church's earliest and best days?

For my part I believe that such a hope is by no means vain; that if only there be a hearty desire for unity to begin with, the object we have in view is fully attainable.

Take first the question of *organization.* Is agreement impossible here? This, no doubt, is a delicate point; because it is plain, that though diversity of opinion and of practice in many matters might exist in the hoped-for United Church of India, as regards *organization*, there must be one system and only one. A Church cannot be partly Episcopalian, and partly Presbyterian, and partly Congregational. Whichever system be adopted, it must prevail right through. But as a matter of fact, I believe we are apt to overrate the difficulty of agreement on this point. I believe that if presented to them in a right way, and if properly guarded by preserving the rights of the clergy, and giving both to them and to the laity a voice in the election of their Bishop, we should find that our Non-conformist brethren are by no means so immoveably opposed to the idea of Episcopacy. In almost all Non-conformist bodies, officers exist who exercise most of the functions of Bishops, though they are called by another name. What has set Dissenters against Episcopacy, is not the notion of an order of overseers among the clergy, but the extravagant claims of divine origin and divine right and exclusive spiritual power which have often been connected with it. If only Episcopacy is advocated on moderate grounds—as many of the leaders* of our English Church have advocated it—Archbishop Whitgift, Bishop Hall Richard Hooker, in former times and Bishop Lightfoot in our own day—not as the *only valid* mode of Church government, but as the most ancient and most useful, not as an institution appointed by Christ Himself, and through which alone flows the stream of sacramental efficacy but as having the dignity of apostolic sanction and being the "historical backbone" of the Church Catholic, then I say there is every prospect of its being received in India with the respect it deserves, and being adopted by the United Church both on account of its venerableness and its intrinsic merits.

And here let me say, in all modesty, that surely a special responsibility rests with us Evangelical Clergy of the Church of England. It is our happiness to belong to a historical Church, a Church which inherits the threefold ministry in unbroken succession from primitive times. And it is also our happiness to be free from the superstituous view of that threefold ministry which makes it the touchstone of Christianity, and regards all those who do not possess it as "outside the covenant." It becomes us, therefore, in a special way to act as interpreters of the Episcopal system to our Non-conformist brethren in India, both commending its excellencies and shewing them its *true* value to the Church as opposed to the spurious value attached to it by some. Let us realize our duty to use what influence we possess to render the Episcopal system as complete as possible by advocating the sub-division of large dioceses, and the establishment of synods, by which the dangers of the system are counteracted and its power for good enhanced. The best recommendation of Episcopacy in India will be, not dogmatic assertions of its divine origin, but the practical exhibition of its potency for good.

Next as to *doctrine.* The elaborated doctrinal standards of the English Church or the Church of Scotland were produced by circumstances which do not exist in India. To imitate them here, would be a fatal mistake. The motto of the Church of India, if it desires to comprehend in itself all existing bodies of Protestant Christians, must be *simplicity*, not elaboration, as regards doctrinal standards. There is, of course, no difficulty in suggesting a simple standard; Holy Scripture and the Creeds of the first four centuries would supply it; the difficulty would lie in getting people to be liberal minded enough to exact no more than this from their neighbours. The tendency among Christians to anathematise one another for small divergences from their own particular standard of orthodoxy has always been great, but it may be not unreasonably hoped that a brighter day is dawning upon Christendom, and that principles of liberality and charity are on the increase. Certain it is that to the end of time Christian men will take different views of truth and adopt different interpretations of Scripture, and if we wish to unite them in a

* Bishop Hall writes:—"Blessed be God, there is no difference in any essential matter betwixt the Church of England and her sisters of the Reformation. . . . The only difference is in the form of outward administration; wherein also we are so far agreed, as that we all profess this form not to be essential to the being of a Church, though much importing the well or better being of it, according to our several apprehensions thereof." "But withal nothing hinders, but that we may come yet closer to one another, if both may resolve to meet in that primitive Government (whereby it is meet we should both be regulated) universally agreed upon by all antiquity; wherein all things were ordered and transacted by the consent of the Presbytery, moderated by one constant President thereof . . . . If the name of a Bishop displease, let them call their man a Moderator, a President, a Superintendent, an Observer: only for the fixedness or change of their person, let the ancient and universal practice of God's Church be thought worthy to oversway."—"Bishop Hall's Work," Vol. VIII., p. 56.

and though in this world of error we can hardly expect that such a happy consummation as that will ever take place, yet in drawing up the constitution of a new national Church, the greatest care should be taken that the terms of communion should be as liberal as possible, and no needless dogmatic hindrances to membership imposed. Among our native brethren, I believe there, would be no opposition to a very simple and comprehensive standard. Feeling the broad contrast between the heathenism they have left and the Christianity they have embraced, differences between the doctrinal views of this Christian and that, seem to them insignificant. And surely we have much to learn from them in this respect. In this country, at any rate, in face of the common foe, we may well tolerate minor differences for the sake of the great matters in which we are at one. God grant that when it comes to the point, liberality and charity may prevail. For my part I believe they will, and that the unity of the Church of India will not be frustrated by any un-Christ-like exclusiveness on our part.

Thirdly and lastly, we come to the consideration of *Ritual.* What hope of agreement is there here? Here, again possibility of union depends upon the simplicity and consequent comprehensiveness of the rule that may be adopted. Why may we not be content to impose what Scripture imposes, and leave the rest as Scripture leaves it, to the tastes and discretions of each group of Christians who meet together for common worship? A wide liberality here seems to be what is most in accord with Scripture, the example of the primitive Church, and the verdict of common sense. Barring the two sacraments, Scripture has imposed no ritual upon Christians, and even with regard to the sacraments, it leaves the *mode* of administration perfectly open. Christian men are free to use forms of prayer or not to use them; to wear special vestments in conducting public worship or not to wear them; to assemble in richly adorned gothic cathedrals or in plain white-washed rooms. "Let all things be done decently and in order" is the Scripture maxim; but beyond that no "rubric" exists. As a matter of fact, the Catholic Church of different ages and countries, and of the same ages and countries, has observed the most diverse customs with regard to ritual, and there is no reason that I know of why the Church of India, if it can gather into its one organisation its many scattered groups of children, should impose upon them any "act of uniformity." If, indeed, it ever sought to impose uniformity, we may be sure it would that day cease to be a united and national Church; men would not brook an interference which has neither Scripture precept nor primitive precedent to support it. No; there is good hope of agreement in the matter of ritual; but it must be agreement based on liberty to practise ourselves and allow to our brethren whatever ritual seems most profitable.

There is, however, one point which calls for special remark because it will occur to some as a notable cause of difference between one body of Christians and the rest, which it might be very difficult to overcome. It involves, indeed, something more than ritual. I refer to the question of baptism by immersion or sprinkling, and of infants or adults. What hope is there of union with our Baptist brethren? Well, any difficulty which may be made should, I think, not come from our side. If they yield us liberty to retain our baptismal customs, we must give the same privilege to them. Thus in the matter of immersion they are beyond all question far more in accord with primitive usage; nay, indeed, with the rule of our own Church of England than we are. The *sufficiency* of sprinkling indeed, we may well maintain, but that we have turned exception into rule in our practice of sprinkling is, I believe, the simple fact of the case. With regard to the baptism of the adults too, though their case here bears a very different aspect, it is in my opinion sufficiently strong to save the Baptists from Church historians* have come to is that the Church of the first three centuries allowed Christian parents to act on their own discretion in the matter of bringing their children to the font. It probably theoretically held the doctrine of infant baptism, but it by no means insisted on the practice of it. Now, if this be the state of the case, firmly as we maintain for our own children the privilege of admission from their earliest days into the Christian covenant, we can hardly refuse to our Baptist friends the right to exercise their judgment in a way different to that in which we do, or presume to exclude them from the Church of India for a reason which would not have excluded them from the primitive Church.

Thus far have I attempted to indicate very roughly and imperfectly the lines upon which the constitutions of a United Church in India would, in my own opinion, have to be drawn if it aspire to gather into itself the various communities of Protestant Christians. The leading features may be thus briefly summed up:—As regards organisation, Episcopacy guarded by synods and an elective system. As regards doctrine, Scripture, the creeds of the first three centuries, and liberty. As regards Ritual, the sacraments and liberty. On such a subject considerable diversity of opinion may well be expected. All that I have hoped to do on the present occasion is to draw your attention to the subject in a definite way, and to stir you up to meditate and pray and energize about it. Whatever the best method of achieving it may be, brethren, that the unity of believers is a thing to earnestly seek after we shall all agree. I care not for the way so that the end is won. We, must, indeed, have some definite scheme or other before us if we wish to accomplish anything, but after all what is wanted most of all for its achievement, is the *spirit of union.* Love to our brethren in Christ; love of a broader and more liberal type; love that is strong enough for Christ's sake to overcome prejudice and put up with dissimilarity of taste and custom and opinion; love that from the heart can say "Grace be with all them that love our Lord Jesus Christ in sincerity," a courageous love that will not allow artificial barriers and men-made theories, however time-honoured, however dignified by the names of saintly men, to keep us at arm's length from one another; a holy ardour for union for union's sake, because it is so good and pleasant a thing to dwell together in unity, and because it is strength and courage in the battle against evil, and most of all, because it is dear to the heart of our Lord Himself. Give us but to feel all this and the happy consummation cannot be long delayed; love, which is already unity in solution, will crystallise into its natural and *legitimate* form, the *spiritual* fellowship will be manifested in one visible body at whose resistless witness for Christ this world of India shall be at last convinced that God hath sent Him, and falling before His crucified feet, shall adore Him Lord and God of all!

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*See an article on Baptism in the "Dictionary of Christian Antiquities, by Rev. W. B. Marriott, in which the following passage occurs:—"The general conclusion resulting from an impartial investigation of all the evidence now available appears to the present writer to be that in the first four centuries of Christian history, adult baptism was from a variety of concurrent causes the prevailing practice. Yet that during the same period infants were always baptised without delay if in apparent danger of death. But in the absence of such danger, their baptism was deferred to the times of solemn baptism held at Epiphany, Easter or Pentecost. And it is probable that in many cases Christian parents may have shared and have acted on the opinion expressed by Tertullian in the second century, and by Gregory Nazianzus in the fourth, and thought it well to defer the baptism of children, cases of grave sickness excepted, till they were able to make answer on their own behalf to the interrogations of this baptismal rite. He urges baptism of infants in "cases of danger," and yet shortly after advises the deferring of their baptism in other cases till they were three years old."

The deferring of baptism till a late age and often till a death bed, was a common practice in the third and fourth centuries. Examples are too well known to need quotation here. The practice was sometimes censured by Catholic writers, but it is evident that a large amount of liberty of private judgment was allowed.

The apostle says, "The Lord knoweth how." It is a grand thing to know how to do a thing, isn't it? You know how to do many things, perhaps better than I could do them, but in this one thing you have failed,—to deliver yourself when temptations came. You may take the grosser sin of intemperance: how many men have fallen, when they have made resolutions over and over again, and under the most distressing circumstances promised they would never yield again. But they have been like a withered leaf when the wind catches it, and tosses it hither and thither. Satan comes, and the victims are gone again for the hundreth time or more.

Take your own case and take mine, in the little things that come into life and make it so wretched If there were nothing but our own efforts to fall back upon, we should be of all people the most wretched. But here is our comfort, this afternoon: "The Lord knoweth how to deliver the godly out of temptations."

"The Lord knoweth how." I am so glad He knows how. But it is one thing to know how, and another thing to do it. You may know how to do a thing, and never do it at all. That is not like the Lord. He finds His children hungry and needy, and He satisfies them; He finds them longing for better things, more hopeful experience, and the very moment the heart turns to God, He is ready to supply that need. It all lies in a nutshell; we are to go to the One Who has power,—power to deliver.

The Lord Jesus lives for that; His one purpose is to save His people from their sins; He knows we cannot save ourselves or do anything towards it, but, "Thou shalt call his name Jesus because He shall save His people from their sins." The "Lord knoweth how to do it." I am so glad for this text this afternoon. There are temptations of all sorts and kinds for human hearts, yours different from mine, and mine very different from yours, but the Lord knoweth how to deliver me and you. You have only to make over the keeping of your soul, your prospects and everything belonging to you, and to say, "Now, Lord, Thou knowest how to deliver!" then to stand still and see Him do it,—the very glory of God resting upon you. He will manifest Himself to you as He will not to the world. You belong to him, and have been washed in His own precious blood.

If people could only realize their blessings, their guard, glorious present! You have only to touch the battery to feel the shock of the mighty power of God, as He comes to be your deliverer, help, and strength. He is here to-day to deliver you and manifest himself to you. If there is any besetting sin resting upon your heart, He knows how to deliver you; will you let Him?—Dr. Cullis.

WHEN TO TRUST JESUS.

"What time I am afraid, I will trust in Thee."—Psalm lvi. 3.

Oh, trust thyself to Jesus when conscious of thy sin—of its heavy weight upon thee, of its mighty power within. *Then* is the hour for pleading His finished work for thee; *then* is the time for singing, "His blood [illegible]"

[illegible] of phosphorus, about one ounce each of sodium, iron, potassium, magnesium, and silicon; and apologized for not exhibiting some five thousand cubic feet of oxygen, one hundred thousand cubic feet of hydrogen, and fifty-two cubic feet of nitrogen gas. These substances, he said, were what went to the making of a man.

Is that all? Do you believe it? This lecturer doubtless prided himself on a strict loyalty to the facts; he claimed to be dealing with the reality of the case. But he is in truth most disloyal to the facts; he was in truth utterly oblivious of the great reality.

Such an experiment as this is for every man of common sense an instant and absolute refutation of materialism. For where, amid this mass of separated solids and this cloud of volatile gases, shall you find the distinctive qualities of human nature? Is carbon conscious? Can lime suffer; Can phosphorus think? You may combine them as you will; you may arrange and organize them; you may permeate them with heat and thrill them with electricity; but you can never recall the man who once lived and thought, suffered and loved, felt and willed within them. He was in the body but he was not of it. When the body died he escaped. The retort could not contain him, the fire could not burn him. Somewhere beyond the reach of hands and eyes, somewhere in this universe in which nothing can ever possibly be lost, somewhere above the realm of physical science, the man exists. The chemical analysis has shown us what he is not, but it has not even touched the question of what he is.....By the powers that rise within me and spread their spiritual wings for flight beyond the bounds of sense, and by the yearnings which meat and drink can never still, the outreachings of the heart for truth and love, by the awful sense of right and wrong, by the joy of goodness, by the pain of sin, by the longing for God, I know that I am a living soul.

AN AIMLESS LIFE.

A true leader by announcing a right decision often helps others to decide for the right. An aimless life is without power. The distinguished Socialist, Robert Dale Owen, makes one of his characters (who, perhaps, speaks for the author) say, "I started in life without an object, even without an ambition. . . . I said to myself, 'I have all that I see others contending for; why should I struggle?' I know not the cares that light on those who have never to struggle for any thing. Had I created for myself a definite pursuit, literary, scientific, artistic, social, political—no matter what, so there was something to labor for and to overcome—I might have been happy. I feel this now too late! The power is gone; I am an unhappy man." He made no choice; and yet he did choose by his very aimless and objectless drifting, and he inherited the fruits of his purposeless life. He who makes a decided choice, like Joshua and his family, will not drift and become weak by drifting, but will be a resistless power for truth and for God. —Rev. E. W. Rice.

What right have you and I to select what commandment we will keep and which we will break? Better not try to measure the thunderbolts of the Almighty, saying this has less blaze, this has less momentum. Better not handle the guns, better not experiment much with the divine ammunition. Cicero said he saw the Iliad written on a nut-shell, and you and I have seen the Lord's Prayer written on a five-cent piece; but the whole tendency of these times is to write the Ten Commandments so small nobody can see them.—Dr. Talmage.

We are glad to read in the papers that the Rev. Geo. Shirt C. M. S., arrived at Kurrachee, after safely accomplishing his journey through Persia.

0520

Monday evening last, for the second time, to consider the motion of the Rev. W. Milne to overture the Free General Assembly for permission for the sacraments to be administered by laymen, regarding which there has been some discussion in the INDIAN WITNESS. Mr. Milne's motion had been seconded by Mr. Kalee Churn Banerjea; and there was an amendment by the Rev. W. M'Culloch, seconded by Mr. U. C. Chatterjee. The amendment differed from the original motion mainly in the grounds assigned for asking the permission desired. But there was a distinct provision in the amendment limiting the permission to be granted only to particular dispensations of the sacraments; that is to say, if the Presbytery received from the Assembly the liberty as defined in the amendment, it could not grant a layman permission in general to administer the sacraments, but only permission to do so on a particular occasion or during the continuance of certain exceptional circumstances. After a discussion extending over four hours, the following was adopted as the finding of the court:

Whereas, according to the Westminster Confession of Faith, as well as the subordinate standards of the Free Church of Scotland, the dispensation of the sacraments belongs exclusively in ordinary circumstances to the ministers of the word lawfully ordained. Whereas in the peculiar circumstances of the Church in India small communities of professing Christians may be found widely separated from their brethren, and surrounded by the heathen, without the ordinary provision of ordained Pastors and Teachers.

Whereas individual Christians, whose lot is cast in districts far remote from the places where ordained ministers are labouring, have often opportunities of being instrumental in adding members to the Church from among the heathen around them.

Whereas modes of thought tending toward sacerdotalism are apt to arise in the Indian Church, being due to the former Brahmanical beliefs of the converts, and to the continued prevalence of such beliefs on every side, as well as to the influence of certain forms of Christianity, which tendencies it is most important to check by any means not subversive of Presbyterian order.

And whereas if special permission to dispense the sacraments were given by the Presbytery to congregations and individual Christians in such circumstances as the above, when the presence of an ordained minister cannot be secured without extreme difficulty, and the Presbytery is thoroughly satisfied as to the need of such dispensation of the sacraments, and also as to the character of the person who is to dispense them, and of those to whom they are to be dispensed, the missionary effectiveness of the Indian Free Church would on the one hand be increased, and on the other hand, all erroneous views as to the communication of some peculiar sacredness to the elements when dispensed by ordained ministers, and the consequent invalidity of their dispensation by any others, would be completely refuted; it is humbly overtured by the Free Church Presbytery of Calcutta to the ensuing General Assembly to take the premises into their consideration and grant liberty to the said Presbytery to give such special permission when circumstances in their opinion render it advisable; it being understood that every such permission shall extend only to the case of that particular dispensation of the sacraments for which it has been asked; and that this liberty, if granted to the Presbytery, shall of course not apply to the case of places where there are regular congregations with ordained ministers: or to do otherwise for this object as to their wisdom may seem meet.

By this deliverance the General Assembly of the Free Church of Scotland is to be asked to declare for the first time that in certain circumstances it shall be lawful for laymen to administer the sacraments. The opinion that the standards of the Church absolutely forbid this met with little support in the Presbytery. From the prevailing convictions of the leading men of the Church in Scotland and the general current of opinion in the Church there, we have little doubt the request of the Presbytery will be acceded to, after an eager debate.

Mr. Milne introduced his motion at the first meeting, in a long speech of great ability, in which he kept clear of sacerdotal traditions, and boldly demonstrated the fact that in the early Church the distinctions of ministers and laymen, in their modern acceptance, did not prevail, but were formulated as a matter of order and convenience when the numbers of Christians multiplied. That truth has been well laid down by the extreme "broad" school of the Church of England, but it is gratifying to have a lucid and conclusive exposition of it from a Scottish Presbyterian of evangelical orthodoxy. We append the conclusion of Mr. Milne's speech, as published in the *Indian Christian Herald*, for it bears powerfully upon what has seemed to us the main point to be discussed:

"But it may be asked, is there any urgent necessity in present circumstances for sending such an overture to the Assembly? I think it is expedient and desirable on many grounds.

"1. It is of the greatest importance that the *doctrine* of our Church on the ministry and the sacraments should be made clear in view of the attempts that are being made to run the Indian Church on the lines of an unscriptural *sacerdotalism*.

"2. It is necessary that it should be shown that true Presbyterianism is not that hard and inelastic system which it is too often supposed to be. Alongside of catholicity of doctrine should be shown the *elasticity* of Presbyterianism, and how it is fitted to adapt itself to the requirements and circumstances of the Church in every country and in every clime. This is the only safeguard against *Plymouthism* to which the Indian Church is also exposed. If liberty is not granted in regular order, it will be taken and so cause disorder and confusion.

"3. It is expedient and necessary in the interest of evangelization. Native Churches are rapidly developing, and every encouragement should be given to the members of the Church to preach and make disciples of all around them. We must be prepared for a very rapid extension of the Gospel, both among men and women. I have not raised here the question of female ministry, but probably we shall soon require *Phœbes* in the Church to do the Church's work more effectively in the zenanas of the country. It is necessary that all such work should be done decently and in order, and not without the Church's approval and sanction. For these and other reasons I move that the overture be transmitted to the Assembly."

The Calcutta Missionary Conference.

Our readers will be interested in the following notes of the Conference received from Rev. R. C. Hastings, one of the delegates from North Ceylon.

The Second General Decennial Missionary Conference of India (including Ceylon and Burmah) began at Calcutta in Dr. Thoburn's church, Dec. 28, 1882. The Conference has been appointed for six days, the meetings for each day being as follows:—Daily Morning Prayer meeting at 7½ o'clock; Morning session of the Conference from 10 A. M. to 1 P.M; afternoon session from 2 to 4½ P.M. Besides these regular daily meetings, a public temperance meeting was appointed for Friday P.M. at 5½ o'clock, and a public missionary meeting on Saturday at the same time.

A large number of missionaries are in attendance, the total number of delegates being over 450, of whom full one third are ladies. About twenty-five different societies are represented; nine of these are from America and eleven from Great Britain. The largest number of delegates from any one society is from the Methodist Episcopal Church of America which has about 100 members present.

The Church Missionary society has also a large representation. The different parts of India are represented as follows:—Burmah has 15 delegates; Ceylon, 5; Madras Presidency, 55; leaving nearly 400 as coming from the central and northern parts of India. Bishop Foster of Boston, Dr. Reid of New York and a few other American visitors are also present.

The first session was opened at 10 o'clock promptly, the Hon'ble Gen. Sir H. Ramsay, K. C. S. I, C. B. presiding. Among others on the platform were the Hon'ble Justice Norris, Colonels Brownlow and Wroughton, Revds. Murray Mitchell, LL. D., G. H. Rouse, LL B, and K. S. Macdonald, M.A. The Chairman after bidding the delegates a hearty welcome alluded to the losses in the missionary ranks since the last General Conference at Allahabad. Many changes also had taken place in India during that time; the work of the missionaries had been greatly facilitated; opposition was less; civilization had increased; and Christianity had advanced. In concluding the speaker hoped that all denominational differences would be forgotten during the sessions of the Conference; and that the one great work of saving souls would engross the whole attention of the assembled delegates. The subject for the first session of the day "Preaching to the Heathen" was introduced by a paper written by the Rev. C. W. Forman, D.D. of Lahore. The speaker said that direct preaching was most in accordance with the method used by Christ and his immediate followers. Some conditions of success were:—1. The preacher must be a converted man of fair general education, good address, &c. and possessing a good knowledge of the vernacular. 2. Conviction of sin on the part of the hearers. 3. The sowing of good seed—"rightly dividing the word of truth". 4 Attention to minor points, as place of preaching, methods for attracting large crowds of hearers &c, 5. The presence of the Holy Spirit. The second paper was by Rev. W. N. Bose, B.L. of Gopaulpor who laid special stress upon the importance of Christians following their Master. He lamented the paucity of schools for training helpers in the Bengal Presidency, and urged upon all workers to engage in the work not for the sake of the filthy lucre, but on account of their love to God and their desire for the salvation of souls. These two papers which were each 20 minutes in length, were followed by opening discussions of 15 minutes each, and these in turn by a general discussion in which any that wished might take part. Several availed themselves of the opportunity to give their own experiences. It seemed to be the general opinion that native agents should be trained up to carry on the work of preaching among their fellow countrymen, Dr. Murray Mitchell thought that there ought to be less controversy and more of the direct preaching of the Gospel. "Controversy was sometimes unavoidable, but let no man attack Hinduism or Mohamedanism who has not thoroughly studied and gained an understanding of their systems; and that reduces the attacking army to small dimensions."

The subject for the afternoon session, "Sunday schools" was opened by a paper read by Rev. B. H. Badley, who spoke of the neglect of the Sunday schools in India and the belief among some that they could not be made interesting to Hindu children. He would urge upon all to pay especial attention to the S. S. and to use every means in their power to make it attractive to the children. "Let us win the children and thus win *India for Christ.*"

Rev J. S. Chandler of the Madura mission followed in an opening address. He spoke of the S.S. as being well fitted to do the pioneer work of preparation for the church in this land. It secures a regular audience favorable to the truth. It teaches the Bible. It shows forth the Lord Jesus Christ. Rev. E. W. Parker of Moradabad spoke of the different kinds of Sabbath schools, methods of teaching, &c. Dr. Philips spoke of the necessity of having teachers' meetings. In his opinion the churches of India were suffering from dyspepsia from a lack of work Let Christians go to church in the morning and take their fill, and then go out in Sabbath schools in the afternoon and work it off. Rev. M Bauboo of Madras gave an interesting account of the S. School work in his city Several others spoke and the meeting adjourned at 4-30 P.M.

In the evening Keshu Chunder Sen leader of the Brahmo Somaj Sect lectured on the subject, "What I think about Christian missions in India." He is an eloquent orator, and much of what he said was very good, but he impresses one as not being very sincere in his utterances.

The sessions of the second day opened at 10 o'clock promptly The subject for consideration in the morning was "Native Agency, its selection, training and developement." The first paper was that of Rev. E. Rigg of Jaffna, read (in his absence) by some one else. The writer divided the work into two branches, the educational and the evangelistic. Under the first head he spoke of the educational work in Ceylon and referred to the liberal grants-in-aid by Government for girls schools in particular. In regard to the "evangelistic agency, in our mission we employ two kinds of agents the Catechist and the Native minister. Our conditions of entrance into the ministry are, 1. No man is admitted who is not, as far as we can judge, soundly converted. 2. He is obliged to pass an examination by all the missionaries at their annual district meeting, 3. He is examined by a board of ministers in the ordinary branches of knowledge and Scripture. 4, He is required to signify his assent to all the rules, regulations, and discipline of the Methodist church. If the candidate satisfies the District meeting on these points, he is required to go through a series of annual examinations extending over twelve years. At the end of the eighth year he is ordained."

The second paper was by Rev. W. Hooper of Allahabad. In regard to the selection of native agents he laid special stress on the idea that converts must not be pressed to enter the ministry. The Lord himself should choose the agents, and those who came forward and offered themselves as candidates without any care for the pay they were to receive, would make the most effective workers. Rev. Messrs Scott of Bareilly and Beatty of Gujerat followed with 15 minutes speeches. The former spoke of the necessity of clear, simple teaching of the fundamental doctrines of the Bible and of Christianity. There should be no hazy and confused ideas in the minds of the young preachers on the essential doctrines of Christianity. The second speaker gave a history of the Theological work in their own mission. Other speakers followed. Dr. Thoburn of Calcutta urged the importance of training men to be *Missionaries; propagating* Training schools were what we needed. Various other views were set forth all more or less bearing on this subject. "Men who preach simply for the money," said one, "men who do not know the Bible, are worthless." Be careful in selecting men to become preachers. If a man is willing to give up a certain salary and accept a lower he is a proper candidate. Those who hope to get more money by preaching, those who simply go out an hour or so every morning and spend the most of their time at home, are not worth having. Let us attend to the Master's instruction "Pray ye the Lord of the harvest that he would send forth laborers" God alone can give us the men, and qualify them for the work.

that won their esteem and regard. Rev. J. Scott of Colombo followed with a speech in which he spoke of the importance of setting before the people the necessity of having a definite experience, and also of having a high standard before them. The discussion that followed was earnest and practical. The need of more enthusiasm in the work of saving souls seemed to be a need largely felt in all parts of the field. Dr. Murray Mitchell hoped that no one would be discouraged if he lacked enthusiasm. He would remind them of Carey's words "I have no enthusiasm I can only plod"—and yet he plodded to some purpose. Let us live by faith, not by feeling.

In the evening a public temperance meeting was held at which there was a large attendance and a great deal of enthusiasm. At the close a large number signed a memorial to his Excellency Lord Ripon setting forth the evils of drunkeness in the land and urging that Government take step to check its spread. Nearly all that were present joined the "Blue Ribbon Army.

P.M.		
12.50—1.	Recess.	
1—1.30.	Place, and time of the writing of each of St. Paul's Epistles—Gen. Lesson	*Rev. J. E. Tracy.*
1.30—2.	Prayer-meeting ..... Led by	„ *E. Chester, M.D.*
2—3.30.	Recess.	
3 30—4.5.	The way the E. I. Company, and after it the English Govt., has dealt with Missions and religious liberty in India—Gen. Lesson...	*Rev. G. H. Gutterson.*
4.5—4.45.	Gospel of John, chap. xvi & xvii—Eng. class	„ *J. E. Tracy.*
	II Corinthians, chap. viii & ix—1st class ...	„ *G. T. Washburn.*
4.45—5.30.	Reports of Pasumalai station ..... 10 minutes.	
	„ of Tirumangalam station.. 12 „	
	„ of Mandapasalai station... 12 „	
7.30.	Street-preaching.	

THURSDAY 8th.—PASUMALAI.

A.M.		
7.30—9.	Opening of the Theological Hall, Pasumalai.	

MADURA.

11—12.	Reports of Dindigul station ..... 15 minutes.	
	„ of Palani station..... 10 „	
	„ of Battalagundu station... 10 „	
	„ of Periakulam station ..... 15 „	
P.M.		
12—2.30.	Meeting of the Evangelical Society.	
2.30—3.30.	Recess.	
3.30—4.	Prayer-meeting ..... Led by	*Rev. G. H. Gutterson.*
4—5.	Lord's Supper	„ *J. E. Tracy.*
7.30.	Prayer-meetings.	

FRIDAY 9th.—MADURA.

A.M.		
10—12.30.	Conference with Native agents.	
	Questions for the Conference:—	
	How to make the Sabbath most pleasant and profitable in our congregations	*Rev. J. E. Tracy.* „ *Y. S. Taylor.*
	The early conversion of our children, what it imports and how attained.....	„ *H. C. Hazen.* „ *A. David.*
	Private reading among our Mission agents, the character and extent of it	„ *J. P. Jones.* „ *S. Mathuranayagam.*
P.M.		
12.30—2.	Adjourned meeting of the W. A. Society.	
2—3.30.	Recess.	
3.30—4.30.	Adjourned meeting of the Madura Ch. Union.	

AMERICAN MADURA MISSION

MEETING WITH MISSION AGENTS.

September 1887.

PROGRAMME.

TUESDAY 6th.—MADURA.

A.M. 12.	Sermon	*Rev. G. T. Washburn.*
P.M. 1—3.	Recess.	
3.30.	Prayer-meeting ..... Led by	*Rev. J. E. Chandler.*
3.30—5.30.	Essay.—The religious changes in South India during the 50 years of Queen Victoria's reign. In view of these, what aims should the Madura Christian church set before itself for the immediate future ...	*Rev. A. Barnes.*
	Addresses, and general discussion by	*Rev. E. Chester, M.D., Mr. D. Clark, B.A., (10 minutes each).*
7.30.	Concert at the East Church. History of Moses written by Pastor Taylor & Conducted by Rev H Hazen	

WEDNESDAY 7th.—MADURA.

A.M. 10.	Singing of a lyric, and prayer.	
10.5—10.45.	Theology.—Positive institutions, the Sabbath—English class and 1st class	*Rev. J. P. Jones.*
	Bazaar book, chap. 13—The Brahmin—2nd class	„ *J. E. Chandler.*
10.45—11.15.	The Christian Religion, pp. 14–31. Eng. class	„ *J. C. Perkins.*
	Handyside's History of India, chap. 10—2nd class	„ *H. G. Hazen.*
11.15—11.50.	Homiletics.—English class and 1st class ...	„ *E. Chester, M.D.*
	History of Judah from Hezekiah to the captivity—2nd class	„ *J. C. Perkins.*
11.50—12.50.	Reports of Madura station ..... 15 minutes.	
	„ of Melur „ ..... 10 „	
	„ of Manamadura station... 10 „	
	„ of Bible women & school . 15 „	

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Resolutions of Madura Mission

September 1887

1 That Bro Noyes write the Mission Report of '87.

2 That Bro Perkins be essayist for Jan. meeting.

3 That Bro Noyes, upon his arrival, be stationed at Kodaikanal & take charge of the Hill Work.

4 That Bro. J. S. Chandler, upon his arrival in the District, take charge of the Dindigul station & that Bro Perkins thereupon take charge of Mandapasalai Station.

5 That hereafter government grants for mission schools be entered separately in the annual Report.

6 That the Com. on Publication revise & publish an edition of 1000 copies of the old "Church members' Manual".

7 The mission expresses its great displeasure in view of Pastor Thomas having performed the marriage of a girl knowing her to be under age & against the protest of Brethren Tracy & Jones & inasmuch as this is his first offence the Mission will not report the matter to government; but it directs that he refrain from performing marriages during the next six months. Moreover the mission directs that its agents who have a license to perform marriages shall not perform the marriage of any girl whom they know not to have attained her age.
If this rule be violated the mission will exercise its influence to have the license of such an agent withdrawn by government. Voted also that each missionary communicate these resolutions to pastors & others under him who are licensed to perform marriages.

8 That in view of the apparent want of study & intellectual activity among our pastors, Brethren Jones & Patterson be a com. to consider methods of work for our Pastors in this line — to report their conclusions at the next Jan. meeting.

J. P. Jones Sec.

The Madras Mail.

THURSDAY EVENING, JUNE 12, 1879.

THE SOUTH INDIA MISSIONARY CONFERENCE.

(From our Special Correspondent.)

BANGALORE, *June 11th.*—The above Conference was opened this morning at the Cubbon Hall, at 11 o'clock, the Right Rev. Bishop Sargent (in the unavoidable absence of Bishop Gell) presiding. There was a large attendance of the clergy, several laymen were also present, and there was a good attendance of ladies.

The proceedings having been opened by prayer, Bishop Sargent, in a short address detailing the purposes for which the present Convocation had been called, said they had with them on the present occasion only four of the representatives of the last Convocation, which assembled at Ootacamund; yet all might equally look back at the past twenty years with pride, and observe for themselves what had been accomplished. He might be asked what had brought them together? He thought if they imagined there was some discovery to be made in Missionary work, they would go away disappointed. He took it for granted that there were no discoveries to be new made in Mission work; they knew exactly what had been done, and should be done in reference to it; there was no new story, no new science on which they could go in reference to conversion. It existed now, as it did from the beginning 'not by might, nor by power, but by my spirit saith the Lord." They had not met together as a Council of war after some great defeat for by God's grace the Missionary Societies had been enabled to hold on their way, and he thought from the various reports they had reason to congratulate themselves, that so much had been, and was being accomplished, and they had assembled here to offer advice to each other. Let them offer to each other the right hand of fellowship, and endeavour to promote the glory of Christ, and to spread the Gospel; and no matter to what denomination they might be long, their interests were united.

The Rev. B. Rice, one of the Secretaries of the Conference, expressed the great pleasure with which they welcomed so many of their brethren from various parts of the Mission field to this Conference in Bangalore. When they first entertained the idea of inviting their brethren here, they could not form an estimate as to how many might come, their utmost estimate being 100, but he believed there were 150 present. Bangalore had the honor of originating the first South Indian Conference at Ootacamund twenty-one years ago, and now it had the honor of receiving the delegates of the second Conference.

The Rev. F.W N. Alexander, of Ellore, delivered an address upon the subject of Vernacular evangelistic work in town and country, and remarked that through street-preaching and the distribution of tracts, a knowledge of Christianity had been spread over a very wide area. Steady and unremitting energy were required, however, and occasional tours to far distant fields and itinerations taken up and laid aside at intervals of other work were not calculated to command success. A separate staff of men freed from all other work was necessary. He advocated mission tours, which might, he contended, be of two sorts. First of these were distant tours to districts beyond the general line of evangelistic work, and secondly, the shorter tours which the Missionaries might make within a given district, with his wife and family, which were of especia value in bringing the word nearer home to the Hindoos, and particularly to the respectable women of the higher castes. He had often thought that a less expensive class than the European clergy might be made use of in the work of Missions, and said that if only the voice of the Evangelist was heard, calling the people from darkness to light, much good could be effected. What was wanted for this purpose was young men of piety and intelligence, who should be prepared to go far beyond the present limits, to distant out-stations, where they might live amongst the natives themselves. They would not require any lengthy instruction in the classics. Such men, the speaker intimated, as had long been connected with Sunday Schools, would be the proper persons to be chosen, and their allowances need not be permitted to exceed Rs. 100 per mensem, which he believed would be ample for all purposes.

The Rev. C. H. Hocken, of Mysore, followed upon the same subject, confining his remarks to vernacular preaching in rooms In Mysore services were held in streets and rooms, the Missionaries going out two by two. The crowd was mostly a motley one, the Brahmin being attracted from his morning ablutions, the official on his way to office, a d the scavenger and the caste man standing side by side, and all attracted by the singing of a lyric. Preaching in rooms, however, was the most advantageous, though the results of street-preaching were a striking advertisement of the claims of Christianity, and an outward and visible protest against Hindooism. Yet it was only with those errors which stood in the way of the truth they were endeavouring to advocate that they should meddle; and while striking hard at Hindooism, they should spare the Hindoo. He referred to the management of the voice, and said that in street-preaching many Missionaries used their voice recklessly. It was quite an easy thing to preach in the open air, if three things only were remembered, viz., to speak from the chest, to keep the lungs well filled with air, and to speak within bounds. The Mis ionary should never "speak into space," but having decided how far he can be heard, he should keep that imaginary sounding board well in view. Speaking of the results of street-preaching in Mysore, Mr. Hocken said that the streets at the evening services were filled by a large number of respectable listeners, and the old opposition that had been experienced at the outset of the missionary work had now nearly all disappeared, while the general results of the system were, satisfactory. Hindooism had survived many difficulties, and overcome many foes; and whether the people would become Christians or not, would depend upon the persistent energy of the servants of Christ.

The Rev. D. Lewis of Bellary, who delivered the third address upon Evangelistic work, remarked that Hindoos had to be taught much, and would be most interesting learners. The people whom vernacular teachers were likely to meet were of the middle class community, comprising in different places ryots, merchants, shopkeepers, weavers, and gold-smiths; and in certain villages the Brahmins would be the only people whom they would come in contact with. All these people, however, would not want searching out, and amongst them were not a few of intelligence. Many of them had learned to read and write, and any new thought or idea came with considerable freshness to them, while they were more likely to treasure up what they heard than to forget it. Religious teaching for people such as this, therefore, should be of the most practical kind. Referring to the matter of preaching, Mr. Lewis continued that this was the most vital point, and worthy of the most careful consideration; for to get at the people was one thing, but to speak

to them so as to do them permanent good was another. This, however, was to a great extent in the power of the Missionary. Not only should they exercise the greatest care that their preaching was understood, but they should preach with a consciousness that their words were likely to lead to good results.

A discussion then followed upon the value of street-preaching, the advisability of permitting fakeers to continue performing mission work while wearing their own characteristic garb, and upon the appreciation of native music by the heathens in preference to Christian tunes &c. In this discussion, Mr. P. B. Gordon created considerable amusement by an *extempore* address which he delivered upon the subject of bazaar-preaching, of which he confessed himself an advocate, but which, he admitted, while it led to some good, frequently resulted in awkward discussions and interruptions on the part of his audience. In cases such as the latter, Mr. Gordon informed the Conference that he usually reminded such as thus misbehaved themselves, that there were three native Magistrates in Madras, and that if they did not listen peaceably to his dogmas on religion, but persisted in interfering with his progress, he should hand them over to such Magistrates to be dealt with. This, he said, had always had the effect of securing to him peace in his addresses to the natives, and he laid the same before the Members of the Conference, with a view to their adopting a similar course. In the discussion on the right of fakeers professing Christianity, to dress in their own garb the feeling of the Conference was against a continuance of any such practice, while it was also ruled that such men should not be recognized as the representative of mission work by any Society until admitted fully within its fold.

Bishop Sargent then read a paper on the subject of accessions to the Christian Church, embracing the recent accessions, their number and character, and the influence of the famine; and new converts, and the mode of dealing with them spiritually and temporally. The learned Bishop remarked that he was persuaded that if the success just attained was to be worth anything at all, they must endeavour to make the converts intelligent Christians, and rid their minds of much that was evil. But where superstition had so long swayed the mind, it was no easy matter to eradicate such influence entirely. Hence, while they did all they could for the adults, their great hope lay with the young; and in this matter an solemn obligation lay on Missionary Socities of taking upon themselves, at least for a time, the education of the young among the new converts, and not leaving them to shift for themselves as best they could. Addresses upon the same subject followed by the Revs. D. Drurie, H. Little, and J W. Scudder, (Vellore.) The former referred to the district of Ongole, and remarked that since the year 1866, people had been continually converted to Christianity throughout its entire area. The Conference closed its first day's sitting at a little after 4 P. M.

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FRIDAY EVENING, JUNE 13, 1879.

THE SOUTH INDIA MISSIONARY CONFERENCE.

(*From our Special Correspondent.*)

BANGALORE, 12*th June*.—Yesterday afternoon was occupied in the discussion of the subject of the recent accessions to Christianity in the Tinnevelly and other districts.

The Rev. Mr. Tympany remarked that before he visited America recently, he was stationed in the Vellore District, where a large accession of converts had taken place in connexion with the Ongole Mission. He was in the district during the famine, and on his return, that visitation had happily almost disappeared, but during a short stay he had made at Rampatam and Ongole on his way to his present district, Coconada, he could not help remarking the change in the attitude of the people towards Christians and Christianity, a change to be felt rather than to be seen. At one time, preaching to the caste people was like preaching to a stone wall: it seemed as the words of the Missionary came back to him; there was no response of heart or feeling on the part of the people. But now everything was very different, they appeared to sympathize with the Missionaries, and he felt, on speaking to them now, as if he was speaking to a congregation of his own countrymen, who were to a certain extent in sympathy with him. He had full confidence in the genuineness of the work as a whole in the Vellore District. He was sure the large accession of converts had not become Christians for the mere sake of securing help. With regard to the question of rendering them assistance, he heartily sympathized with the remarks of Bishop Sargent that under certain circumstances the Missionaries could not refuse aid and help to the converts, and Rs. 1,000 more or less of his not very large income had, during the six years he was on the Rampatam field, been spent and well spent among them. Sometimes a Missionary might make a mistake, but that could not be helped. He had made it a point to visit the houses of the natives, and he had also been called upon to render them medical assistance, and in these ways he made many friends among them. The longer a Christian was in a village, the less was his difficulty, because he presumed that the natives were there the more readily to seek his aid and assistance.

The Rev. Mr. Herrick said, he had found people going to him professing a desire to embrace Christianity, yet he suspected the cause was their want of assistance. He asked the advice of Bishop Sargent on the matter, and was advised by him to embrace every opportunity of bringing the truth and the Gospel before the people, though he should not receive them into such a relationship with himself, that they could take up the name of Christians until they had received such instruction as would enable them to count the cost to themselves. That was good advice, and as such as he offered it to the present enquirers. They should therefore embrace every opportunity; and if natives went to them for famine relief or for

any other kind of aid, their duty was to made known to them the truths of the Gospel; but they must be cautious at the same time not to receive them as Christians, until they knew something of what Christianity demanded of them, and what it really was to be Christians. With regard to material aid his advice was never to give it, but it was a very difficult subject, and the circumstances of the people in other districts might be so different to those in his own, that he would not like to protest against this aid to others: yet his rule had ever been never to lend money to the natives. In the first place the Missionary Society with which he was connected, did not give him funds for the purpose, he had none of his own, and the principle he thought was a false one. He had therefore come to the determination that in the generality of cases it was advisable not to lend to natives or to native Christians. He advocated treating them both with kindness, but not with too much indulgence, and held that it was bet er to direct them how to assist themselves than to depend upon the Missionaries. That was one of the greatest lessons the people of this country had to learn, dependence upon themselves in preference to others.

The Rev. Mr. Maddox expressed a desire to introduce the subject of instruction to candidates for baptism. No possible rule could, he said, be laid down as to the length of time that such candidates should be kept under instruction, but he had heard two remarks that day, which had somewhat astonished him, and he thought he might get no better opportunity than the present of asking for information. Those remarks related to "instantaneous baptism" as he understood them: one was referred to among the papers read, and the other in connexion with the subject of street-preaching, where a man was alleged to have come forward, who seemed to have been convinced for the first time of Christianity, water was then and there brought, and he was baptized! Another instance was given in the discussion, where a man was similarly baptized instantaneously. He thought no fixed rule could be laid down with regard to the number of days, weeks, or months that a candidate should be kept under instruction, but it appeared to him an extraordinary proceeding for a man to come out of a crowd of listeners in an assembled multitude to be then and there baptized. One Missionary had expressed his opinion that all should more or less have some knowledge of, or opportunity of knowing what Christianity really meant, and what constituted the Christian religion before he was permitted to be baptized or accepted for baptism. He thought it necessaay that for the sake of the happiness of the heathens themselves, and for the well-being of the Christian Church, every man before he was baptized and finally admitted into such Church, should be afforded every opportunity of knowing whether he was likely to stand fast to the Christian faith or not, or at any subsequent stage to have cause to repent the step which on the spur of the moment he had taken, for if he afterwards found he had made a mistake he would probably disgrace his Christian profession, and bring anxiety and trouble upon the Mission. It was necessary, therefore, that they should consider whether it was not necessary to extend the course of instruction to every man before he should be finally admitted into the Christian Church.

The Rev. Mr. Hocken explained that the baptism to which he attended, and to which the last speaker referred, did not take place in the street, but during a service held in a room, and the person baptized was a regular hearer, and well known as a pious man, and he therefore considered that he was justified in that particular instance in doing what he had done.

The Rev. Mr. Richards enquired of Mr. Scudder, if in instances of slavery it was justifiable to pay a sum of money to the slave holders in British India, in consideration of which payment the slaves were to be set free?

Mr. Scudder replied that if a poor Christian went to him and said he had sold himself for Rs. 2 to some landlord, and he could be got out of the scrape by a payment of Rs. 2, he did not care whether such a proceeding was called by the name of slavery or any other, but he should certainly pay the amount required for the man's freedom.

Dr. Chamberlain gave an interesting account of an entire village in his Mission, which had been held in bondage by a landowner who claimed that the people were his slaves by reason of their indebtedness, both on their own account and on account of their ancestors, who had died without paying their debt to him. A number of Missionaries on being appealed to, went to the landowner in question, demanded a statement of the debts really due, on account of which the village people were held by him, and on an examination of his books, a sum of Rs. 7 was found to be their entire indebtedness. This was paid by the Missionaries, and the people freed from the control of the landowner.

The Rev. W. Stevenson (Madras) said, they had all heard the facts connected with the recent accessions to the Christian Church, and rejoiced exceedingly that so many had passed from the gulf of heathenism to Christianity during the past two years. Still it was of the utmost importance, that they should estimate clearly what was the worth of this accession, that they might understand how far there was a real spiritual movement going on amongst the people, and that they might endeavour to afford light to each other in the progress of the work which should be continued, and pushed forward. With such a tide as this rising, if it was really a spiritual movement at all, they should be deeply interested in its progress and continuance, and yet he felt at the same time that he for one was at sea on the question. He had read with especial interest a paper which Dr. Caldwell had sent to an English review, and which had appeared in the last number that had reached India, and he asked the Conference to communicate with Dr. Caldwell and seek his permission to publish his paper among the proceedings of the present assembly. But he could also like to hear something of the same kind of account as Dr. Caldwell had given from those present in connexion with their own work and progress. They heard of nearly 10,000 people being admitted by baptism into the Christian Church, as believers in the Lord Jesus Christ, and if these men had really learned to love and know the Lord, and really placed their faith in Him, as he hoped and trusted they did, if they had passed through a genuine spiritual experience, not merely as candidates for conversion, but really as believers in the Lord, he confessed he had never read in all Church History of anything similar, and he desired that every member of the present Conference who had light to throw on this important movement should speak out fully, and if they could not continue the discussion that afternoon he suggested its postponement until a later period of the proceedings. This suggestion was agreed to.

Second Day, Thursday, 12th June.

This morning the proceedings commenced by the reading of three papers by the Rev. E. F. Hastings, Rev. J. Hudson, and Rev. W. Miller on the subject of education.

For some reason or other however, best understood perhaps by the members of the Conference themselves, the papers read have been denied to the press, a resolution having been arrived at by the Committee, on Tuesday last, that the public journals shall not even be permitted to have reference to the documents read at the meeting.

The Rev. Mr. Cole was nominated Chairman for the day.

Speaking of higher education, however, the Rev. Mr. Hudson remarked that in estimating its comparative value, people ignored the fact that they could not compare it with education of any other class. In Mysore the Brahmins formed three-fourths of the entire population, and were more numerous in the schools than all the other classes put together. The fact that the public classes could not be reached by any other means, also supported the necessity of a system of higher education. And it was also admitted that the few conversions recorded, evidenced but a very small portion of the good effected. Speaking of university education, Mr. Hudson contended that a Missionary's time should not be altogether occupied with university classes, but more generally extended. It was also necessary to become thoroughly acquainted with the senior schools with whom a friendly intercourse should be established, and the more the Missionaries could live among the pupils the better, inasmuch as a Christian life would perhaps teach them more than a system of Christian education. Nor should the pupils be ignored when they left school, for it was especially desirable that the intercourse between teacher and pupil should be maintained, after the former had left the guardianship as it were of the latter. Mr. Hudson recorded his sense of the value of high education, as no system could be contended be more surely used to turn India into a Christian country.

The Rev. W. Miller followed in an exhaustive address upon the same subject, and remarked that the value of higher education, as a Christianizing agency, depended upon the point of view from which regarded: for the man who walked by sight, its value was small, but for the man who walked by faith it was great everywhere, but in India indefinitely so. Those who walked by sightt might put a value upon Christian education certainly, but they could never put a sufficiently high one, while with those who walked by faith the case was very different and the highest possible value wou d by them be set upon it. The higher education of those who would do most to mould the characters of others in after-life, and who would determine whether the people should turn their face Heavenwards, was extremely essential, and there could be no doubt that such a sys em of education would be capable of securing the noblest results. He advocated, therefore, that higher education was the most valuable of Christianizing agencies, it had produced some of the highest ornaments of the Christian church, while without it every other agency would work at considerable disadvantage. If the mode of dealing with an youth with which most of those present were familiar, be carried on with greater earnestness and more success than had attended it in days gone by, the result would indeed be gratifying, but to give the education he advocated, an agency such as it ought to be was no light task. With reference to the altered aspect of education, Mr. Miller contended that the only course open was to make the best of the new conditions placed upon them, and it must not be supposed that their rule of action should be similar to that adopted in Ceylon, where the difficulties of disseminating a higher system of education appeared to be so much more formidable. It might perhaps be more difficult for them to make higher education a handmaid to eternal truth perhaps; still he argued they must not permit all education to become anti-religions or non-religions at the best, or allow the mind of India to flow into an atheistic channel without at least some attempt to divert it. A sailor did not endeavour to go in the face of the wind, when it was adverse, and so in the matter of the influence of the Indian Universities. The simple fact should be encouragement enough that all winds changed, and that when once created they do not always work in the direction they may take in their first development. Those present might rely upon it that the rush to pass mere examinations would wear out ere long, and that some better aim than this would be found for the mental activity raised in India; and the time was coming when students would aim more at thought and truth, and less at posts and passing, than was the case just now; when the educational authorities would think more of the knowledge gathered by the mind, than the amount of knowledge that could be disgorged on any special examination, and more of that description of education which was so much required in moulding the human character. And above all there was nothing to be gained, Mr. Miller said, but very much to be lost, in introducing the Bible into the University curriculum.

The afternoon was occupied with the reading of two addresses, one by the Rev. P. Rajahgopaul of Madras, and the other prepared by the Rev. T. E. Slater, but read by Dr. Elder, the first on the general subject of the attitude of educated Hindoos with regard to their own religion and Christianity: and the second on the means employed to reach them apart from schools including the Press, Lectures, House-to-House visitation, and the plans recommended.

The Conference closed at 5 o'clock.

The Madras Mail.

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SATURDAY EVENING, JUNE 14, 1879.

THE SOUTH OF INDIA MISSIONARY CONFERENCE.

(From our Special Correspondent.)

BANGALORE, *13th June.*—Yesterday afternoon was occupied in part in discussions upon the value of education as a Mission agency, and in part in completing the discussion in connexion with the question of the recent accessions to Christianity. Among others the Rev. Mr. Howland, senior, made some suggestions. He stated that in 1855-50, certain educational institutions connected with the American Mission, were abolished, in consequence of which many

parents sent their children to Madras. In doing this, they believed they were placing them under Christian influence, yet the boys came back very much worse than they went, one of them returning in quite a heathen or infidel state. Another was said to have held his own, but Mr. Howland said, that on speaking with him, he found he would give himself to nothing but self, and his views of religion had so changed that when reminded of the subject, he was dumb. If we were to have Christian institutions let them, he urged, be thoroughly Christian,and not too large; or if large there should be sufficient Missionaries, who had been trained in a spiritual atmosphere, to personally reach every pupil. The Missionaries should tend them as a father would his children, becoming acquainted with their feelings as a father would enquire into his children's spiritual state. He should call every one of them to talk to him personally and privately, and as a parent would guard the welfare of his own so should the Missionary guard his pupils. And above all, the Masters should be trained in the spiritual atmosphere of England or America; they should also be numerous, and men who would be able to meet the wants of all those placed in their charge. Then they might expect to secure and to possess thoroughly Christian Institutions. He had been connected with schools for over thirty years. Bring a native under Christian influence, just sufficient to make him understand the truth, and the influence will then be insufficiently intense; he will become a hopeless subject, more so indeed than if he had never sought after the truth; and what was therefore necessary was the establishment of a Christian institution.

Mr. Hastings, in replying to the statements made by Mr. Howland, remarked that when the young men to whom that gentleman had alluded went to Madras in 1865-68, they did not go to Christian institutions. They were invariably led within the influence of other Jaffna men who were not Christians, and led to other institutions; and therefore the impression ought not to be conveyed to the public that the lads returned from the control of such Christian influence as they might have found in Madras.

Mr. Howland admitted that the result would have been different had Mr. Miller's school been established at that time. Mr. Phillips enquired if at the Jaffna institution the pupils were boarders, and whether they paid for their board. He also enquired if it was intended to maintain that through higher education alone the higher classes could be reached.

The Rev. Mr. Hastings in reply said that all their students resided in the institution and paid for their board, over one rupee per week, the full cost. In addition they paid Rs. 10 per term (there were three terms a year) for tuition, and an entrance fee of Rs. 10.

Mr. Phillips said his experience did not extend to the Canarese countries, it extended only to Tamil countries, but in these he had had seventeen years of observation: When he preached in the Vernacular, nearly half his congregation were Brahmins, and people of the higher classes, and education had done much in influencing them for good. If the Brahmins of the Mysore District would not listen to sermons delieved in the Vernacular, the case was very different in the districts with which he was connected.

Mr. Lash remarked that as one not directly interested in the working of the higher education, his testimony as to its value might perhaps to a certain extent prove of value to the Conference. For many years the Church Missionary Society had the management of the principal Institution in Tinnevelly, and the consequence was that all the more highly educated men of Tinnevelly had passed through that institution, so that for many years the majority of the officials and the people of influence were men who had received the benefit of instruction from the Mission School, and had come under the influence of excellent Christian Schoolmasters. As an illustration of the influence for good exercised over the pupils of Mission Schools, Mr. Lash stated that during one of his recent visits to a station in Southern India, a Brahmin Tahsildar called upon him, and confessed that he owed a debt of deep gratitude to the Mission School in Palamcottah, which he feared he would never be able to pay; and he then went on to describe various scenes that had taken place in the school, and described an examination which had taken place at which the Bishop of Madras was present, and was able to repeat what the Bishop had said on the occasion. He may and will doubtless become a great helper to those Missionaries who require assistance in establishing Christianity; for said Mr. Lash, he assisted him very greatly in establishing a girl's school, to which he sent his own daughter, with a view to influence the caste people, who had some prejudices, in sending theirs. He had found the influence exerted by the school in Tinnevelly very great, and most favorable to Christianity; and though many of the men in the district had not become Christians, they had rendered great assistance to the Missionaries in advancing Christianity.

The Rev. Mr. Lewis feared an idea existed abroad that Missionaries engaged in itinerating work had no access to the higher classes of people, but as a matter of fact, he said, they had access free and full to every class of people resident in the country. There was scarcely a Brahmin who would shut his door against them, and none who would refuse to listen to them in the street or in private intercourse in their own house; and all this was due to the influence of education. He could give many instances of this in the Bellary district if required. Mr. Hudson had told them that those engaged in educational work should be thoroughly acquainted with their people, and should follow them as much in after life as during the time they were pupils. At one taluq, a Tahsildar informed him that he was educated under Mr. Noble at the Missionary School at Masulipatam, while the people universally shewed the Missionaries the greatest regard. If those engaged in educational work would communicate with the Missionaries in the various parts of the country it would be a great aid to the latter, and would enable them the more freely to visit the natives, to hold private consultations with them, and to influence them more largely than could now be done in the face of the ignorance of the people. In some instances the officials displayed considerable interest in the work of the Missionaries, while they scarcely ever encountered any opposition from the higher classes to their preaching, and the men appeared to be particularly interested. Sometimes their hearts were touched, but through press of business or other causes, they had apparently no time to complete their desires.

The Rev. Mr. Arden remarked that they had heard several very interesting remarks on one

side of the question, but it would be interesting if some of their native brethren who had passed through the Anglo-Vernacular Schools would express their views upon the present system of higher education. In the Masulipatam School, some sixteen or seventeen Brahmin young men had been brought to a knowledge of the truth, many of them now holding prominent positions, and it might be interesting to say a few words with reference to the influence exercised by Mr. Noble. He had spoken to several of them, and found that in the great majority of cases the successful results had been by means of the influence of the Missionary upon his pupils. It was his privilege to succeed Mr. Noble when that gentleman was called away, and in his house he found a large number of young men residing. It struck him at first very much to notice the free access all these young men had into Mr. Noble's house, for there was hardly any part of it, even the bed rooms, to which they had not access. Mr. Noble was a strict Master when in school, but very familiar and kind to the boys when out of it, and it was his constant custom to have a whole row of them sitting around his table, while he ate his dinner. He (the speaker) was talking to one of the young men on the subject of the manner in which he was first led to think of becoming a Christian, and he told him that it was the intense personal kindness of Mr. Noble to him which had made him a changed man. He was suffering from a particularly unpleasant disease, and the first thing that struck him was Mr. Noble's kindness in taking him to his room and not only giving him medicine, but applying it with his own hand. The man therefore felt it was not only a school connexion, but a personal and affectionate connexion, and that Mr. Noble was willing to do anything for him and to prove his interest in anything that could be done for his good. The principal power that a schoolmaster wielded was out of school, so that the boys could feel that in him they had not only a schoolmaster, but a warm-hearted friend who sympathized with, and who loved them. Mr. Scudder thought they sometimes formed false ideas of things, became they looked only on one side of them, and he made this remark in connexion with the question of reaching the higher classes by education. The remark was no doubt true, and yet it was untrue: for if they went into a street of a city, their preaching did not reach the higher classes because they would not go into the street to listen, while in the rural districts every person from the highest to the lowest met them constantly in their way to work. The whole thing lay in that difference of habit, and therefore the question must be viewed both ways. In Madras it was necessary to have high educational institutions in order to meet the higher classes, while in the rural districts they were not required.

Third Day, Friday, June 13th.

The Conference opened at 10 A. M., the papers read being by the Rev. A. F. Barley of Negapatam, and the Rev. R. T. Dowbiggin of Ceylon (read in his absence by the Rev. Mr. Lash), the subject of all three papers being middle and lower class education, the improvements which might be made in schools of this class, the Government grand-in-aid rules, the effects of recent modifications, and the action desirable. The Rev. R. T. Dowbiggin in his paper stated that towards the support of his school in Ceylon, the Church Missionary Society allowed him Rs. 1,500 a year, and the grant-in-aid amounted to upwards of Rs. 4,500. Disputes constantly arose among tenants and land-owners, and he advocated the teaching of surveying, which might do much to reduce this awkward state of things. The present supply of maps too was very inadequate, and the maps very far from correct. The pundits of Ceylon object to every school book introduced, but they never attempted to introduce one of their own. A lengthy discussion followed, treating principally of undue severity exercised by Inspectors and Deputy Inspectors of Schools, and the alteration in the grant-in-aid system.

Two papers followed on the subject of female education (Day Schools for different classes, their progress and present condition) by the Rev. R. M. Bauboo of Madras, and the Rev. A. H. Lash of Palamcottah. The Rev. Mr. Bauboo in his address stated that in 1837, the Rev. John Anderson, the founder of Scotch Missions in India, arrived in Madras. Mr. Anderson was actuated by an earnest desire to promote the education of females. But there appeared to be no way of teaching them; so that during the first two years of his life in Madras, Mr. Anderson endeavoured to turn public opinion towards his scheme, essays were written, and the subject discussed in all its bearings. Prizes were offered for the best essays, and a new impulse was given to the apathetic minds of Hindoos. A new feeling was awakened, and opinion rose to speak for itself. Still the people lacked a love of Christ to aid them in their good intentions, and they gave up in despair. But the intrepid Scotchman persevered: he succeeded in undermining the prejudices of the people. The Rev. John and Mrs. Braidwood arrived in Madras some time after, and they opened a school for caste girls, and in six months the school numbered more than twenty-five girls, some of whom could read Luke's Gospel in Tamil. In the year following this, the school had to be removed to Black Town, but it there withered and died. The school was therefore given up in the begining of 1842. Subsequently Mrs. Briadwood made an attempt to open another school in Black Town, but no one ventured to send a girl to the school, though a gentleman offered to give a rupee to each girl attending school, but neither this nor the influence of friends could secure the attendance of a single girl. In 1843 funds were offered for female educational purposes in this Presidency, which induced the attempt to make another start in furtherance of female instruction; and on the 10th of August, a plan was matured which through hearty co-operation was commenced, and a few caste girls were induced to daily attend the school, and to receive from ladies elementary instruction. In September following, the school under Mrs. Braidwood numbered seven pupils, of whom five attended daily, and thus commenced the Madras Girls' School, the pioneer of all girls' schools in this Presidency. Mrs. Braidwood's school rose to forty-five girls, and the experiment was extended to Triplicane, where a new school was opened; but the baptism of a Brahmin in 1844 produced disastrous effects in the school, and the undertaking was abolished, the girls lost to the schools, and there appeared no hope of their returning. Still the Missionaries were not discouraged; and at the first annual meeting held subsequently, there were 253 Hindoo caste girls, representing two caste schools, present. The success of the undertaking so far exceeded the most sanguine expectation of its friends, and two more schools were opened, one at Black Town and one at Triplicane, for the education of Hindoo girls, the prime movers of which were all Scholars of Mrs. Anderson's School. The schools of the Church Mission Society then had a progressive course up to 1845, and at the second annual

meeting, there were 475 girls present, their average attendance during the preceding four months having been 470. In 1846, Mrs. Anderson opened another Mission School, and the presence of two European ladies created considerable interest in it; but the conversion of eight young men connected with the mission stirred up the wrath of the community, which endeavoured to put an end to the school, and a large number of the most promising girls were taken away. At the third annual meeting there were present 300 girls. The success of the Mission induced others to enter the field at about this time, and at Chintadrepettah 100 caste girls were collected in a female school. In 1847 fresh difficulties arose, and the success of the work nearly proved to be its ruin; for some of the girls of the Madras Day School were under deep convictions, and the Missionaries could not refuse to receive them into the Saviour's fold. Eight of them came forward to be baptised, and the whole school was swept away. The struggle was violent, and the panic to which it gave rise largely affected other Missions. Yet one saved was worth a world. At the 13th annual meeting, Mr. Anderson said they produced samples of what the word of God could do, yet it was only a beginning which would spread further and further till it filled the land. There was no change in the prospects of the schools in Madras till 1856, where Mr. Braidwood returned from furlough; and on the 31st March a school in Black Town was opened at which pupils were to receive no rewards except at the annual examinations, which experiment succeeded. In three years there were gathered in this new school sixty-two children of the wealthier class, half by whom could read and write with great facility; and in 1859 a small fee was levied in schools, the sum collected amounting to Rs. 18, which, though insignificant, showed the feelings the people had commenced to cherish. In 1858 the Baptism of two girls destroyed the Madras Girls School again, but led to the opening of another, the success of which showed the desire of the better classes to place their girls under missionary teaching. All that was needed was the money for carrying on operations, but this the Mission was not in a position to furnish. A gentleman then offered Rs. 100 towards the opening of a new school for the better classes at Black Town, and a new school was accordingly opened in 1860 with three pupils; and within the first half year of its existence, the school numbered sixty, with an average attendance of fifty, and before another half year had elapsed the number on the books exceeded 100, while many applicants for admission had to be sent away for want of accommodation. In 1861, the system of granting rewards was abolished altogether. Between 1862 and 1870, the cause of female education continued to awaken fresh interest, and Miss Carpenter's visit to India in 1867 had deeply increased the feeling in its favour, the Government Female Normal School, Streenevassa Pillay's, and the Maharajah of Vizianagram's School being fruits amongst others of her interest in the welfare and education of Hindoo girls. At the present time female education had taken good root everywhere a great harvest was ripening, and had yet to be reaped from seeds sewn in barren soil forty-three years ago.

This morning the whole Conference were photographed by Mr. Hughes of the Mount Road, who was telegraphed for for the purpose.

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The Madras Mail.

MONDAY EVENING, JUNE 16, 1879.

THE SOUTH OF INDIA MISSIONARY CONFERENCE.

(*From our Special Correspondent.*)

BANGALORE, 14*th June*—The whole of yesterday afternon was occupied with an able discussion upon the subject of middle and lower class education, the grant-in-aid rules, the effects of the recent modifications, and the action desirable.

Dr. Chester, in referring to the new result rules, remarked that in many cases they were positively arbitrary, and in several of their districts it had become necessary in consequence to close their schools. The trouble they had to meet at this Conference was similar to that which was encountered at Allahabad; they were proposing to postpone discussion, but it invariably happened that arguments once put off were never again introduced. The subject, at present under discussion, was so directly connected with mission work, and Tinnevelly and Madura had to rely to so great an extent on these grants, that new legislation in connection therewith was imperative. He could in the Dindigul stations, with the grants as they were a short time ago, establish forty schools, where he could not now establish fifteen. Mr. Joss had shown that the examinations were more difficult in India than in Scotland, and he enquired whether in our elementary schools this should be the case; the grants in connection with the rewards had been cut down to such an extent, that it did not pay. In his schools at Dindigal, he did not now receive one-half what he had received before, and in addition to this he was compelled to put up another building for scholars who had passed the fourth standard; he must move them from one building into another, which he must also erect, and he must employ additional teachers, thus adding greatly to the expenses. He felt sure that if this subject was brought before Colonel Macdonald, it would be set right, and felt that the voice of this Conference, the members of which were doing so much in the way of education, would be one of great power.

The Rev. Mr. Uhl stated that in his district (Guntoor) it would be impossible for a native Christian to open out a result school and to teach the pupils the Scriptures. Heathen teachers had already established schools superabundant in number, and had won to themselves all those willing to become pupils. He alleged that last year his own school was in a flourishing condition, but the day after the examination of another school, it was reported to him that the Deputy Inspector, who examined the boys, consisting of a flock of thirty, had ordered

them to leave it, and to enter a Government school of lower grade, a matter which he ought to have laid before the authorities.

The Rev. Mr. Joss said he had been asked to prepare a paper on the result system, and this he had undertaken with the idea of explaining the matter as fully as possible, and in the most practical manner; yet he felt it would not be one such as to lay before a Conference, as he had had to go into details of a not over-interesting character. The present grant-in-aid system was most seriously defective, and the Revenue Board, or the Governor in Council, had stated in recent proceedings, that His Grace was thankful to see that the present rules were more severe than the old ones, while the grants were reduced; and the consequence was therefore that those connected with education had been tossed from the frying pan into the fire. He referred to the English and the ScotchCode, and said that he had laid them side by side in order to compare them with the Madras Code, and one glimpse at the latter convinced him that the Madras Government required four times more than would be required under the Scotch or English system, while in India their teachers could not be compared with the abler ones at home; at the same time, the grants were very much reduced. He thought that out of the old standard, only two lessons should remain as they were. He had made certain suggestions with a view to remedy all this, yet if they were accepted, the system would still be more severe than the English or the Scotch, and there was no hope of reducing it to the same level. With reference to grants, he had drafted a petition for presentation to Government, and had given an example of an elementary school of forty boys with three teachers. On comparing this with the present rate of grants, he found that if these forty boys obtained a maximum number of marks in four standards, it would be impossible for any man to secure even one-third of his expenses. Under the scheme which he suggested, it might be possible with a maximum number of marks to secure one-half, but they all knew how seldom the maximum was ever obtained. He had also touched upon another question, that of the Inspectors themselves, and their mode of examination. He thought they should be closely confined to the rules laid down, and that Government should insist that no Inspector or Deputy Inspector should step one inch beyond them. Mr. Kershaw, when he visited his girls' school in Coimbatore, found them reading middle-class school books; he enquired how he was to examine them, whether as a result, or middle-class school. He commenced with translation, and nearly every girl secured full marks; but to this, Mr. Kershaw said, he attached no value. He then examined them on a long list of Nouns with irregular plurals, but to this, Mr. Joss said, he objected, as not being in accordance with the rules, to which Mr. Kershaw replied that if it was not, it ought to be, and that he did not intend to be bound by any established rule whatever; he therefore judged the qualification of the girls by one, and that an unfair test, and the consequence was that the girls failed, whereupon he reported them to have "entirely failed in English." Schools in India, however, differed from those at home. It had been said that they ought to leave the Inspectors alone, because they might be considered to be demanding too much, but he thought they might go even further, and have them limited in their examinations in everything, so that they might secure fair and honest dealing; they asked for nothing more; they were willing to do good and earnest work, and they ought, therefore, to be ensured fair and honest examinations. He had been informed by one Schoolmaster, and also by an Inspector, that the Army Schoolmasters in England get examination papers issued by the War Department, which they were not allowed to open until they went to the school; on their arrival, they found all the questions set for them, these they had to put to the scholars to be examined; and if in India the same system could be introduced, if the Inspectors could be restricted in this way in the lower schools—they might have "their own sweet wills" in the higher schools,—the advantage to those engaged in education and to pupils would be very great. They had a right to ask that every restriction should be placed upon them, for the result of their examinations might be the very existence of the schools. Such a system might also tend to develope education, for if it was found successful, other schools might be opened. The Local Fund Board at Tanjore had actually spent certain money set apart for education for road purposes, because there had been no demand for it for the former.

Bishop Sargent said, that he received from Government last year from the result grants between Rs. 13,000 and Rs. 14,000, while this year he had only received about Rs. 3,000; they would therefore perceive what was his grievance. He believed with reference to education inSouthern India, that Government had changed its entire order of front. They would remember with what a flourish of trumpets education was introduced, how it was said to be intended to educate the masses of the people; and now there was an intention on the part of the Government to change its system in connexion with the higher classes. He had had some conversation with various parties with reference to this subject, and their argument was that as in Europe education flowed from the higher to the lower classes, so it should be in this country; that if we can once educate the higher classes, education will naturally flow to the lower. They all know what India was, and the prejudices that existed, and he left it to them to say with what truth such a statement as this could be made. Educate the lower classes, said the Bishop, and the higher will be sure to come to the front from their own exertions. In England the lowest classes of all were required to pass in arithmetic, in enumeration four figures, and simple addition; the requirement from our "poor black boys" was more than this, compound addition (laughter). Was this right the Bishop asked? But this had been brought about, he said, by Dr. Murdoch, who, in a book which he had published, urged that it should be insisted upon that the lowest classes should take up compound as well as simple addition. When he met Dr. Murdoch in Madras, he enquired of him why he had advocated this, to which he replied, that it was true he had done so, but that since, he had had ample time to repent of it.

The Rev. Mr. Alexander spoke in defence of School Inspectors and Deputy Inspectors, and alluded also to Mr. Kershaw. Those, he said, that were in the south, might be unfaithful, but his experience in the Godavery district was the other way.

Bishop Sargent said it was also the reverse in the Tinnevelly district.

Mr. Alexander continued by saying, they should all give full credit to the Inspectors. He had been asked lately by the

Director of Public Instruction, what he thought of the Deputy Inspectors, and he was proud to say of them, though quite heathen in all their feelings and views, that they had done fair and well by the Christian Schools. Referring to grants-in-aid, he said they had felt the recent alterations still more in the northern parts, where they had not those flourishing middle and lower class schools, which had been spoken of in the south, with from forty to 100 pupils each, whereas in the north they had no more than from fifteen to twenty. They had received small grants which were a great help to them, before the present change, but the new system was altogether prohibitory

The Rev. Mr. Fryer thought, a great deal more could be said against Inspectors than for them, and it was necessary they should in some way or other insist on having fair play. In many cases in connexion with his own schools, however, he had secured redress by addressing the Inspector of the Division, or the Director of Public Instruction direct. Still it had been clearly pointed out, that these Inspectors had the power to visit the various schools when they pleased, and how they pleased, to examine them as they chose, and to treat the Missionaries quite differently to the way in which they treated their heathen neighbours. The Missionaries had been in the field for a long time, and they had had the work of education thrown on their hands. There should be a Missionary Committee now formed, a standing and continuous Committee, whose duty it should be to consider this subject, which should not be finished off in ten minutes or at this Conference or in this year. And having once come to a settlement of a well digested policy, they should insist that that policy should have a continuance, this changing about from one thing to another did mischief. Before the Missionaries could get a copy of the grant-in-aid rules, under the present system, they were in the hands of teachers, and in many cases they did not know what the rules really were. They should have a clear understanding with the Government, and be acquainted with the limit of power confided to the men classed as Inspectors and Deputy Inspectors; and he suggested to the Conference, to consider whether such a Committee of education might not be constituted in Madras and in every Presidency Town, as a continuous Committee to which all the Missionaries might refer.

The Rev W. Stevenson (Madras), said it had been suggested, and he hoped arrangements would be made at once, for carrying out the suggestion that there should be a meeting of all those interested in education on Tuesday evening next; and if they could arrange to hold such, they could then discuss those matters connected with the great subject now laid before them.

This suggestion having been agreed to, the matter was permitted to drop.

The subject of Female Education, including day schools for different classes; their progress and present condition were next dealt with by the Rev. R. M. Bauboo of Madras, and the Rev. A. H. Lash of Palamcottah, and were succeeded by zenana teaching, its extent and value, dealt with by Miss Blandford (Trevandrum), Mrs. Capron (Madura), and Miss Ballard.

In a discussion upon the wisdom of employing Christian teachers, Bishop Sargent regarded the subject as a highly important one, and one which they might discuss with kindly feeling. He was himself an earnest advocate for vernacular education, which had been the ground work on which their great object had been promoted in Tinnevelly. He referred to the employment of heathen masters, and said that in Tinnevelly it was a principle on which Mr. Renius had acted, that if they could not plough with horses, they should plough with asses. In every important town in Tinnevelly, Mr. Renius had his schools in which the Scriptures were taught, but he would not allow heathen doctrines to be taught therein; the masters were enjoined to see that the children faithfully read portions of the word of God; as Mr. Renius passed from village to village he examined the schools, and he also took the advantage of preaching the Gospel. The Bishop said his school was in the portico of a temple, but here they read portions of the Gospels, and examined the children, especially in reference to Scripture, and while preaching to the children they were preaching to their parents. Throughout Tinnevelly it had come to pass that a kindly feeling had been brought about in the hearts of the rural population towards Missionaries, whom they now regarded as their best friends. They had 413 schools in Tinnevelly, in connexion with the Church Missionary Society, in which they employed 306 schoolmasters, and 141 schoolmistresses, and with only one exception, they were all Christians. This one exception was a man employed in a large town, who was granted the privilege of going from house-to-house, and ascertaining if the children attended the schools. Their friends who had not Christian teachers to employ, might look forward to God's blessing in the work, which year by year would be prospered, and though they were now obliged to employ heathen masters, let them trust the time would come when all would be Christian.

The Rev. W. Miller said that in this matter of the employment of Christian teachers, they must not regard India and Ceylon as alike, because, as Mr. Nash had told them, they were better off in Tinnevelly than even in Ceylon. The point where the contrast arose was between the great bulk of India on the one hand, and Ceylon and the other portions of India on the other. In Tinnevelly and Ceylon a large percentage of the population were already Christians, and therefore in the ordinary course of things a sufficient number of Christian teachers could be supplied. But it seemed to him that the great difference between India on the one side, and Tinnevelly and Ceylon on the other, was the entirely different state of feeling amongst the caste population. They had all heard with the greatest possible interest how anxious were the people of Ceylon to get the children of caste females into not only ordinary day schools, but actually into Boarding Schools. Of course all those working in India knew how impossible everything of that sort was with a caste population here. The idea of young men of the Brahmin or Siva caste entering Christian Boarding Schools, and placing themselves under such influences which had been so useful elsewhere, was entirely out of the question, and it would be quite as easy in most places to get them to come out yearly and be baptized. That was an indication of the difference of public opinion in different places. The great thing, it must be recollected, in all moral and spiritual work was the condition of feeling and the state of mind of the community amongst which they were working. Their means, influence, and expectations were all regulated to a large extent by the moral and spiritual condition of the community they were labouring in, by the public feeling prevailing in the state in which they were; and he could conceive nothing more fatal to Mission

work of all kinds, and to every kind of work that dealt with mental and moral things, than that danger to which they were all exposed of thinking that certain means and plans which were most useful in one place, must therefore be equally useful in another. They were not to follow in the steps of another man, however much they might respect him; they must each follow the Saviour, who governed this world for himself, and find out what the spirit through God's providence intended them to do. It was evident from the instances which had been given of the possibility of having Boarding Schools for non-Christian lads in Ceylon, and the impossibility in most parts of India, that the public were in very different mental circumstances in the two places, from which it followed that the mode of operation must be different also. The spirit might be the same, but the mode of working could not, when circumstances were so widely different, be exactly the same, and this Conference was indebted to Bishop Sargent for what he had said on the question of the employment of Christian teachers in all schools. There were two dangers to which they were exposed. There was the danger of being satisfied with an imperfect state of things on the one hand, and of despising the small matters on the other. They must look at a subject like this practically, and they must remember that in most parts of India, excluding Tinnevelly, the Christian population was exceedingly small. The number in such populations who were fitted for mental, moral, and spiritual work was exceedingly trifling, and if the Missionaries in most parts of India were to act on the rule that there should be none but Christian teachers in their schools, he very much feared that no Christian would be left to carry on evangelistic operations or any other kind of Christian work; and to demand that all the schools which a wise Christian policy compelled them to carry on, should be officered by Christian teachers, seemed to him to be making a demand that all other forms of Christian work should cease altogether. The true thing was to do the best they could in the circumstances in which they found themselves placed by God, but ever to look forward towards that better time, which he imagined most assuredly would come, if they did their duty in the circumstances in which they were now placed, when all who were employed in any way by them, whether in schools or elsewhere, should be not nominally but really Christian men; and they must not think that because the fruit had not come, or because the full idea could not be realized as yet, that all was going wrong.

The Rev. A. H. Lash remarked that the women of this country although they held inferior positions to their sisters in the west, possessed great influence in their household. He did not undervalue the work done by European and American ladies, whose services were most valuable and indispensable with zenana work in large towns. Schoolmistresses in America were cheaper and more easily obtained, still there were many patent objections to their employment. The Native Schoolmistress was the most natural, perhaps, and they must hope to reach and influence the girls of this country by teachers of their own class and sex. Miss Tucker's School at Palamcotta had been under the charge of his wife and himself for many years past, and had been exceedingly successful in extending female education among caste people of the Tinnevelly District, and bringing round an entire change in the native public opinion on the subject. The first difficulty was to find suitable girls to be trained and educated, up to the point of rendering them efficient elementary teachers. This difficulty had been overcome by a constant endeavour to conduct the institution in such a way as to gain the confidence of parents, who were thus induced at the outset to send their daughters for instruction. The report of the girls first sent was good, and by this means more parents were encouraged to trust the school. Another advantage had been gained by giving full publicity to the movement. The natives were invited to attend at certain little entertainments, while an additional impetus had been given by the system of carefully preparing papers for the Government Certificate Examination, and a large number of girls year by year passed. The Society were doing their best to provide work for the students after the course of their training had finished. The members on the roll had risen from forty to 120, many candidates had to be refused, and they were enabled to introduce the payment of fees. They were always careful to bear in mind to avoid doing anything to unfit the pupils for future life, or to make fine ladies of them; they did not elevate them on cots, or give them servants to sweep out their rooms; this latter they were required to do, and did do themselves very willingly. Their ultimate object was to make Schoolmistresses of them, and if after fair trial of the students they were found incapable of fulfilling this object, the girls were quietly sent home to their parents. He desired to bear testimony to the excellent material they had to work upon, and his experience of thousands of Native Christian women, with whom he had to deal, was that most of them were careful, modest, and attentive, showing great interest in the method of conducting a class, and the management of a school. They were teachable, obedient, and anxious to please, and so eager were they to do credit at examinations both public and private, that as the time approached many of them would sit up the greater part of the night to study. A question had arisen how to employ the students as no demand was found for their services, and several of them had had to return to their own homes disappointed. If this continued, it was felt, the Missionary labor would be in vain; in order to remedy this, therefore, it was decided that the only way to insure the employment of trained Schoolmistresses was to establish their own day schools, and to employ them themselves, and a commencement was made in 1871, when five small schools were opened in different villages. When the Missionaries commenced work, there was not a single school for caste Hindoo girls in the Tinnevelly Province, and all attempts to induce the people to open one failed, none but dancing girls having taken advantage of the opportunity. As an instance of the feeling entertained by the people towards the schools, Mr. Lash stated that in one village, the children after school hours used to run direct from the school to the nearest water channel, and bathe, in order to get rid of the defilement of being taught by Christian masters; but by the perseverance of the Missionaries, the long-looked for reward had been secured, the prejudices of the people had been broken down, and they had been taught what Christianity could do to raise and ennoble the despised woman; foes now became friends; the most bitter opposers now became the warmest helpers; the number in the school had grown, and thus gradually this great change had taken place in the feeling of the people of the district in con-

nexion with education, and fromforty or fifty there were now 1,500 girls attending school, the majority of whom were members of the higher classes.

Miss Blandford's paper was read by the Rev. Mr. Bridges. This lady reported that the restraints on the women of Trevandrum were less than on those of other parts of the country. Vernacular education was almost universal, and it was rare to find one who could not read or write Malayalam. The girls and boys were taught together in numerous schools scattered throughout Travancore, until the former had attained the age of nine or ten years ; they were of high rank, and tutors were engaged to teach Malayalam or Sanscrit. There was a Mission School in 1864 for high caste girls ; it was within the Fort,and kindly given by the present Maharaja, at which the attendance of pupils during the first year was very small, but it had gradually increased, and now reached ninety-one, with an average attendance lastMarch of seventy-one scholars. In addition to these heathen girls, a few belonging to the Syrians educated by the Church Missionary Society, were instructed in Malayalum by a Brahman Moonshee, who taught each girl for two hours daily. All the children who could not read were gathered into one class, and were taught by native Christian women. Drawing and needlework, in addition to the deeper studies, were much regarded by both parents and children. Bible classes were held daily,there was a school grant of Rs. 62 per month givenby the Native government,and since the establishment of this Mission School the Sircar had on its own account opened two others for girls, one in the Fort and another in a village near by, in which the languages of the country, but no English, were taught. No objection was ever made to Bible teaching in the latter, and ladies who wished to be visited in their own homes were visited twice a week, and among such were the two Ranees.

In the paper written by Mrs. Capron of Madura (read by Dr. Chester), that lady remarked that Madura contained about 70,000 people ; there were six Bible women employed, some of whom taught the people how to read. The women gathered in some house freely open for the sole purpose of hearing the Bible read and explained, in large numbers ; the teaching was a heavy demand upon the patience of the Bible women, some of whom were mothers burdened with household cares, hence fancy work and attractions of the same kind have no place, nor was the study of English paid any attention to. The teaching of God's word was freely carried on ; those who wished to study arithmetic or other branches of education were called upon to pay a fee. but writing was taught when demanded.

The subject of work among Mahamedan women in Southern India was discussed in the paper written by Miss Ballard (since returned to England), and read by the Rev. Mr. Goldsmith. Miss Ballard stated that the Mahomedan women belonged to four classes, and Missionary work had never been attempted among the secluded Moplah women on the Malabar Coast, inasmuch as they were quite inaccessible and the Moplah men did not care for European teaching, to which they strongly objected. They were proud, fierce, and bigoted, but physically a finer race than their countrymen. They were a constant source of trouble to the Government, and made by far too free use of the use of the moplah knife ; there was therefore much to be done on more promising soil before any attempt could be made to gain admission into the exclusive Moplah home. The only way in which Moplah women could be reached would be by occasional visits from Zenana Missionaries. The " Lubbays" had frequently sent their girls to Mahomedan girl schools established on Christian principles,but the pucca Mahomedan people objected to such girls as were of a mixed race ; still they were more favorably disposed towards female education than some of their more aristocratic neighbours. The Persian women were more interested than any of the other classes, but they were more difficult to approach. There had scarcely been an instance of conversion to Christianity in Southern India amongst the Mahomedans ; labor among them was of recent date. The chief obstacle to progress in Madras was that the men objected to the women receiving instruction from, or being visited by the European women ; but notwithstanding this, the zenana doors of the Mahomedan community were never shut by the women,who invariably welcomed the society of a European lady ; it was by the fathers and husbands that they were closed.

The Conference separated at 4 o'clock.

The Madras Mail.

TUESDAY EVENING, JUNE 17, 1879.

THE SOUTH INDIA MISSIONARY CONFERENCE.

(From our Special Correspondent.)

BANGALORE, *6th June.*—The discussion on Friday afternoon was confined to the subject of zenana work. The Rev. Mr. Chamberlain said he rose to tender his thanks, and he trusted the whole assembly were with him, to the ladies who had favored them with their papers upon the subject of zenana teaching. He regarded it as one of the truest signs of the progress of missionary education in this country, that their sisters had stepped forward into the field so long unoccupied, and that the Marys and Marthas were now coming forward to perform the work that every itinerating, every district, and every educational missionary had felt during the whole of his career to be the most needed yet the most neglected.

Mr. Sell remarked that it was his privilege to know something of the origin of Zenana work in the city of Madura, and if in other places it was easy to gain admittance into the houses of high heathen families, he could only say it was not so in Madura. When he went to reside there in 1865, there was not a single door to a high caste family open.

Mr. Lash, in reply to questions, stated that in large towns it had been found necessary to employ the husband as well as the wife in schools, for as a rule, the caste people in his district had no objection to their husband teaching so long as he was accompanied by his wife ; in some places the former was employed in the boys school, and the latter in the girls. One of the greatest difficulties, however, which had to be contended with had been alluded to by Dr. Scudder, that was the protection of the girls ; and he had had to spend much more money than he otherwise would in order to find the husband something

to do. Most of their best schoolmistresses had been working for the last eight years, and many of the women were permitted to take their babies with them.

Bishop Sargent remarked that a great man once said "give me the mothers of the people, and you may have all the rest." Give him the mothers, he said, and when the mothers were asked for he imagined the children were included; through the mothers they could reach the children; and he heartily rejoiced at the reception the papers on the zenana mission had met with here. They had zenana work in Tinnevelly, and a paper upon the subject had been prepared by Mrs. Lewis, who was at the head of it; but he was unable to read it because he had left it behind. She had about 100 houses to which she and her friends and helpers had access. The only great difficulty which they had had to experience was the necessity of a Hindoo abandoning her family and friends; and in many cases it was this alone that kept them from an open confession of their faith in and their love for the Lord Jesus Christ.

The Rev. Mr. Alexander stated that Mr. Noble up to the day of his death had made great efforts to introduce the education of caste girls in connection with the school work, but he did not succeed, though after his death several schools were established, and in Masulipatam four or five caste girls schools had been opened, while in Nellore the same thing had been accomplished, and all in consequence of the influence exercised by the introduction of schools for caste boys and Mussulmans. In his district the schools for caste girls had been opened at the special request of their own fathers, who had sent him petitions requesting him to open schools for their daughters. The influence of these institutions had done much to break down the prejudice of Hindoo girls, and the same effect had been produced on the Mussulmans. He illustrated the case of a number of Mussulman girls who sought interviews with two European ladies of his own school, and at the request of the latter they had gone over to the boarding school to hear the lessons given to the Christian girls and to hear them sing.

The Rev. Mr. Goldsmith referred to the Mohammedan belief, in the coming of Christ, and said that though their views might not be spiritual, they did anticipate that advent, and not one of them would deny that the Lord might come to-day or to-morrow, and that he would destroy Anti-Christ; and this, he contended, was an important matter in connection with the question of their education. He mentioned that there had been a Mussulman convert, in the person of Fama Bee, in the district of Roorkee, a woman who had renounced Mohammedanism under peculiarly difficult circumstances.

The meeting concluded with some remarks from Bishop Sargent.

Saturday, fourth day.

The morning was occupied with the reading of a series of papers on the subject of Sunday Schools and the Bible classes; by the Rev. J. E. Robinson of Bangalore, (among European and Eurasians); by the Revs. J. S. Chandler of Madura, and G. O. Newport of Salem (among native Christians,) by the Rev. G. M. Rae of Madras (among Hindoos,) and by the Rev. B. Graeter of Mangalore on the subject of orphanage and industrial institutions. In the discussion that followed, the prospects of the children rendered orphans by the late famine was brought under consideration. One member of the Conference remarked that they had some 3 0 famine orphans, of which about 80 now remained. The Government had been very liberal in granting money for the erection of certain necessary buildings, but what was to be done with these children hereafter was still a problem to be solved. He trusted to be able to teach them some industrial work, which would enable them to earn a livelihood hereafter, but as Mr. Graeter had truly said it was impossible to carry on an industrial institution without the services of men imported from England or America, and he had no hope whatever that the society that he represented would send out laymen, well qualified to conduct such an institution.

The Rev. B. Rice intimated that the Mysore Government had a number of orphans, and solved the difficulty now put before the Conference by promising two acres of land to every orphan as he or she grows up, and the cultivation of that land was believed to be sufficient for their support.

Another Missionary of the Bangalore District stated that he asked the Collector to give him a grant of land in Hospett, for the support of the famine orphans, to which the latter replied, that if any waste land could be pointed out, he would refer the application to Government, and have it made over for that purpose. The matter was one of great importance, particularly when they asked themselves what was to become of these famine orphans. If they established Industrial Schools, they could not make them self-supporting; they could not get the necessary funds for their friends at home would not supply them; and if they had these industrial schools, they could not compete with native workmen in carpentry, tile-making, and other species of work. The Missionaries had agreed that it was a matter of extreme difficulty to decide what should be done with these people; they had large tracts of land, but these could not be secured. He felt that everyone should do the best he could for the orphans, but to introduce industrial institutions was beyond his power. He asked Mr. Graeter, whether he would be prepared to take five or six boys from different parts of the country, and to teach them carpentry.

Mr. Graeter replied that the Missionary had no right to interfere with the management of the establishment.

Bishop Sargent said that with the large number of converts in Tinnevelly, they had felt it necessary to do something for them in this matter. The Committee of the Church Mission Society at home would not give an ear to anything of the kind; they were willing to give money to teach the people the Gospel, but said it was beyond their province to teach them trades. They had some hope, however, from the Committee at Madras; and from the funds which they had at their disposal, they commenced an industrial institution; a German workman was at the head of it, and some fifteen or sixteen men were being trained to various trades. The Government, however, made him an offer of a higher salary, the German workman left them, they were unable to get another one in his place, and the whole thing fell through.

Monday, fifth day.

The work set down for disposal, this day, was the consideration of the native Church, its present condition in South India, the means of deepening spirtual ife, and of promoting progress towards self-support, self-government and evangelistic effort. Upon these subjects papers were read by the Rev. J. Duthie of Nagercoil, and V. Vedhanayagam of North Tinnevelly. In his address Mr. Duthie remarked that the

Christian Church was most of all weakened by having so many within her area who were unconverted, or gospel-hardened, and even among the communicants, there were some who had yet to learn that Christianity was not only a creed, but also a life, not a dead letter or record of ritual observances. Let it not be forgotten by foreign critics, said Mr Duthie, that the native brethren were but the growth of one or two generations, and that they themselves had not attained to perfect men. The observance of worship, brief sermons, Bible classes, and Sunday schools for adult Church members, prayer meetings, monthly services, voluntary lay preaching among the heathens, services for the young, and such like, however, were the means adopted for deepening spiritual life in Nagercoil.

The Rev. V. Vedhanayagam, speaking of the progress in South Tinnevelly, explained that no less than 4,118 Tamil Scriptures had been distributed, and a sum of Rs. 1,078 had been realized by sales, subscriptions, donations, and public church collections. Many of the native Christians had passed examinations, and were now holding important posts, such as Tahsildars, Deputy Collectors, &c., &c.

Mr. H. Rice said it seemed to him that the native Church was deficient in zeal, and also in giving money liberally for carrying out evangelistic work. This seemed to him to arise largely from the fact, that native Christians in the past had been kept in a state of dependence, they had everything done for them, and had never been left to carry on their own work in their own way. It seemed also to arise from the fact, that there had been a great want of care in the baptism of new converts, and in the moral unfitness of many un-Christian catechists placed in country districts, many of whom seemed to him hirelings, whose only object was to receive their pay; and new converts very often received their spiritual information from these men. If this deplorable state of the Christian Church was to be improved, it must be by an earnest determination on the part of all never to do for Native Christians in future what they could very well do for themselves; that was, let them build their own Churches, clothe their own children, and subscribe money for evangelistic work, in connexion with their own Churches. They should never employ unspiritual men to do spiritual work, and never retain native catechists or evangelists once proved unfit for the position. They should never employ a new convert as evangelist, because they had no other employment for him. It seemed to him that every new convert should at the commencement, be asked to give something to the native Churches, as a privilege and a duty, and that all old converts should be called upon to do the same without delay. He had seen large numbers of educated Hindoos, who had become Christians, who, having a knowledge of English, felt it an indignity to join the Native Church, and have gone over to the English Church in consequence, which they have assisted to support. Every convert in this country, whether he spoke English or not, should be attached to the Native Church, which they should endeavour to build up. The staff of paid agents should also be kept as low as possible, and voluntary Christian efforts should be encouraged; and if these suggestions were carried out, he believed they would have a stranger and more progressive native Church.

The Rev. R. H. Maddox rose to enquire the views of the Conference on the subject of investments in land, in support of the native Christian Church. Hitherto, he thought, most of their native Church councils, it had at any rate been the case with the Travancore and Northern Church Councils, had been in the habit of investing money in Government securities; and now the time had come, he thought, when feeling the pressure of a want of money, many were dissatisfied with the small return which such investments yielde . Whatever returns they did get, however, they knew the principal was safe, and the capital secure in Government investments, and that was one great point in form of paper; but the return was very small, indeed, and when they were pressed on every side for money, the temptation was to take it from the deposit in Government paper, and to invest it in some other way, which promised to yield a better return. There was this advantage certainly in investing their money in land, they got more for it; still apart from the insecurity of the capital so invested, there were also money difficulties and dangers to be encountered. Such an investment necessitated an immense amount of labour. If this labour could be undertaken by trustworthy members of their Church Councils, and men unconnected with missionary or pastoral work, who might be safety allowed to look after the matter in the interests of the whole native Church, it would be very good: but if the pastors and the catechists, and the Missionary Chairmen of the native Church Councils, were involved in secular duty in connexion with this matter, he thought it was a pity; and again, they were subject to very serious losses. Land which they had bought and cut up into allotments was distributed over a very great number of tenants, and it was often excessively difficult, as all who had ever had anything to do with the matter were well aware, to recover the rents regularly from the natives, and the Church Council was put in an extremely awkward position towards the tenants when the necessity arose for the institution of law suits. He therefore asked the Conference to give its opinion as to the advisability or otherwise of having money, at present invested in behalf of native Church Councils in Government securities, withdrawn, to any considerable extent, and invested in lands.

Bishop Sargent in replying said, he had an extensive experience in this matter, and would therefore say a few words; still he would be sorry to so force his judgment upon them, as to appear to over-rule the opinion of others present. They had each of them to feel their way, and that was what they did in Tinnevelly. A thing that at first seemed to promise to be wise and profitable in course of time was found surrounded with difficulties, which subsequently compelled them to take another step. They were fortunate in following a wise Christian Missionary in Tinnevelly, the Rev. Charles Renius, who was a man of a master-mind, whose work was not simply to bring the Gospel to bear on the people, but he connected with that what he considered his duty, he did all that could be done to bring forward Christians, and also to improve them in their worldly condition. He began by instituting a society, called the Dumasingam, a philanthropic society, to which every member was to give a fanam every year. If a native wanted to borrow money, and he went to a shroff and obtained it, he had to pay him from 18 to 20 or 25 per cent. interest. In consultation with other natives it was suggested, that if they could raise a fund among themselves, persons in difficulty could procure a loan therefrom at a lower rate of interest. It was helping themselves, and that fund now

held something like Rs. 21,000, part of which was invested in land which brought in a large amount of interest, yet they had experienced very great difficulty connected with both that and with the system of lending money. The persons in charge of the fund had been compelled to prosecute certain parties, with a view to recover the amount lent to them, and his experience, the Bishop said, had been of such a nature that he urged where it was possible to place money in Government securities it was better ; they got less for it but their minds were more at case, and they had greater comfort, as they would among the people, and on every consideration it was better to keep them selves free from those things which brough them into antagonism with their own Christian people.

At the conclusion of to-day's sitting, it was resolved on the proposal of Bishop Sargent to record the following resolution :—

" This Conference desires to express its full appreciation of the value of high class Christian education as a Missionary Agency, and its hope that the friends of Indian Missions will sympathise with this equally with other branches of evangelistic work in this country. The Nat've Church in India needs at present, and will still more need in the future, men of superior education to occupy positions of trust and responsibility, as pastors, evangelists, and leading members of the community, such as can only be supplied by our high class Christian institutions. Those Missionaries who are engaged in Vernacular work desire especially to bear testimony to the powerful effect in favour of Christianity, which these institutions are exercising throughout the country, and to record their high regard for the educational work, as a necessary part of the work of the Christian Church in India. This Conference feels bound to place on record its conviction, that these two great branches of Christian work are indispensable complements of one another, and would earnestly hope that they will be so regarded by the Christian Church, and that both will meet with continued and hearty support.

The Madras Mail.

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WEDNESDAY EVENING, JUNE 18, 1879.

THE SOUTH INDIAN MISSIONARY CONFERENCE.

(*From our Special Correspondent.*)

BANGALORE, *June* 17.—In an address on Medical Missions, Dr. Elder of Madras, presumed the Conference would be with him in agreeing that Medical Mission agency was of no little service in Christian work, in a land where Western medicine was unknown ; that there was not a little to be said in favor of having a thoroughly qualified and educated medical man, associated with clerical brethren. He believed he differed from his friend, Dr. Scudder ; still he admired the paper which he had read very much, though, perhaps, his spectacles were not exactly like his. He held most strongly, that there was no necessity whatever for establishing a Medical Mission agency in any place, the medical requirements at which were properly met without it. He believed that in the north of India it had happened, that at certain places, where a Government Dispensary was established, a Missionary Dispensary had also been established. He was prepared to say that the Government Dispensary was quite as capable of treating the people at the place to which he had alluded, and quite as able to afford gratuitous medical aid, as was the Missionary Dispensary. Nor did he consider, that Missionary Medical aid was at all necessary in the South of India. There was no difficulty in reaching all classes of the community, or of rendering them aid when required, and if the medical wants of a district be met by other means, he saw no necessity whatever for Missionary agency. He had every sympathy with Dr. Chester in some remarks which he had made in connexion with Medical students ; but what he suggested, and what he thought would be far better that any system yet suggested, was that a few of the Local Fund Boards should put their shoulders to the wheel, and throw into the movement as much enthusiasm as Dr. Chester had himself exhibited, and establish two or three Provincial Schools for the education of men in the Medical branch, which would be better than one or two petty institutions, all the education at present being given by one man. He found it difficult to educate the students thoroughly, although he took no part in their chemical education : it was yet difficult for him, single-handed, to do his duty with them. He thought, then, that the duty of a Medical Missionary, with reference to this great question, was this ; seeing that Government was prepared to do so much, they should encourage their native Christian young men as far as possible, who had a taste for medicine and surgery, to study thoroughly, either at civil hospitals or at the Government Medical College, or whatever Institution might be provided for them. This would be far better than any abortive attempts to establish a thorough Medical School ; and Medical Missionaries would be doing an incalculable benefit to many an individual, if they were to place the higher education in the hands of itinerating European Missionaries. One or two men who accompanied them in the districts, and made it their business to heal the sick, they originally came in contact with in their itinerating tours. He enquired if there was any necessity for the steps recommended, and contended that if there were hundreds and thousands of people suffering day by day, and week by week, whose condition could be ameliorated by medical treatment, then the Church Mission Society owed a deep debt of gratitude to men of this class. The question was whether this class of medical aid was necessary and if it was, the answer must be that they should push it forward. Speaking of female health, Dr. Elder said that he had the deepest sympathy with the subject, and no one could feel more glad than he to hear of two or three coming forward to assist in work of this kind, in the city of Madras. But in his humble opinion, he considered they should confine their efforts entirely in one direction. It happened lately, when he was at home, that a lady told him of another, who had been obliged to leave India, because she had knocked herself up by too much work. On enquiry he was informed, that she had had two Dispensaries to look after. That lady had therefore mistaken her work ; she had wasted her

energy in work that could be done by boys, better and cheaper ; and therefore if ladies took up medical work, they ought to confine their strength to places where it would be impossible for a male physician to enter.

Dr. Chester, in reply, suggested that the point at issue was, what could be done for the general good ? The Madras Government, which had assisted him to an extent exceeding Rs. 40,000, had said in a recent General Order, that if any Missionary in Tinnevelly would open a Medical Mission Dispensary, they would grant them the means.

The Rev. W. Stevenson remarked that Dr. Chester seemed to think that the vacancy recently caused by the transfer of Dr. Strachan to Madras had not been filled up ; but he believed Dr. Margoschis was quite as qualified as Dr. Strachan (cries of no no), and he was now in Dr. Strachan's place.

Dr. Scudder contended that at places where Government maintained a Dispensary, it was not advisable to establish a Missionary Dispensary also, because one was enough to supply the wants of the place, and the two institutions would of necessity come into collision with each other.

The discussion then dropped.

The afternoon was occupied with the consideration of three papers : one by the Rev. W. Burgess of Madras ; another by the Rev. J. Joshua of Nagercoil ; and the third by the Rev. J. Koshi of Cottayam, upon the dangers incident to a Christian community emerging from heathenism ; what should be regarded as indications of an attachment to caste, and how they should be dealt with. In the discussion which followed, several hours were occupied, the result being that all discussion upon a valuable paper by the Rev. W. T. Satthianadhan had to be postponed in consequence of the late hour at which the paper was brought forward.

The Rev. Mr. Row enquired where all the money which Mr. Maddox had alluded to in his canvass for an opinion upon the wisdom of investments in land in lieu of Government paper, came from ? As far as the northern Churches were concerned, they had no such trouble, the fact being that they had no money.

The Rev. Mr. Maddox, in reply, stated that he would narrate the circumstances connected with his own Church council. In years past the Church Missionary Society were in favor of endowments for churches, and they proposed as an inducement to the people, to grant an equal amount to that which they would pay towards the scheme. Several thousands of pounds were raised in that way, and the Society, according to promise, contributed an equal amount, and from the interest in addition to certain annual subscriptions and a grant-in-aid, their parochial work was carried on.

Mr. Symons said he had for many years past been connected with native Church work, and he desired to suggest two things, as a means for increasing the spiritual life of the Church. It was desirable first to hold special religious services from time to time, say for a week, when addresses might be delivered—good, earnest, and practical—on such subjects as the nature of true repentance, of saving faith, of the assurance of forgiveness, and of regeneration. Such special services had been held in connexion with his own work, and had been attended with much blessing. Many of their native Christians were unconverted, and it was necessary they should use special means to bring them to the enjoyment of salvation ; and he believed if native pastors would all hold such services as he proposed, and as were held in their own country, and America, they would be attended with every success. He also begged to suggest that in addition to the ordinary means of grace, they should have special days of prayer and fasting. The Roman Catholics attached undue importance to fasting, and regarded it as a meritorious act, while they as Protestant ignored it altogether, and they should remember that it was whilst Daniel was fasting and praying, that the angel Gabriel was sent with a special message of mercy to him, and he thought they should encourage all native Christians to spend a day in special humiliation before God by prayer and fasting. In the Canarese countries, at the commencement of their labours they experienced a great want of spiritual success, they had laboured year after year, and few were brought into the fold ; they therefore felt it necessary to give more time to the work of Christ, and they agreed to devote at least one Friday on every month to fasting and prayer. On that day they gathered together the native Christians, gave them an earnest address, and then invited three or four to pray, and this they had found to be a blessed means of grace. In conclusion, therefore, he earnestly entreated the Conference to set aside as least one Friday in every month for special intercessory prayers in aid of every branch of their sacred work in India.

Mr. Richards said that he had seen a letter respecting the system of investing in land referred to by Mr. Maddox in which the difficulty connected with such a course was so great, and the chances of losing the money so numerous, that experience had taught them, that it would not be wise or even safe to invest any money in land.

The Rev. A. H. Arden said that investments in land were by no means desirable, they were a great trouble to those concerned with them. In his own Mission, they had something like £275,000 connected with free endowments, which no doubt yielded a large income, but it was open to question whether in the present state of the native Church they ought to set much aside for such endowment.

The Rev. Mr. Downie referred to the holdings of land by native Christians, and said that in Vellore they were laboring almost exclusively among the lower classes. Among the Christians it was found almost impossible to get possession of a piece of land. If they made a house on a piece of Government land that was lying waste, the Reddies would at once claim it for the purposes of grazing, and if an application is made for any piece of land, the Reddies will not only do the same, but claim it as a right, because they have other land adjacent to that applied for. There were other pretty persecutions that the Reddies perpetrated on the Christians ; and he had had this year to buy up a large amount of paddy, while yet in the field, for the simple reason that the poor Christians could not yet possession of it, not only until they had paid the kist of these hard years, but other petty debts running back for many years. He had also had to sign a paper the other day, to the effect that he would buy the paddy as soon as available, and more, that he would pay the debts upon it as soon as it was sufficiently advanced.

In discussing the dangers incident to a Christian community emerging from heathenism, the Rev. B. Rice said, he had been asked by a native brother to read something on the subject of boots and shoes. He confessed that as a Missionary to Mahomedans, he felt very warmly on the subject, though he did not mean in any

way to find fault with their native brethren adopting European costume. Cases had been constantly brought before him of Mahomedans who thought that the first thing towards becoming a Christian was to wear a European topee, and he congratulated those of his native brethren, who retained their costume, as he felt that the question created a great deal of prejudice in the hearts of their countrymen against the Scriptures.

A Missionary present remarked that he sincerely hoped their discussions would not turn upon boots and shoes, but on something better calculated to improve the mind and edify the Conference. The discussion was then allowed to drop.

Another Missionary objected to the term "Pariah" being used in connexion with native Christians, as he regarded the term as one of reproach. He had often said to the members of his Church that he did not want any "Pariahs;" he wanted Christians and when they became such, they were elevated from the former condition.

The Rev. Mr. Burgess said that as the expression occurred in his paper, he might mention that he could not find another word which would have sufficiently declared his meaning, but if the Conference agreed that the substitution of the word "non-caste" would be a better definition, he was willing to submit to the alteration.

The Rev. W. T. Satthianadhan (of Madras) followed with a paper upon "the relation which the Foreign Missionary Societies should hold towards the rising native Churches." He said that there were 300,000 native converts, but he did not believe that all those bearing the name of Christ, were really Christians. A large portion were only nominal professors, but, at the same time, it might be said that there were a great many who adorned the gospel by their constancy. Many of them contributed freely towards the support of their Churches. The growth of the Native Church was also seen in the increase of native ministers. Thirty-four years ago, there was but one native minister, while the Presidency now possessed over 200, most of whom belonged to the Church of England. Another indication of the progress of the Native Church, was the progress of education. In higher education, they held a firm position, which might be illustrated by the fact that out of 140 young men who attained the B.A. degree last March, fourteen were Native Christians, which showed clearly enough that they forced themselves into positions of prominence. One of the best Mahomedans in India, the author of a paper which secured high approbation in England, and a reward from the local Government, was a native convert; one of the best Sanskrit Scholars who had obtained a Medal and a Degree of D. L. was a native convert, another was a graduate of Medicine and an F. A. of the Madras University, and one of the most upright of the Magistrates in the Madras Presidency was a Hindoo convert. The Native Church was therefore gradually rising in importance and influence, and its growth was so far recognized that vigorous efforts were now being made to render them self-supporting and self-governing, and one of the most important Societies bent upon this object was the Church Missionary Society to which he had the honor to belong. Missionary operations had been inaugurated at the outset on the principle of self help, and in time the independence of the Native Church would be an accomplished fact. But Missionary Societies were proceeding very rapidly. The consecration of two or three native Bishops was a matter now under serious consideration, and these when consecrated would have to look in part or in whole to the Native Church for support. This all meant growth, but it seemed to him to be forced; none would rejoice more than he to see the Native Church self-supporting, and every encouragement should be offered to make it so. The system adopted to help on the independence of the Native Church, was mainly a voluntary one, supplemented by a grant in aid from certain societies, who thought the Native Church so flourishing that they could now reduce that grant, and continue to do so gradually, until it might in a few years stand on its own feet; and here it was that the Missionary Societies were laboring under a delusion. The depressed state of trade during the past year had had a serious effect on the contributions of the Native Church; but their good friends across the blue water did not seem to recognize this state of things; their watch-word was "retrenchment." He advocated an endowment system in land, in investments of money, without which he said it was impossible for the Native Church to become entirely independent, especially when Foreign Missionary Societies united to withdraw all support from the Native Churches in India.

Sixth Day, Tuesday.

At the sitting of the Conference, a discussion arose, as to the necessity for extending its session one day more than originally arranged *i. e.*, that it shall close on Thursday instead of Wednesday; and on the motion of the Rev. Mr. Rice, it was unanimously resolved, that the session be extended to Thursday next.

It was also arranged to hold a meeting this evening, at which the Memorial to Government, recently presented on education, the new rules relating to grant-in-aid, and the formation of a standing Educational Committee are to be considered. The proceedings are not, however, open to the representatives of the Press.

A paper prepared by the Rev. E. Sell (Madras) on the probable number of Mohamedans in South India, the question whether they are winning converts from the Hindus, especially on the Western Coast, the state of religious feeling among them; how far they are reached by Missionary effort; the number of converts to Christianity in South India, and the further measures that should be adopted (omitted from the programme on Thursday last) was read, and was followed by a lengthy discussion.

Papers were next read by the Revs. B. Rice, (Bangalore) B. Greater, (Mangalore), and the Rev. G. T. Washburn, (Madura) upon the native Ministry, and the training of native agents, ordained and lay, for evangelistic and pastoral work.

The question of the relations of ordained native ministers to Missionaries, and to local governing bodies, was treated very amply by the Revs. A. H. Arden of Madras, and J. Paul of Bangalore: and that of the principles which should regulate the salaries of native ministers while dependent on foreign support, by the Rev. J. B. Coles of Bellary.

The Rev. B. Rice, in treating of the native ministry, contended that without good training suitable ministers could not be expected to join the ministry. The great desideratum in those whom they taught was spiritual motives, an earnest desire to do good to the souls of men, evidenced by a spontaneous interest in the cause of Christ. While the mental and spiritual qualifications of all students for the Christian Ministry might be the same in kind, they must be expected to vary in degree: some might be able to study only in the Vernacular as far as the text-books would enable them to go, but others might be

now, in popular Tamil metres, had been published. The following letter, from the Rev. J. S. Chandler, of the American Madura Mission, shows how it has been successfully used :—

"Last year I returned from my association with Mr. Park, of Bombay, while on the mountains, imbued with a desire to find something in Tamil that could be used as the Bombay Missionaries use 'kirttans.' As soon as your tract the 'History of the True Incarnation' came out, I thought that it might answer, and determined to try it. After considerable effort it was sung in our church here during the monthly meeting of all my helpers, the Parks and the Yorkes being present. It proved to be different from a kirttan in that it was better adapted to Christians than to Heathen, and left no room for preaching. But it was a success, and Mr. Yorke stated in the meeting at the close that he had never heard such sweet Tamil music before.

"The result of that concert was that every one of the helpers began to introduce the songs of the tract in their villages; and the school children when they went home in vacation sang these same songs.

"This year in July there was a Church union meeting held here, consisting of the pastors and delegates from Periakulam, Palani, Dindigul and Battalagundu stations, with a delegation also from Mandapasalai. Again this tract was sung by my men and school children assisted by some others: and this time with greater success than before.

"Soon requests began to come from Dindigul and Mandapasalai that it should be repeated at our large meeting of all our Mission helpers and pastors in Madura during the first week of the current month.

"Although deprived of the assistance of our chorus of boys and girls, I took in fifteen of my boys as a choir for special songs, Mrs. Capron trained the Madura girls in one sweet lyric, and others set to work to prepare as best they could in a short time.

"The third rendering took place in our large Church in Madura, in the presence of nearly all the Missionaries, Judge and Mrs. Hutchins, a large number of East Indians, more than two hundred of our own agents and a goodly number of Hindus and others more or less prominent, crowding some of the aisles. The singers were composed of five pastors, seven performers on cymbals, violins and a drum, fifteen schoolboys, about eleven catechists and teachers, a choir of girls from the Madura school and another of students from the Pasumalai Seminary. The American harmonium was used in many of the songs, and a pleasant relief was afforded in the middle of the performance by a duet upon the flute and harmonium.

"With many defects this was the greatest success of the three concerts, and since that time the little tract has found its musical way to many places in all parts of our Mission."

The people are attracted by the music, set to favourite tunes, and short addresses can be given between the pieces, both explanatory and hortative. This mode of presenting Christian truth deserves to be widely adopted.

THE following is a translation of a Tamil circular which has just been addressed by Bishop Sargent, C. M. S., to the famine-stricken poor in the Tinnevelly District :—

"You have doubtless suffered great distress during the past several months. Of what avail was it that, forgetting the Lord your Creator, you continued so long to trust in demons? Certainly none. Whence came the money so charitably dispensed to many of you? Not from Government, not from native gentlemen, but from Christian philanthropists living in a distant country. Should you not understand and appreciate this benevolence at its proper value? Ponder well, if to know and embrace that true religion, which a majority of those benefactors profess is calculated to benefit you or not. It is good to follow what is good. Whatever promotes love and unity must be the best thing desirable. Now is a happy time, for the Gospel trumpet is being sounded in your country. Mind that you do not allow the opportunity to pass away. Either mild persuasion or stern admonition is the means which God employs to reclaim you. The famine period was to you a period of anxiety. It seemed as if God intended thereby to awaken you to care for your souls. Did you repent? Did you long for Jesus and for Him alone? He now tries mildly to persuade you. Some of you would say 'Christianity, no doubt, is a good religion, but nobody ever earnestly invited us to embrace it.' It is for fear lest you should say so that I have ventured to address this letter to you. Do come to Jesus for the salvation of your souls. Embrace His religion without delay. I have His commands to invite you earnestly. Oh, come! all of you come! Men, women, and children! come gladly, all of you! The same gospel is preached to the rich and the poor. It benefits alike the learned and the unlearned. This is the good *veda* common to all. Don't you therefore shut your ears to conviction, nor turn your faces aside. 'Behold, now is the accepted time: behold, now is the day of salvation.' I wish the people of each and every village who hear this proclamation read, would, by the grace of God, agree among themselves, and exhort each other with words to this effect 'a happy era has dawned upon us, let us accept this *veda*.' You should next either confer with the nearest minister of the Gospel, or send a deputation to me to Palamcotta. I shall, then, gladly tell you what must next be done. The Lord grant his blessings in profusion to you and to all of your households! Come! Do come!"

CONVERSION BY FAMINE. No. 2

Missionaries in the Southern Presidency have been much cheered by wholesale conversions" accomplished in connexion with relief during the late famine, and now their zeal are almost bullying the villagers into Christianity. Bishop Sargent, Church Missionary Society, has issued a Tamil circular to the people of the Tinnevelly district where the famine has left terrible marks of its course, trying both cajolery and intimidation. He begins by reminding the unhappy sufferers that they "doubtless suffered great distress during the past several months," and taunts them for trusting demons who left them in the lurch at a time of need. Then asking whence came the money which saved them, Dr. Sargent says :— "Not from Government, not from native gentlemen, but from Christian philanthropists living in a distant country." The answer is not true; but perhaps Dr. Sargent considers that an unimportant detail. It is calumnious both as regards native gentlemen and the Government, but Dr. Sargent would probably not care for that either, if it brought converts. What, on reflection, he will perhaps see to be a great fault in the answer is that it tells heavily against Christianity. A Christian Government, Dr. Sargent teaches, is cruel and callous to suffering. Why follow its religion? He adds :—"Ponder well, if to know and embrace that true religion which a majority of those benefactors possess, is calculated to benefit you or not." The native will continually think of the well-fed converts, who were used as decoy birds when the famine was at its worst, and contrast his own scanty handful of food with the smoking platter of the new Christian. How can he hesitate, and what help is there for him when he is reminded that the famine was mainly due to his wicked belief in familiar demons? In his ears ring the awful words of the Bishop :—"Mind that you do not let the opportunity pass away. Either mild persuasion or stern admonition is the means which God employs to reclaim you;" and then he is asked if he has repented and is briefly told: "God *now* tries mildly to persuade you;" the inference clearly being, that if mildness ails, "stern retribution" will again be resorted to in the shape of another dose of famine.—*Pioneer.*

able to advance beyond this, and should be persuaded to aim at a higher standard.

The Rev. B. Greater, in dealing with the same subject, remarked that the training of native preachers was one of the most important branches of Missionary work.

The following memorial was then read, and unanimously agreed to, for presentation to the Governor in Council :—

To His Grace the Governor in Council,
Fort St. George.

The Memorial of the undersigned Members of the South Indian Conference on Missions assembled at Bangalore—June 1879.

HUMBLY SHEWETH.—Your Memorialists, who represent various Missionary Societies, now met together in Bangalore, being largely engaged in the work of Elementary Education throughout this Presidency, desire humbly to approach Your Grace in reference to the present "Result Grant Rules," which, in the opinion of Your Memorialists, by their undue severity are exercising a disastrous influence on Elementary Education—and we pray that the subject may receive the attention of Your Grace in Council with a view to the modification of those rules.

Your Memorialists beg to adduce the following proofs in support of their assertion that the result grant rules require modification. The results of the past year show that—

(*a*) Many Managers and Teachers of Schools, especially in the rural districts, who in former years received grants of from Rs. 50 to Rs. 100 for their Schools, have this year received less than Rs. 10.

(*b*) Many Schools of a still more elementary character which have received aid under the result system in former years, have this year failed to gain any grant whatever.

(*c*) The bulk of the money voted by the local fund and Municipal Boards, in Tinnevelly, Tanjore, Madura, and other Districts for elementary education for the year remains unclaimed, the schools, which for several years had gained adequate grants, utterly failing to do so this year.

The consequences are, that the school-masters and mistresses generally are discouraged, and in many cases schools have been closed, and the teachers have been compelled to seek their livelihood elsewhere.

Your Memorialists fear that if these rules remain in force many thousands of boys and girls throughout the Presidency will be deprived of elementary education, and elementary schools will receive a check from which it will take them years to recover.

Your Memorialists cannot comprehend why the Result Grant Standards in this country where education is but partially diffused, and the successful establishment of Schools is attended with many difficulties unknown in more civilised countries, should be so much higher than they are in England and Scotland. A glance at the accompanying table A will illustrate this point.

The details of the present Result Grant Rules to which Your Memorialists chiefly object are as follows :—

1st Standard—Reading—The children should not be required to read from a book they have never seen before.

Poetry—They use no simple poetical book—Canarese or Telugu.

Arithmetic—They are required to do questions in compound rules, which includes a knowledge of division.

2nd Standard—Reading—The children should not be required to read from a book they have never seen before.

Arithmetic—Omit the compound rules.

3rd Standard—Omit *English* weights and measures.

Grammar—The parts of speech only should be required.

English—The reading should be limited to the book studied.

4th Standard.—Arithmetic—Omit vulgar fractions.

English Grammar.—The parts of speech only should be required.

Your Memorialists humbly request that the objectionable details alluded to above be omitted. A table of Standards suggested by the Conference is attached to this memorial (see table B). Your Memorialists also feel that it would be decidedly advantageous to elementary education if a Primary Standard could be attached, lower than the first Standard, and carrying with it a small grant, as they find it is impossible in the majority of cases to prepare little children for the first standard in one year; such a standard would correspond to that provided for the Infant Department in England and Scotland. A fifth Standard a little more difficulty than the fourth might also in their opinion be added with advantage. Suggestions for the course of lessons of the proposed additional Standards are appended to table B. With regard to the amount of the grants given, Your Memorialists would suggest that if possible the old scale of payments be reverted to, as the remuneration offered under the existing scale is in their opinion insufficient to induce competent teachers to undertake the work.

The Conference adjourned at 5 P. M.

The Madras Mail.

THURSDAY EVENING, JUNE 19, 1879.

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THE SOUTH INDIA MISSIONARY CONFERENCE.

(*From our Special Correspondent.*)

BANGALORE, 17*th June*.—The afternoon of yesterday was to a great extent occupied in a general discussion on Christianity among the Mahomedans. A Missionary present remarked that Mr. Sell, in his paper had mentioned that he thought one Society could undertake the work connected with the conversion of Mahomedans, and he would be exceedingly glad if the Society or Church he (the speaker) represented would undertake it; yet as he did not see any immediate prospect of this, he would only say that he should be delighted if any other Society would help in the work. The field was so very wide, that he was inclined to think many more might take it up. With regard to the matter of Arabic-Tamil it had been brought to his notice, in his intercourse with the Mahomedans, and in consequence of his ignorance of Tamil, he had been unable to make out how far this Arabic-Tamil agreed with the idiomatic ordinary Tamil, and would be very glad if any member of Conference had it in his power to transliterate, as it were, an Arabic book into Tamil, and he would be glad to purchase many thousands of copies. He believed that if the Lubbays could be taught in their own language, they could be better reached; it would come home to them more heartily. With regard to theological training, he agreed with what had been said, and their dealings with these great Christian verities of the Divine Creator required a great deal of careful thought and much wisdom. In dealing with the Mahomedans, great care had to be exercised by the Missionaries, that they did not demonstrate the Christian view of the New Testament, or the connexion between the Old and New, or the state of the Bible text, how far it was free from corruption. The subject was a difficult one, and he had learned more from the Mahomedans themselves than he ever knew

before about it; they had led him to refer to books and texts which they had with marvellous skill found out, and he had learned to modify the views which he held previously, to search up more the books on the subject, and to speak very cautiously so as to avoid giving them a handle. They were, of course, obliged to go into minor details affecting certain deficiencies in the Testaments, which they must discuss kindly with them: at the same time, however, he felt the Missionaries had very great ground for encouragement. He was convinced the Mahomedans were finding their old foundations failing, that they were being driven from one refuge to another, and he believed that in God's good time, the friends of Christianity would observe many of these old fortresses of the Devil pulled down, and the word of Christ reigning supreme.

Another Missionary was of opinion that much could be said respecting Mr. Sell's paper, and remarked that in the north-west of India there was a sect called Mullahs, whose duty it was to convert Hindoos to the Mahomedan faith. In the Nizam's territory he had met with a good number of these Mullahs, and one to whom he alluded in particular was considered by orthodox Mahomedans to be a good man, he had marvellous power over the people, and many of the native Christians in Bellary, who understood Hindoostani, and who had been to this Mullah, had explained to him (the speaker) that he had been preaching to them, advocating Christianity, and entreating all true Mahomedans never to oppose, or think lightly of Christians, for they had the love of the Master with them, and followed the truth more closely than any other race in India. The Mullahs accused them of following Hindooism more than Mahomedanism, and added that Christians knew more of the truth, and followed it more closely than did the Mahomedans themselves. Men had been brought by these Mullahs from the north of India into the midst of the great Mahomedan populations of the country, where they had been placed with a view to instructing them in the truths of Mahomedanism, and making them good and true Mussulmans. There was recently a Mullah in the Nizam's territory who was working with great zeal and earnestness among some twelve families, at the commencement of the famine. He was then fully alive to the advantages which that calamity was likely to afford to Mahomedanism, he opened a house there, and he had been told that this Mullah desired to collect a large number of orphans whom he intended so to instruct as to make them good Mussulmans: and in conversation subsequently with this man, he got to respect him for the charitable work he was carrying on in the town; he gave him assistance for his famine orphans, and had had many pleasant chats with him on the truths of Christianity. The speaker said he never found very much opposition from the Hindoos, they had always given him a good hearing, but if possible the Mussulmans were more gracious still. They were ready to sit down and talk to him about Christianity, or Mahomedanism in general, the numbers of Christians, the effect of Christianity, the effect of Mahomedanism, and so on, and they need not fear if they were prepared to go among Mahomedan populations that they would be opposed or abused. He saw no chance of one Society taking up Mahomedan work, and sending two or three men all over the country to carry it out alone, that was not feasible, but those Missionaries who were among the Musulmans in different parts of the country, should, he felt. learn Hindoostani. In different towns he had found Mahomedans speaking Tamil and Telugu, but immediately any one addressed them in Hindoostani they would sit and give a patient hearing to the truths of Christianity. In the Cowl Bazaar at Bellary, he once prepared a series of lectures to the Mahomedans, they entered most heartily into the idea, it was carried out, and the last lecture delivered was upon the subject "who was the last great Prophet God sent into the world, and was not that last great Prophet the greatest of all?" and all those present here would see the object of the Mahomedans to fix Mohamed as the greatest of all prophets. He hoped the members of the Conference would, therefore, interest themselves in preaching to the Mahomedans, and when out in the district throw themselves among Mussulmans, and preach to them, where they knew it, in their own language.

The Rev. Mr. Alexander thought that when they heard from Mr. Sell that there were two millions of Mussulmans in Southern India in addition to some 2,800 in the Province of Mysore, there was seriously a great call for many of the different Societies undertaking to engage in work among Mohamedans. He was informed, when in Ceylon some time ago, that with all their Missionaries there were only two and a half millions of Singalese altogether, yet with their large number of Mahomedans, there was only one Missionary especially engaged in work among them, and that mainly in school. There was only one brother in Madras going about, and on the Nizam's side there was an enormous number of Mahomedans. In Vellore, out of a population of 20,000, there were 8,000 Mahomedans, and their proportion was also very large in Coconada, Rajahmundry, and in fact, all over the country, there was not a village of any importance where there were not a dozen houses, sometimes more, and sometimes whole villages of Mahomedans. On the Nizam's border there were large communities of Mussulmans, and there was therefore an urgent call for all Missionary Societies. He did not agree with Mr. Sell that one Missionary Society could undertake such a work as this. What they wanted to see was Missionaries coming forward more largely to engage in this important work. Mr. Sell had said that school work was very important for Mussulman education. In Vellore school half the pupils in the high and elementary schools were Mussulmans. He did not know what the number in Madras might be, but he thought they did not deserve the character of indifference and laziness which had been attributed to them. In former years he had had a great deal to do with these schools, and a number of his brighest pupils, many of them most encouraging, were of the Mussulman community, many of whom passed the Matriculation examination; and as far as interest in religious work was concerned, they were not one bit behind their Hindoo schoolfellows.

Dr. Scudder said that in his district (Arcot) they had a great many Mahomedans, and he had never reached them except incidentally. They did not understand much Tamil. He desired to reach them, but he could not undertake to learn Hindoostani, and therefore it was not possible. He thought, however, that if they could work through catechists a good deal of work might be done. There was a belief in the Arcot district that the Mahomedans were going down hill very rapidly, that they were losing their property, and becoming very poor; and their applications for rice and other classes of food, combined with

other events connected with the Mussulmans in Vellore, went to prove the truth of the assertion, but he should like to know if this was the case in other districts. He thought the Hindoos were better fitted to cope with the Mahomedans, and knew several cases where Hindoo catechists, evangelists, and native pastors speaking their own language, had gone among them and been well received; where a man could only speak Tamil, they invariably avoided him. The Mahomedan population in Southern India had, Dr. Scudder alleged, been culpably neglected; a large number of them were without God, and the Missionary staff had been employed more in laboring among Hindoos, instead of among Mahomedans. He had given attention to this subject for the past seven or eight years, and had found that there were no race of people more ready to enter into conversations on Christianity than the Mahomedans, who were affable, attentive, and very kind, and there was every chance of success with them. Some five or six years ago, he had a discussion with a large number of Mahomedans, and found them very reasonable in their remarks; they were all sincere, and entered heart and soul into his opinions, and any man who could speak their own language would, he was sure, find them all attention.

The Rev. Mr. Burgess said, it had been his pleasure to meet several Mussulman noblemen in Hyderabad some time ago; he was introduced to one Syed Hoossein and also to Sir Salar Jung by the Resident, who was much interested in education. He saw Syed Hoosein on several occasions, and was astonished to find he was conversant with most of the higher philosophy current in England; he was thoroughly imbued with thoughts such as could be found in Mill and Bain. He was introduced by him to one of the descendants of the King of Persia, and this young man had not only imbibed these peculiar views, but had altogether cast aside the Mussulman dress, and adopted in its place European dress and habits. In conversation with a friend in Hyderabad he was told that the proceeding was by no means uncommon, and that a great many of the Mussulmans from the North West were thus disposed. If an Englishman exhibited signs of that kind, they would say he was atheistically inclined, but in Hyderabad if a man was given to such thoughts they called him another "Ali Hussein," and he enquired whether there were any such Mussulmans in Madras.

In replying to the various questions, the Rev. Mr. Sell informed the Conference that the best men were converts because they could enter more fully into spiritual things with them than with others; at the same time he thought that a Native Christian, a Hindoo, who understood Hindoostani, would be a useful man to preach to the Mahomedans, and if he made himself acquainted with them, he would always command respect and attention. He failed to see how a man with a colloquial knowledge of Hindoostani, was likely to know what Islamism was, and thought it true that in Madras, and probably in Arcot, Mahomedans, if connected with, or pensioners of the Arcot family, were going down the hill, and he believed that the pension system had done more to demoralize the Mahomedans in Madras than anything else, though in other places he thought they were holding their own. With regard to Mr. Burgess' question many had from time to time come from Hyderabad, and it was true that others were coming from the North West to be imbued with sceptical opinions. He knew of none in Madras, and as far as he could make out this class of people had no great influence, were few in number, and were not likely to influence the general body of Mahomedans by whom they were spoken of with great contempt in Madras.

A desultory discussion followed, and the matter was then allowed to drop.

Discussion next turned to the various papers concerning the native Church, in which the Rev. A. H. Arden expressed his opinion that Mr. Washburn was in error in stating that a number of Societies trained their agents in schools containing principally heathens, and that amongst such was the Church Missionary Society. That was a mistake; it had the Travancore, the Tinnevelly, and the Telegu missions, each independent of the large Anglo-Vernacular School, and they had also another institution entirely set apart for the instruction of their agents. The Nicholson School contained nothing but Christians, the School at Palamcotta which taught up to the F.A. degree, had a present strength of 100 Christian youths, and twenty heathens; the large School in Tinnevelly was almost exclusively heathen, and it was the same in Masulipatam; but he did not know how it was in connexion with other societies. It would be a great mistake for any society to attempt to to train agents almost exclusively devoted to Hindoo pupils. Looking at some of the small village populations, they did not require much elaborate training and knowledge, but when he looked at the younger missions he would be much disappointed if an attempt was made to cram into their heads elaborate knowledge and science; they should remember that special agents were required for special works and he agreed that with agents required for large towns it was essential that they should be intelligent men, well trained, with a good knowledge of English, yet such men as he had here described would be most unsuitable to send to a small village amongst the rural populations. It would be throwing an enormous burden on the Christian Church if they were to be compelled to employ elaborately educated men for small Churches in small villages at large salaries; what they wanted was men of moderate education, who would be content to work in small villages on small pay.

The Rev. Mr. Greater contended that what was really necessary was a knowledge of the Vernacular, and care must be taken that that of English was not too excessive. He referred to the case of a well educated man who was content to accept Rs. 10 or Rs. 15] for several months, and this he regarded as a great success. And he did not consider, he said, that a good education would prevent a man of a "proper mind" from living in a village, especially seeing that the Missionaries themselves were willing to do so if necessary.

Though the representatives of the press were excluded from admission to the meeting held on Tuesday last, in connexion with the Memorial to Government on education, the following facts were gathered from a minute read to the Conference this morning by the Rev. W. Stevenson.—The Secretary informed those present what had been done in connexion with the Memorial to Government in the matter of education. It was then proposed by Mr. Miller, seconded by Mr. Chamberlain, and carried "That this Conference approves of the Memorial, and the remarks contained therein, and expresses its opinion that the matter should, if necessary, be carried to the highest authorities." It was further proposed by Mr. Chamberlain, seconded by Mr. Fryer, and carried "That a representative Committee be appointed to watch over the interests of Missionary education throughout the Presidency," and it was resolved by the Conference "that

a general representative Committee consisting of Members interested in the question of education in the Presidency be formed, and that seven of these resident in Madras form the Executive Committee; the Executive to have power to fill up vacancies. An Executive Committee was accordingly formed consisting of Messrs. Uhl, Alexander, Haines, Greater, Lash, Washerman, Dr. J. W. Scudder, Diez, W. Miller, W. Stevenson, Patterson, Joss, Arden, Sinclair and Margoschis (the last seven to form the Committee in Madras). The Rev. Messrs. Coles, Rendall, Lewis, and Maddox were appointed a Committee to carry the Memorial on Education up to Government. The question of establishing a Missionary journal was also reported to have been well supported. At the sitting to-day, the following two resolutions were proposed, and carried unanimously:—

"This Conference, whilst convinced of the great importance of promoting by every judicious means the self-support, and self-Government of the native Church, desires to place on record their conviction that the native Church is in no part of it as yet in a position to dispose of European guidance and support, and that any premature step in this direction would be highly injurious to its health, developement, and ultimate stability.

"That the Conference regards Hindu caste, both in theory and practice, as not a mere civil distinction, but emphatically a religious institution. (2) That viewed in this light it is diametrically opposed to the Christian doctrine of the oneness of human nature, and the brotherhood of all true Christians. (3) That it is the duty of all Missionaries and Churches to require its active enunciation with all its outward manifestations by all those who desire to enter the Church of Christ."

The Madras Mail.

FRIDAY EVENING, JUNE 20, 1879.

THE SOUTH INDIA MISSIONARY CONFERENCE.

(From our Special Correspondent.)

Wednesday, Seventh Day.

The principal subject laid before the Conference on this, the last day, was that of the importance of Christian work among Europeans and Eurasians, and how to call forth among them greater sympathy and co-operation among Missionaries; and this was dealt with in a paper read by the Rev. G. M. Cobban of Madras.

In the discussion which followed, the Rev. Mr. Sell remarked, that it was now 13 years since he first took charge of a Eurasian congregation, and while he agreed with what Mr. Cobban had said, he still thought it desirable to say a word on behalf of the Eurasian classes. Before he went home, he found they took great interest in Missionary subjects with a Missionary organization, and whenever he could get any of his brethren to come and address them, they always secured good meetings. The fault did not lie with them, but with the Missionaries; and with regard to Eurasian pastors, it would depend much upon the man appointed. They had men in Madras like Dr. Bower and Mr. Kennett, the latter of whom was admitted to be one of the best theologians in Southern India, and such men as these would always command the respect of the congregations. Then with regard to Eurasians wandering about, his experience was directly opposed to any such idea, for he had found them faithful to their Church, and in spite of certain very violent and continued efforts, he had never lost but one man in the whole of 13 years.

Mr. Cox regarded the subject as one of great importance, and thought the Missionaries were in fault, because they did not take the interest they ought in Europeans and others in their personal efforts in Missionary work. He had been in several up-country stations—he was not, he said, speaking of the large towns—and he had always found great interest taken in Missionary work; but if he wanted to know anything about it, he had been obliged to enquire and push himself forward to discover its progress, and he suggestted that Missionaries should invite the people to their schools, in order to enable them to determine for themselves whether the movement was progressive or otherwise.

The Rev. S. Organe remarked, that he had listened with great pleasure and delight to the able paper of his friend, Mr. Cobban, and he endorsed very much what he had said; he agreed too to a very large extent with Mr. Sell. He did not, however, consider a Madras man a safe guide in speaking of the Eurasian community in general; he was a Madras man himself, he had been in Madras nearly 13 years, and for 12 of that time, he had been closely identified not only with the old London Mission congregation, but with every movement for the progress of Christianity and philanthropy, and every work amongst his English-speaking congregation. His reason for saying a Madras man was not a safe guide, was this, that the English-speaking Churches in Madras were far ahead in mental status and moral life of such churches in other parts of India. His reason for saying that was this. Five years ago, they had a great movement in Madras known as the "Poor white movement;" the term was given by the Editor of the (London) *Times*. Now, the press of India took up that question with singular unanimity; it led them in Madras to form a Committee and to the reading of a paper at the Missionary Conference. That Committee communicated with Chaplains, citizens, merchants, and military men in all parts of India, and he had got about 100 letters in his possession from all classes, and all parts of India, to prove his point; and the accounts which he had from many North Indian stations showed that the condition of the Europeans and the Eurasians of the lower classes in many of the towns there was deplorable, and far worse than anything they had ever seen in Madras. A Mr. Burton made a statement on one occasion that bore out his remarks; he said he found in Black Town that the Christians of the English Churches were far superior to what he had seen in any other part of India, and he attributed this to the steady and persevering work of the Missionary societies, the Missionaries, and the people. He agreed with that; he had had to do with a congregation for nearly 12 years; there had been about 100 communicants on an average, and a very fair congregation; they had had only two cases of expulsion for improper conduct in the twelve years, and that would bear comparison with almost any Christian Church of this faith and order in the world. People, he was glad to say, were more sensible than they used

to be; they did not talk wildly about Missionary work or about education, nor did they talk wildly about Eurasians, as was formerly the practice. He had frequently heard in England that the Eurasian was a person that possessed the vices of both races, but one never met with a person so foolish as to make a remark like that now. If Europeans were sensible of the defects of Eurasians, the latter were thoroughly sensible of the defects in their own class, and they condemned the defects among themselves far more than did English people. He thought that Eurasians were improving in many respects. He had had to do with large day schools which had been to him a source of great pleasure,especially the girls' department (laughter). When he first had to do with those schools—indeed he had opened one of them—there was scarcely a European or Eurasian girl that attended, that would wear a pith topee. Now, by a little sarcasm and patience, they had succeeded in changing much in the school and in the home, and had endeavoured to show the absurdity of children coming through the sun with straw hats on their head; but now every girl ignored such and wore a pith topee. Formerly a little native servant would carry the boy's books,but he told them of the son of a Duke in England, who walked to school with a bag of books on his back. Friendly intercourse had had a great deal to do with the changes, and it had had a great deal to do in introducing a feeling of love. Eurasians were now more interested in mechanical industries than formerly, and by the "Poor Whites movement" two industrial schools were opened. He predicted a great change in the future. With regard to the development of interest in Missionary work,he agreed with what Mr. Sell had said. He periodically gave to his people accounts of Missionary work, but he seldom dealt with Missionary work in India, because he found that other parts of the world had a charm which India had not, and he considered they had abundant opportunities of becoming acquainted with India, without special information from him. Then with regard to literature, for many years he carried on among his people a Club. There was a great call for the *London Journal* and *Family Herald* for some time, and a want of interest in the better classes of reviews; still he was glad to say, the books provided were very extensively read. It was said in this Conference, that one of the greatest evils in connection with caste female education was the employment of caste female teachers,and the result was that at 12 years of age, caste girls were taken away. Now the world had long felt that till such time as Hindoo female teachers should be normally trained and educated for their work, Eurasians could do a great deal if they were taught the Tamil language in their girls schools, he meant Tamil or Telugu, or plainer still, their own vernacular language; they could do a great dealin employing them in caste girls schools; and he had to some extent seen this accomplished. Referring to the ministry, he said, that forty years ago,there was a belief current in England, that India was to be evangelised through the Eurasian community. The London Missionary Society started a college in Madras, at which a great many men were trained; some did not remain with that mission but joined others; still he could point to a number of men who became teachers in the land and devoted Missionaries; some had gone to there rest, others had retired from the field, and some were labouring still. Looking at it historically, he did think they should keep these facts in mind and aim to raise up a Eurasian ministry, not only for their English Churches, for difficulties were increasing year by year in effecting means for teaching congregations in India, and he looked forward to the more extensive employment of Eurasians in Missionary work. He trusted that all over the Presidency, Missionaries, as far as they had time at their disposal, would do everything they could to promote education and Christianity among the Eurasian community. He was sorry to travel along the Madras Railway, to find in many places no schools for English or Eurasian children. Missionaries had their hands full,it was true,and it must also be admitted that Missionaries were sent out here to teach the heathen; at the same time he would be glad if all their band of Missionaries would exercise every effort for the promotion of the work of God amongst the Eurasian community.

Mr. Rees said he was glad Mr. Organe had got such a good opinion of the people in Madras; every mother considered her child to be the best in the world. They had got a good opinion of their people in Hongkong, among whom they had as devoted Christians as could be found on the face of the whole earth. Their Eurasian friends might have their defects, but who, he enquired, had not,and he could not help observing that they dwelt more on defects of the Eurasians than of those who came to India from England to educate them. They should not always be dwelling on defects of East Indians; but where it became necessary, it should be done in as kind a manner as possible. English people did not like to have their imperfections exposed, andEurasions had feelings more delicate perhaps than the English. But they had splendid qualities, they had the spirit of kindness largely developed, and their liberality was, as far as he could see, much in excess of the liberality of the people at home. Now as to the cut that had been made at them for wandering from one place to another, there might be reason for it; but he thought that in Banagalore, they did not experience this so much as did those excellent Christians in Madras, and they must remember that they came from England, where church life was very distinct. The fact that Christians in India mixed more freely with others was regarded by some as an excellence instead of a defect, and the duty of the Missionaries was to extend the right hand of fellowship to help everyChurch forward; but at the same time he did think they ought to have a little feeling, and while they loved their neighbours as themselves they ought not at the same time to love them better, and in extending the hand of fellowship,, they ought also to have a place thy could call their own home, and not always he going and living in their neighbour's houses.

This discussion closed the programme business of the Conference; the next was the recording of certain resolutions passed by the members, and included the following votes of thanks:—to Mr. Badley, the Secretary of the Indian Sunday School Union, for a letter received from him, enclosing the rules of the Union, which were approved by the Conference: to the friends of the Conference in Bangalore, for the very kind and cordial manner in which they had received, provided for, and entertained them: to the General Committee, including the Revs. B. Rice and W. Stevenson: to the Chief Commissioner of Mysore for his kindness in lending tents, and to Col. McGrath for lending the necessary furniture, which had been delivered to them free of even transport charge: to Mr. Brown, Proprietor of the Cubbon Hotel, for the use of the Cubbon Hall, and the able and satisfactory way in which he had provided and

catered for so large a number of members; and to the British India Steam Navigation Company for its kindness in conveying members to and from distant stations at reduced fares. A suggestion was made to pass a vote of thanks to the Railway Company, but negatived on the ground that the Conference had no cause to thank them, as they had done nothing whatever in the way of assistance.

The Rev. W. Miller delivered the closing address of the Conference in the following words:—

"We all unite in thanking God for the opportunity that He has afforded us of growing in wisdom and in knowledge, and especially in the knowledge of His will and ways to man, through our gathering together in this place. I have been asked to say a few words in dismissing this meeting, and although I feel that the accident of my being in the chair to-day is no sufficient reason why a thing so difficult, and so impossible to do rightly, should fall upon me, still, it is, perhaps well, that the attempt should be made to indicate some of the special reasons for thankfulness which should fill our hearts, now that we are about to separate. And I think that prominent amongst our reasons for thankfulness to Him, is the unanimity of feeling, if not of mind, and thoroughly brotherly, kindly, and hearty sense of fellowship with one another, that has characterised all our meetings. It is no little thing, considering the diversity of work, diversity of views, diversity of relations in every external shape and form, that is present amongst us here, it is no slight thing that our meetings have been so uniformly characterised by hearty Christian and brotherly feeling. It is a reason why we should be especially thankful to Him, in whose name and for whose cause we are labouring here; and it is not only, I think, for that good feeling, but we should also be thankful, in the second place, for the very large amount of unity of view that we have arrived at in regard to the whole great subject of Missionary work, and Missionary duty. It would not be well that all differences of views should cease, and it is, perhaps, an additional reason for thankfulness, rather than something to be sorry for. It seems considerable diversity of view has appeared on some subordinate points; but it would be well, I think, for us to emphasise that all the points upon which diversity of view still exists are points of subordinate importance, and that our views are all tending plainly and obviously towards full reconciliation. There was one subject before us to-day in which there does appear to be some diversity of sentiment in the minds of the Conference, yet it is well that we should emphasise and gratefully acknowledge this fact, that, as regards the one great subject of opposition to caste, on the part of the Christian Church, there is no diversity of view, and no difference of opinion whatever; it seems openly and strongly advocated that, though there are differences of view as regards the proper way and most advisable means of dealing with this gigantic evil, yet there is absolutely not the slightest diversity of opinion that it is an evil to be kept out of the Christian Church, by every means that it seems to us individually right and Christian we should employ. While we are indebted for many things to our dear father, Bishop Sargent, there are, perhaps, few things that we are more indebted to him for than the telling form in which he gave us, by way of an epilogue, the truth of that most important matter. We have arrived, I think, at the unanimous opinion that it is worse than useless to be contending about which finger of the hand is to be preferred to all the others, and, more than that, I think that we have arrived at the full and settled conviction that we are not to have one finger or another finger, but that we are to have all the fingers and the whole hand in full operation in our Missionary work (loud applause). And I think that there is somewhat more than this that we should be thankful for on this occasion. We should be thankful that we have not only learnt to see and feel the value of all forms of missionary work, to which God in his Providence has led us on, but we should be thankful, too—and I think it has been plainly manifested—that we have learnt not only boldly to approve the doctrines of other forms of missionary work than our own, but actually to take a liking to them. I think that that betokens a considerable rise in the tide of missionary thought and of Christian feeling. And yet more than this, I would venture to indicate that this Conference feels, as regards this matter of form, that not only are various forms of work right and good and helpful to one another, but that every variety of form is a necessary expression of true Christian life. So we find it in this world, where God has placed us, there is variety and adaptation of part to part, and a moiety of one thing, formed upon the model of another, wherever we turn: in proportion to the worth and strength of life, there we find life expressing itself in a multiplicity of forms, and along a multiplicity of lines; and I believe that this Conference and the opinions it represents, have come quite to the point of recognising that the multiplicity of forms of action before us is not a thing to be regretted, but a thing to be thankful for to the Giver of all gifts, inasmuch as a multiplicity of forms is one of the best proofs and indications of health, of strength, and of renewed life. I think that if we have come thus to see that each man can best advance the interest of Christianity by doing with all his might that special thing that God has called him to do; if we have arrived at that stage, we have much reason to be thankful to the God that has led us so far on, and it would be well, as I have suggested, in shewing what this Conference feels, if in matters of that sort, the spirit which reigns here spread itself abroad to the church which we represent, and to the whole Church of Christ. I think that we are learning here, face to face with heathenism, many a lesson that would be useful and strengthening to the Church of Christ, where she has been long established, and from which so many of us have come; that is as it should be, and I think, my friends, that now at this stage, as it were, in the progress of Christian work, it would be well for us and the churches at home, if the churches at large endeavoured to learn lessons from those whom she sends out as her representatives to foreign lands. It is always when things are healthy and vigorous at the place where action is intensest, that life is strongest, and strength should be greatest, and that life should go back from it to every heart and centre. Unfortunately, it has been too little the case, and the Church of Christ has felt the duty of sending forth her best and ablest to the work we are called to do; that is what it should be with the Church of Christ. Most certainly, when a nation fights against a foe and defends its fortresses against an overpowering enemy, it is its best and noblest that it sends to that war-encompassed frontier, and if any body

of men have any great work to do, whatever that work may be, it chooses out the best, just in proportion to the arduousness and importance of the undertaking; and, I think, the time has surely come now when the Church of Christ, that has been so carefully nurtured through all these long Christian centuries, should have come to feel that it is its duty to send the best of its sons to this great field of life, and for us to call to mind in whose name we are labouring, and how sure the victory is, that sooner or later must crown our efforts. We have a hard duty, but a strong support in it, and I am sure we have felt in our mutual conversation together that, hard though the work may be, we have much to thank God for and much encouragement as we look forward to the future. Friends, there are many thoughts that press on one in such circumstances as the present, but I cannot detain you now by speaking of them; but it would be well for us now, as we are about to part—to part never to meet again in this world, that must be present to all our minds here; many of us may meet in God's Providence and take sweet converse together hereafter, but it is a truth that we part to meet no more—at such a time it would be well to think of that, and I am, therefore, encouraged to fall back on and to look to the one thought that our work cannot fail, and that our Master is with us. Amidst all our trials we may calmly face the prospects of the year, be they few or many, in which we must labour on now, not supported by such a width of brotherly sympathy as has been our portion during this most striking meeting, but yet working on in our own way, and doing our own hard portion of work, certain that He will in His own appointed time frame it into His own perfect plan, and bring it to His own appointed end.

The Doxology, and a short prayer from Bishop Sargent, brought the Conference to a close.

Praise Meeting:

Battalagundu, March, 1882.

1.	Lord's Prayer		Chorus
2.	Scripture from Pastor's Manual		Chairman, R.
3.	[illegible]	(R., John S. C.)	Girls' Choir
4.	[illegible]	(V. Masilamani)	Chorus
5.	[illegible]	(Pastor Savarimuttu)	Assistant Chorus
6.	Address		Rev. J. P. Noyes
7.	[illegible]	(R., John S. C.)	Choirs
8.	[illegible]	(Pastor Devasagayam)	Boys' Choir
9.	[illegible]	(V. Masilamani)	Boys
10.	[illegible]	(R., John S. C.)	Girls
11.	[illegible]	(Pastor William)	Girls' Choir
12.	[illegible]	(V. Masilamani)	Chorus
13.	Address		Rev. J. E. Chandler
14.	[illegible]	(Pastor Isaac)	Catechists
15.	[illegible]	(R., John S. C.)	Girls
16.	[illegible]	(A. Abraham)	Boys
17.	[illegible]	(Joshua)	Girls
18.	Address		Rev. E. Chester
19.	[illegible]	(R., John S. C.)	Choirs
20.	[illegible]	(V. Masilamani)	Chorus
21.	Prayer and Benediction		Pastor Vethamuttu

Madura Jany 16. 1882

Rev. N. G. Clark D. D.
Secy A. B. C. F. M.

Dear Brother.

Your letter dated Nov. 12. 1881 communicating the action of the Prudential Committee in regard to the appropriations for 1882, having been laid before the mission by our Secretary, has received, through several days, not only the most careful attention from all, but such full and thoughful discussion as the importance of its contents demands. We are amazed at the greatness of the reduction whc the Com. propose: especially so in view of the fact that you had before you at the time the careful and discriminating letter from our Secy whc. accompanied the estimates.

We sympathize most fully with the Pud. Com. in their desire that the subject of benevolence, and self-support should be kept constantly and prominently before the native Xian community. Due attention paid to the statistics whc. have been furnished you from time to time, would have convinced you that the native Xian com are making gratifying progress in this matter. Not only is this so, but a comparison of the statistics

of our own mission with those of the Travancore London mission, and of the Ch-missionary Society and Gospel Prop. Society's missions in Tinnevelly show that, in the matter of contributions, our own adherants are considerably in advance of those of the other missions named, notwithstanding the fact that the pecuniary circumstances of their constituency are far better than those of ours, and not-withstanding the fact that the adherants of other missions have enjoyed more than 100 years of training in this matter, whereas our own mission has yet to see its 50th year.

The S.P.G. adherants give on an average, per head 1/3 of a rupee a year. Those of the L.M.S about the same. The C.M.S. average a trifle higher, while those of our own mission, in advance of them all, are very nearly up to 1/2 rupee. These are figures worth your most careful consideration. We hope you will not longer entertain the idea that our Xian community is behindhand in this matter. We have not failed in the past in pressing this matter most vigorously. Your letter now proposes large reductions in the Appropriations with a view to aiding us in applying still greater pressure.

We are unanimously of the opinion that it will be not only ineffective and unwise, positively injurious to apply greater pressure toward this end than is now being applied. We are fully awake to the necessity laid upon us in this matter. We do not lack full appreciation of the importance of benevolence and self-support, nor, in aiming to realize these, do we lack the moral courage to put on all the pressure wh. we deem wise.

As pointed out to you by our Secretary, the native community of our Missions is already assuming twenty percent of the cost of keeping its spiritual agency in the field. The C.M.S. Missions in Tinnevelly are giving only about eight-and-one-third per cent toward the support of their spiritual agency, while the L.M.S. in Travancore, alone of the missions about us come up to our own average of twenty percent. We quote, in this connection, from the fourth annual letter of Bishop Caldwell, just received, the following significant remark on this matter of self-support. He says: "The word self sustentation (স্বাবলম্বন or স্বাবলম্বী) sounds well in speeches at native meetings and in the Resolutions of Native Ch. councils, but I look in vain for corresponding action on the part of the leaders of native

opinion." —

The Bud. Com. are not, as we are, daily compelled to a keen appreciation of the poverty of those who form the great majority of our native Xian community, nor have they rightly estimated the relation whc. the gifts of the people bear to their resources. To tell us that what has been done is entirely inadequate, that still greater pressure must be immediately applied is not to aid and encourage, but to harass and cripple. If the intent of reduction be the promotion of self-support, that reduction should be proportioned to a possible, — not an impossible increase, and, moreover, it should be a gradual reduction. The greatness and suddenness of the reduction whc. your letter proposes are fatal to the very end in view. If the reduction were occasioned by temporary financial embarrassment, or even if the reduction were part of a settled policy whc. contemplates the cutting down of the sum appropriated to certain missions in order to devote it to certain other missions, it would still be true that those to whom the work is committed should always be consulted as to the method of the reduction with a view to its injuring as little as possible

the best interests of the work. In other words, if for any reason reduction is inevitable, we are unanimously of the opinion that it should be left to our judgment to decide as to where the reduction shall be applied, since none can know so well as we what departments of our work will suffer least by any proposed reduction. There are some things of wh. the Bud. Com are, in the very nature of the case, less able to judge wisely than those who are on the ground. They cannot see, from the point of view wh. they occupy, the relations of certain parts of our work to other parts. It may be that the adoption of certain general principles for the guidance of the Bud. Com. is necessary, but we respectfully submit than an inflexible following of such general principles, based on mistaken though well intentioned theories, is not a safe substitute for a course approved by the average experience of missionaries in charge of the work. Experience teaches that sudden changes are peculiarly unfavorable to healthly development. Experience teaches that to give one year and to withhold the year following is disastrous. We do not receive our appropriations till we reach the very threshhold of the

year in whc. those Appro. are to be applied. We cannot, on ten days notice, cut off, as you propose one fifth of our working force in one department, and nearly one third in another: such a thing is impossible without immediate, wide-spread, and we believe permanent injury. Our work, in its various departments is an inter-related one. Our Educational work, and our Evangelistic work are not separate and distinct departments bearing no relation one to another. They are peculiarly interdependent. Our Sec'y has drawn your attention to the fact that a large part of our Catechists are also doing the work of teachers, and conversely that many of our teachers are engaged a part of their time in labors for the Kians among whom they are. So again the Catechists work itself is two fold, — that of upbuilding Kian congregations and of preaching to the heathen. To cut off one fifth of our force of Catechists is to cut off not only so much of the directly Evangelistic work done in behalf of the heathen, but to strike off at the same blow valuable educational work among both Kians and heathen. We have an educational system of large scope, adapted to the needs of our work and fairly under way.

Your letter proposes a reduction of Rs 480 on the sum asked for the Seminary: a reduction of Rs 2214 on Village Schools and Day Schools, and a reduction of Rs 304 on the Madura Girls Boarding Sch. Whether the blow of ~~this~~ such reduction falls upon one part or another of this system, matters little, the injury will be felt throughout. Our work increasingly needs men better and better fitted. Better men cannot be raised, nor kept in our employ when provided, unless we are able to give them a reasonable support, and unless that support be a uniform and steady one. Our educational system gives us good men, fitted for our work. This, in general, we understand you approve. When these men are ready to enter upon their work, they receive for their labor considerably less than other missionary bodies around us pay for the same class of labor. These men have been educated at Mission expense, and in view of this fact they are expected to serve the mission at a reduced rate of compensation. At the same time, by the very fact of educating these men, we do tacitly pledge ourselves that we will either employ them at a fair rate of compensation, or give them permission to seek employment elsewhere.

We educate them that the quality of work done may improve. Though they receive the minimum of wages, yet that minimum is more than men of inferior education receive. This, of course, involves some increase in outlay. Now see how reduction works. On the one hand you diminish the Appropriations for schools, so that we are cut off from preparing these men as fast as the work needs, and on the other hand you cut down the Appro. for Catechists and compel us to employ instead of these superior men, men altogether inferior. Our field of work is a large one, requiring occupancy at many points. In Tinnevelly the Xian people are very much nearer together than in our own field, and one Catechist can reach relatively a very much larger number. For instance in the one station of Mengnanapuram in Tinnevelly, occupying a geographical area of only about 2000 sq. miles, there are as many native Xians as in the whole 10,700 sq. miles occupied by our mission. This is a significant fact.
You cut down Appropriations, and one of two results is inevitable: we must either employ a less number of men, or employ inferior ones. Either course is injurious to our work. One dollar's

worth of work, cannot be obtained for less than one dollar. The laws of supply and demand are not less applicable to missionary work than to other forms of labor.

The Prudential Com. ask us to prepare and present annually an estimate of what funds we deem necessary for the healthy development of our work. We make out those estimates on business principles. We look at the <u>needs</u> of our work: we weigh the relations of its parts one to another: we strive to have its symetrical development ever before us as our aim: and we ask for no more than we feel that the best interests of our work demand. To be told then that we have asked altogether too much: to be told that we must make an immediate and large reduction, so far from aiding us in any respect, is to sadly embarrass and discourage us in our work. You admit that "some of the reductions are made without a full understanding of all the facts in the case". The same is not true of any part of the estimates when we present. They are made most carefully: made in full view of the facts, and voted unanimously. Nor can we, for one moment, admit that anything

less than the sum asked, is equal to the wards of the work. A slight reduction, — provided it were left to our judgment to be applied where it would do least injury, — might, indeed, — though not without deep regret on our part, — be arranged for by us. But such wholesale reductions as those your letter proposes, applied to those very departments of work wh. can least of all bear any reduction, — viz. Village Catechists and Schools, cannot but call forth from us the most emphatic expression of our unanimous opinion, that such reduction means, at many if not at all points, — disaster.

We had hoped that enlargement of our work, — at least to the extent of fully occupying the field wh. at present we nominally occupy, — were a thing to be looked forward to as possible in the near future. This matter was laid before you, at our request, by Mr. Jones, and you proposed for our acceptance, a course of action wh. involved far greater outlay than we deemed necessary. We do not so much feel the need of doubling our force of missionaries at the older stations, as we feel the need of such means as shall enable Mr. Jones to enlarge the native

agency under his direction, and thus push forward his operations more vigorously. Your reduction in the Appro. for Catechists and Village Schools strikes a direct blow against any enlargement of operations in that part of the field. Other Missionary Societies are eager to enter our district at every unoccupied point, while ourselves, as eager as any to see the work advance, are compelled to suffer reduction!

In regard to the application for aid from the Otis Legacy toward the construction of buildings for Churches and Schools, you say that the Com. grant one half of the amount asked, on the condition that a like sum be raised by those to be benefitted. We call your attention to the fact that the very condition imposed by the Com. had, in many cases, been not only ~~seq~~ imposed but fulfilled before the grant was asked, while, in other cases, the circumstances are such that the condition whc. the Com. imposes, renders the acceptance of the grant simply impossible. To illustrate: One congregation in the Mandapasalai Station, — that at Anupukottai, — had contributed toward the erection of a new Ch. in that place, <u>more</u> than one half of the whole

sum required for its construction. The same is true of the Sevalpatti congregation in the same station. The sum asked from the Otis Legacy for the completion of these works, was only intended to supplement that already raised on the ground. On the other hand, the Station Ch. so much needed at Mana madura cannot be built at all if its construction depends upon the native Xians of that district contributing one half. Their attention is already occupied in other enterprises of a like nature in their own villages, and their contributions, if applied to this object could only be so applied at the cost of other and more immediate interests, and even then would be insufficient to meet the condition whc the Com. proposes.

The building of this Church is a work whc. should have been done as a part of the regular equipment of the station. Mr. Jones would apply toward its construction any funds whc. he could raise from the native community, but to demand that he raise one half is to render the offer unavailable.

The Secy of the mission has already fully stated to you in his letter dated Aug. 26. 1881, the reasons why it would be useless for us to apply to our native Xian, or to the heathen community about us

for aid in the matter of buildings for Boarding and other schools. We are unanimously of the opinion #I That not only is the scale of fees now required throughout the various classes of Mission schools as high as it can wisely be put, but also II that while we rejoice to believe that education is increasingly valued, yet, in our judgment, the time has not come when the native community can be looked to for any considerable aid in the construction or endowment of permanent educational institutions.

Allow us to call your attention to the fact that in speaking of this matter of special grants, you not only say that the Com. makes a conditional grant of one half the sum asked, but you add the remark, "The amount thus offered conditionally is Rs 1019." But Rs 1019 is not one half, but only one quarter of the sum asked. If this be the figure upon which we are to act, then your letter contradicts itself. We do not feel warranted in taking any action in

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#The S.P.G. mission in Tinnevelly receives annually in fees from its schools at the rate of 30 percent only of the outlay. The C.M.S. receive 60 percent, while our own Mission receive annually 80 percent.

regard to the acceptance or non-acceptance of your offer till we know conclusively just what that offer is. To give only a quarter, and that conditionally is practically to refuse. If the offer is to be loaded with <u>such</u> conditions it only remains for us respectfully to decline its acceptance.

In conclusion, then, allow us to call your attention briefly to the following points.

1. That our Kian Conn. is not behind the constituency of other missions in the matter of benevolence and self-support.

2. That such large and sudden reductions as your letter proposes, will in no sense aid us in securing larger contributions from the Kians of the district, since they are already being vigorously urged to their duty in this matter.

3. That if for any reason, reductions are necessary the method and distribution of those reductions might safely be left to the missionaries in charge of the work.

4. That we cannot for a moment admit that any less sum than that mentioned in our estimates is equal to the <u>needs</u> of our work.

5. That it is our unanimous opinion that the proposed reduction in the evangelistic and educational work of our mission will be directly injurious to the best interests of that work.

6. That when we asked for special grants from the Otis Legacy we proposed in every case, where possible, to raise a like sum from the people, but that, in many cases, where the circumstances rendered such a course impossible, we placed the sum asked at the lowest figure.

7. That in view of the serious nature of the reduction proposed, we respectfully solicit a most careful reconsideration of this matter by the Bud. Com., and that we be <u>immediately</u> informed of their action.

With the earnest prayer that you and we may be wisely guided in all measures whc relate to the advancement of the Master's kingdom, and with fraternal greetings, we remain on behalf of the Amer. Madura Mission,

Yours Sincerely

Com. { J. E. Tracy
John S. Chandler, per J.E.T.
J. Herrick, per J.E.T.

Rec'd Nov. 7, 1882.

To

The Welsh Congregational Churches

OF NORTHERN OHIO.

DEAR BRETHREN IN CHRIST AND FELLOW-COUNTRYMEN:—

OUR hearts were exceedingly cheered last week by the receipt of a letter from your Committee bearing substantial evidence of your interest in our work and of your desire for the salvation of the Hindu in the shape of a check for $ 505. I need not tell you how encouraged we are in our work by knowing that so many brethren at home are not only praying for us but also lending a helpful hand in gaining over India to Christ our Savior. This active sympathy of our brethren at home is, next to Divine help, the chief strength and inspiration of the missionary abroad.

I was glad to cheer also our mission circle by the conveyance of this gift to their care and use and I hereby copy the minute of the mission on the occasion. The mission meeting was held September 12th 1882 and the minute is as follows:—

"Brother Jones read a letter from the Committee of the Northern Ohio Welsh Congregational Churches in reference to the sum of $ 505, which they have collected from the churches of their association for the establishment of a Scholarship in Pasumalai Seminary. The money has been received and is deposited at interest by the treasurer of the mission.

"Brother Jones is requested to express the hearty thanks of this mission to the members of that Committee—the Revs. W. P. Edwards, J. M. Thomas, J. T. Lewis and David J. Jones, Esq., for the great interest which they have shown in our important work of preparing laborers for the Master's service.

"And to our Welsh brethren in Northern Ohio, who have thus so heartily entered into our wants and our efforts to scatter the seed of gospel truth into this heathen soil, we desire to express our gratitude and warm appreciation of their self-denying efforts in behalf of this people whom we so much love. And we pray that their interest in, and efforts in behalf of this work may continue and increase and be as great a comfort and inspiration to them as it is an encouragement to us.

"We accept this trust gratefully and will use the proceeds of the fund in accordance with the wish of the donors expressed in the accompanying letter. We also appoint the Treasurer of the mission, the Principal of the College and Rev. J. P. Jones as a committee to administer this trust which will be known as—'The Welsh Scholarship of the Northern Ohio Congregational Churches.'"

Personally, my gratitude to you all is unbounded and my joy is great at seeing my own people thus increasing their efforts to carry out the precious truth of the Welsh Motto—"Y Beibl i bawb o bobl y byd."

STATEMENT.

Pasumalai College and Seminary is 41 years old and has:—

1 Principal, 2 B.A., 1 F.A. and 5 other Instructors.

Students	135	
Of these	14	Study theology.
Christian Students	95	
Hindu „	40	
Sons of Native Pastors	11	
„ „ Preachers and Teachers ...	30	

Christian boys attended the institution from beginning.	514
Hindu „ „ „ „ „ ...	100
Students who have entered mission service from this institution	250
Last year's expense of the institution... ...	$ 2500
Receipt in school fees	„ 700
Present endowment of the institution... ...	„ 2000

This is the only Christian College for a district of 2,200,000 souls and furnishes Christian laborers for a population of 12,000 Christians. And those sent out by this institution are now found scattered over this vast Presidency of 30 million souls doing the Lord's work.

This school was only last year converted into a college and it enters with a bright hope and a fresh enthusiasm upon its enlarged career of usefulness.

In connection with the institution is a press which publishes over 100,000 pages of Christian literature annually. It is by this press that this letter is printed for you.

The following churches have already subscribed for this Scholarship:—

1. Newburgh	$ 100.00	10. Hubbard	$ 19.80
2. Youngstown ...	„ 59.50	11. W. Austintown	„ 18.65
3. Tallmadge	„ 51.00	12. Coalburgh	„ 18.60
4. Thomastown ...	„ 50.00	13. Cleveland.....	„ 13.25
5. Parisville	„ 28.65	14. Palmyra	„ 13.00
6. Mineral Ridge..	„ 28.00	15. Hametown.....	„ 8.00
7. Brookfield.....	„ 27.65	16. Sharon.....	„ 5.00
8. Alliance	„ 25.00	17. Crabcreek	„ 5.00
9. Church Hill.....	„ 20.80	Interest in America	„ 13.10
		Total...	$ 505.00

Two young men, who are preparing themselves to be servants of God will be supported by this fund for the present.

May the great Head of the Church bless us all in every effort to make known his truth and salvation to all who know him not and worship wood and stone.

Yours in bonds of Christian love

JOHN P. JONES.

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Sabbath

ஓய்வுநாள்

worship rule

ஆராதனை ஒழுங்கு.

MADURA:
PRINTED AT THE LENOX PRESS, PASUMALAI.
1883.

This form has been adopted by the Churches in Madura Tirupurnam and Mundahasalai also at Kodai Kanal and Periamunguluma since Bro Hesnick left. But it has never been brought before the Mission. Mess Bailey Innes and Hewland introduced it.

Sabbath
ஓய்வுநாள்

worship service
ஆராதனை ஒழுங்கு.

Prayer seeking God's blessing
தேவாசீர்வாதந் தேடுஞ்ஜெபம்.

Congregation kneeling. Minister standing
(சபையார் முழங்காற்படியிட, போதகர் எழுந்து நின்று பின்வருமாறு ஜெபிக்கவேண்டும்.)
The following prayer offered

சர்வவல்லமையும், மிகுந்த இரக்கமுமுள்ள பிதாவே! உம்முடைய பிள்ளைகளாகிய நாங்கள் உமது மகா தயவினாலும், கிருபையினாலும் காப்பாற்றப்பட்டு, இந்த ஓய்வுநாள் காலையில் உமது திவ்விய சந்நிதானத்தில் வந்து கூடியிருக்கிறோம். நாங்கள் இந்தச் சமயத்தில் உம்மைச் சுத்த இருதயத்தோடும், மனத்தாழ்மையோடும் வணங்கி ஆராதிக்கும்படி உமது பரிசுத்த ஆவியின் அருளை எங்களுக்குத் தந்தருளும். எங்கள் ஜெபங்களுக்கு உமது செவியைச் சாய்த்து, உமது மிகுந்த இரக்கத்தின்படி எங்களை நினைத்தருளும். எங்கள் பாவங்களையும், மீறுதல்களையும் மன்னித்து, எங்கள் ஸ்தோத்திரப் பலிகளை ஏற்றுக்கொள்ளும். எங்கள் கண்களைத் திறந்தருளும்; அப்பொழுது உமது வேதத்திலுள்ள அதிசயங்களை நாங்கள் பார்த்து, உமது வசனத்தைக் கைக்கொள்ளுவோம். தேவரீர் எங்கள் நடுவே எழுந்தருளி,

உமது முகத்தை எங்கள்மேல் பிரகாசிக்கப்பண்ணி, எங்களுக்குச் சமாதானத்தைக் கட்டளையிட்டருளும். இந்த நன்மைகளை எங்கள் கர்த்தராகிய இயேசுகிறிஸ்துவின் மூலமாய் வேண்டிக்கொள்ளுகிறோம். ஆமென்.

Minister & Congregation rising stand
(போதகரும் சபையாரும் எழுந்து நிற்கவேண்டும்.)

Sing a Lyrick
கீர்த்தனம்.

All standing the Minister repeats
(எல்லாரும் எழுந்திருக்க, போதகர் சொல்ல
this call to worship வேண்டியது.) (Language from Psalms

பூமியின் குடிகளே, எல்லாரும் கர்த்தரைக் கெம்பீரமாய்ப் பாடுங்கள். — மகிழ்ச்சியோடே கர்த்தருக்கு ஆராதனை செய்து, ஆனந்த சத்தத்தோடே அவர் சந்நிதிமுன் வாருங்கள்.—கர்த்தரே தேவனென்று அறியுங்கள்; நாம் அல்ல, அவரே நம்மையுண்டாக்கினார். நாம் அவர் ஜனங்களும், அவர் மேய்ச்சலின் ஆடுகளுமாயிருக்கிறோம்.—அவர் வாசல்களில் துதியோடும், அவர் பிராகாரங்களில் புகழ்ச்சியோடும் பிரவேசித்து, அவரைத் துதித்து, அவருடைய நாமத்தை ஸ்தோத்திரியுங்கள்.—கர்த்தர் நல்லவர், அவருடைய கிருபை என்றென்றைக்கும், அவருடைய உண்மை தலைமுறை தலைமுறைக்கும் உள்ளது.

The Congregation reply as follows
(சபையார் மறுமொழியாகச் சொல்லவேண்டியது.)

கர்த்தருடைய ஆலயத்துக்குப் போவோம் வாருங்கள் என்று எனக்கு அவர்கள் சொன்னபோ

து மகிழ்ச்சியாயிருந்தேன். — எருசலேமே, உன் வாசல்களில் எங்கள் கால்கள் நிற்கலாயிற்று.

(போதகர் சொல்லவேண்டியது.)
The Minister should say

கர்த்தருக்குப் புதுப்பாட்டைப் பாடுங்கள்; அவர் அதிசயங்களைச் செய்திருக்கிறார்; அவருடைய வலதுகரமும், அவருடைய பரிசுத்த புயமும் இரட்சிப்பை உண்டாக்கினது. கர்த்தர் தமது இரட்சிப்பைப் பிரஸ்தாபமாக்கி, தமது நீதியை ஜாதிகளுடைய கண்களுக்கு முன்பாக விளங்கப் பண்ணினார்.—அவர் இஸ்ரவேல் குடும்பத்துக்காகத் தமது கிருபையையும், உண்மையையும் நினைவுகூர்ந்தார்; பூமியின் எல்லைகளெல்லாம் நமது தேவனுடைய இரட்சிப்பைக் கண்டது.

(சபையார் மறுமொழியாகச் சொல்லவேண்டியது.)
Congregation should reply,

புறச்சாதிகளுக்குப் பிரகாசிக்கிற ஒளியாகவும், உம்முடைய ஜனமாகிய இஸ்ரவேலுக்கு மகிமையாகவும் தேவரீர் சகல ஜனங்களுக்கும் முன்பாக ஆயத்தம்பண்ணின உம்முடைய இரட்சணியத்தை என் கண்கள் கண்டது.

(போதகர் நின்று பத்துக்கட்டளைகளை வாசிக்கவும், சபையார் முழங்கால்படியிட்டு மறுமொழிசொல்லவும் வேண்டும்.)
Minister standing reads the ten commandments
Congregation all kneeling repeat a prayer before
each command

தேவன் கொடுத்த பத்துக்கட்டளைகள்.

க. என்னையன்றி உனக்கு வேறே தேவர்கள் உண்டாயிருக்கவேண்டாம்.

மறுமொழி.—கர்த்தாவே! எங்களுக்கு இரங்கி, இந்தப் பிரமாணத்தைக் கைக்கொள்ள எங்கள் இருதயத்தை ஏவியருளும். Oh Lord have mercy upon us incline our hearts to keep this thy law

உ. மேலே வானத்திலும், கீழே பூமியிலும், பூமியின்கீழ்த் தண்ணீரிலும் உண்டாயிருக்கிறவைகளுக்கு ஒப்பான ஒரு சொரூபத்தையாகிலும் யாதொரு விக்கிரகத்தையாகிலும் நீ உனக்கு உண்டாக்கவேண்டாம்; நீ அவைகளை நமஸ்கரிக்கவும் சேவிக்கவும் வேண்டாம்; உன் தேவனாகிய கர்த்தராயிருக்கிற நான் எரிச்சலுள்ள தேவனாயிருந்து, என்னைப் பகைக்கிறவர்களைக்குறித்து பிதாக்களுடைய அக்கிரமத்தைப் பிள்ளைகளிடத்தில் மூன்றும் நான்காம் தலைமுறைமட்டும் விசாரிக்கிறவராயிருக்கிறேன். என்னிடத்தில் அன்பு கூர்ந்து, என் கற்பனைகளைக் கைக்கொள்ளுகிறவர்களுக்கோ ஆயிரம் தலைமுறைமட்டும் இரக்கஞ் செய்கிறவராயிருக்கிறேன்.

மறுமொழி.—கர்த்தாவே! எங்களுக்கு இரங்கி, இந்தப் பிரமாணத்தைக் கைக்கொள்ள எங்கள் இருதயத்தை ஏவியருளும்.

ங. உன் தேவனாகிய கர்த்தருடைய நாமத்தை வீணிலே வழங்காதிருப்பாயாக; கர்த்தர் தம்முடைய நாமத்தை வீணிலே வழங்குகிறவனைத் தண்டியாமல் விடார்.

மறுமொழி.—கர்த்தாவே! எங்களுக்கு இரங்கி, இந்தப் பிரமாணத்தைக் கைக்கொள்ள எங்கள் இருதயத்தை ஏவியருளும்.

ச. ஓய்வுநாளைப் பரிசுத்தமாய் ஆசரிக்க நினைப்பாயாக; ஆறுநாளும் நீ வேலைசெய்து, உன் கிரி

யைகளையெல்லாம் நடப்பிப்பாயாக; ஏழாம் நாளோ உன் தேவனாகிய கர்த்தருடைய ஓய்வுநாள்; அதிலே நீயானாலும், உன் குமாரனானாலும், உன் குமாரத்தியானாலும், உன் வேலைக்காரனானாலும், உன் வேலைக்காரியானாலும், உன் மிருகசீவனானாலும், உன் வாசல்களில் இருக்கிற அந்நியனானாலும் யாதொரு வேலையும் செய்யவேண்டாம். கர்த்தர் ஆறுநாளுக்குள்ளே வானத்தையும் பூமியையும் சமுத்திரத்தையும் அவைகளிலுள்ள எல்லாவற்றையும் உண்டாக்கி, ஏழாம் நாளிலே ஓய்ந்திருந்தார்; ஆகையால், கர்த்தர் ஓய்வுநாளை ஆசீர்வதித்து, அதைப் பரிசுத்தமாக்கினார்.

மறுமொழி.—கர்த்தாவே! எங்களுக்கு இரங்கி, இந்தப் பிரமாணத்தைக் கைக்கொள்ள எங்கள் இருதயத்தை ஏவியருளும்.

௫. உன் தேவனாகிய கர்த்தர் உனக்குக் கொடுக்கிற தேசத்திலே உன் நாட்கள் நீடித்திருப்பதற்கு, உன் தகப்பனையும் உன் தாயையும் கனம்பண்ணுவாயாக.

மறுமொழி.—கர்த்தாவே! எங்களுக்கு இரங்கி, இந்தப் பிரமாணத்தைக் கைக்கொள்ள எங்கள் இருதயத்தை ஏவியருளும்.

௬. கொலை செய்யாதிருப்பாயாக.

மறுமொழி.—கர்த்தாவே! எங்களுக்கு இரங்கி, இந்தப் பிரமாணத்தைக் கைக்கொள்ள எங்கள் இருதயத்தை ஏவியருளும்.

௭. விபசாரம் செய்யாதிருப்பாயாக.

மறுமொழி.—கர்த்தாவே! எங்களுக்கு இரங்கி, இந்தப் பிரமாணத்தைக் கைக்கொள்ள எங்கள் இருதயத்தை ஏவியருளும்.

8th

அ. களவு செய்யாதிருப்பாயாக.

மறுமொழி.—கர்த்தாவே! எங்களுக்கு இரங்கி, இந்தப் பிரமாணத்தைக் கைக்கொள்ள எங்கள் இருதயத்தை ஏவியருளும்.

9th

கூ. பிறனுக்கு விரோதமாகப் பொய்ச்சாட்சி சொல்லாதிருப்பாயாக.

மறுமொழி.—கர்த்தாவே! எங்களுக்கு இரங்கி, இந்தப் பிரமாணத்தைக் கைக்கொள்ள எங்கள் இருதயத்தை ஏவியருளும்.

10th

ரு. பிறனுடைய வீட்டை இச்சியாதிருப்பாயாக; பிறனுடைய மனைவியையும், அவனுடைய வேலைக்காரனையும், அவனுடைய வேலைக்காரியையும், அவனுடைய எருதையும், அவனுடைய கழுதையையும், பின்னும் பிறனுக்குள்ள யாதொன்றையும் இச்சியாதிருப்பாயாக.

மறுமொழி.—கர்த்தாவே! எங்களுக்கு இரங்கி, இந்தப் பிரமாணங்கள் எல்லாவற்றையும் எங்கள் இருதயத்தில் பதித்தருளவேண்டும் என்று வேண்டிக்கொள்ளுகிறோம்.

Lord have mercy upon us, & write all these thy laws in our hearts, we beseech thee

கர்த்தராகிய இயேசுகிறிஸ்து விளம்பின உத்தம கட்டளையைக் கேளுங்கள்.

St John 13:34 "நீங்கள் ஒருவரிலொருவர் அன்பாயிருங்கள்; நான் உங்களில் அன்பாயிருந்ததுபோல நீங்களும் ஒருவரிலொருவர் அன்பாயிருங்கள்."

மறுமொழி.—கர்த்தாவே! எங்களுக்கு இரங்கி, இந்த உமதருள்ப்பிரமாணத்தைக் கைக்கொள்ள எங்கள் இருதயத்தை ஏவியருளும். Lord have mercy upon us incline our hearts to keep this thy law.

போதகர்.—கர்த்தர் உங்களோடிருப்பாராக.

Minister The Lord be with thee

Congregation May He be with thy spirit

சபையார்.—அவர் உம்தாவியோடும் இருப்பாராக.

போதகர்.—ஜெபம்பண்ணக்கடவோம். Let us pray

(போதகரும் முழங்காற்படியிட்டு எல்லாரும் ஒகமாய்க் கர்த்தருடைய ஜெபம் சொல்லவேண்டும்.)

All kneeling repeat the Lord's Prayer in concert

பரமண்டலங்களிலிருக்கிற எங்கள் பிதாவே, உம்முடைய நாமம் பரிசுத்தப்படுவதாக. உம்முடைய இராச்சியம் வருவதாக; உம்முடைய சித்தம் பரமண்டலத்திலே செய்யப்படுகிறதுபோல பூமியிலேயும் செய்யப்படுவதாக. எங்களுக்கு வேண்டிய ஆகாரத்தை இன்று எங்களுக்குத் தாரும். எங்கள் கடனாளிகளுக்கு நாங்கள் மன்னிக்கிறதுபோல எங்கள் கடன்களை எங்களுக்கு மன்னியும். எங்களைச் சோதனைக்குட்படப்பண்ணாமல், தீமையினின்று எங்களை இரட்சித்துக்கொள்ளும், இராச்சியமும், வல்லமையும், மகிமையும், என்றென்றைக்கும் உம்முடையவைகளே, ஆமென்.

(போதகரும் சபையாரும் எழுந்து நின்று, போதகர் சபையாரைப் பார்த்து)

Minister & congregation all rising, minister repeats

கர்த்தருடைய வேதத்தில் பிரியமாயிருந்து, இரவும் பகலும் அவருடைய வேதத்தில் தியானமாயிருக்கிற மனுஷன் பாக்கியவான். Ps 1: 2

(சபையார் மறுமொழியாகச் சொல்லவேண்டியது.)

Congregation reply

கர்த்தருடைய வேதம் குறைவற்றதும், ஆத்துமாவை உயிர்ப்பிக்கிறதுமாயிருக்கிறது; கர்த்தருடைய சாட்சி சத்தியமும், பேதையை ஞானியாக்குகிறதுமாயிருக்கிறது. Ps 19: 7

the text on page 12th & between each Psalm the "Glory be to the Father &c, repeated by all or some.

× at this part of the worship the Psalms to be re responsively

× (ஆராதனையில், அந்தந்தத் தேதியில் வாசிப்பதற்காக நியமிக்கப்பட்ட சங்கீதங்களைப் போதகரும் சபையாரும் மாறி மாறி வாசிக்கவேண்டும். ஒவ்வொரு சங்கீதமும் வாசித்தவுடனே, எல்லாரும் பின்வருமாறு சொல்ல அல்லது பாடவேண்டும்.)

Glory be to the Father &c.

"பிதாவுக்கும், குமாரனுக்கும், பரிசுத்தாவிக்கும் மகிமையுண்டாவதாக; ஆதியிலும், இப்பொழுதும், எப்பொழுதுமான சதாகாலங்களிலுமிருக்கிறபடியே. ஆமென்."

See 12th page (அந்தந்தத் தேதியில் வாசிக்கவேண்டிய சங்கீதங்கள் இன்னின்னவையென்று 12-ம் பக்கத்தில் குறித்திருக்கிறது.)

விசுவாசப்பிரமாணம்.

Apostles Creed.

வானத்தையும் பூமியையும் படைத்த சர்வவல்லமையுள்ள பிதாவாகிய தேவனை விசுவாசிக்கிறேன்.

அவருடைய ஒரே குமாரனாகிய நம்முடைய நாதர் இயேசுகிறிஸ்துவையும் விசுவாசிக்கிறேன். அவர் பரிசுத்த ஆவியினாலே கன்னிமரியாளிடத்தில் உற்பவித்துப் பிறந்தார்; பொந்தியு பிலாத்துவின் காலத்தில் பாடுபட்டு, சிலுவையில் அறையுண்டு, மரித்து, அடக்கம்பண்ணப்பட்டு, பாதாளத்தில் இறங்கினார்; மூன்றாம் நாள் மரித்தோரிடத்திலிருந்து எழுந்தருளினார்; பரமண்டலத்துக்கேறி, சர்வவல்லமையுள்ள பிதாவாகிய தேவனுடைய வலதுபாரிசத்தில் வீற்றிருக்கிறார்; அவ்வி

டத்திலிருந்து உயிருள்ளோரையும் மரித்தோரையும் நியாயந்தீர்க்க வருவார்.

பரிசுத்த ஆவியையும் விசுவாசிக்கிறேன்; பொதுவாயிருக்கிற பரிசுத்த சபையையும்; பரிசுத்தவான்களுடைய ஐக்கியமும்; பாவமன்னிப்பும்; சரீரம் உயிர்த்தெழுதலும்; நித்தியஜீவனும் உண்டென்று விசுவாசிக்கிறேன். ஆமென்.

Congregation may sit while the minister stands reads the Scriptures
(சபையார் உட்கார்ந்திருக்கவும், போதகர் நிற்கவும் வேண்டும்.)

வேத வாசிப்பு.

All kneel while the minister offers an ejaculatory prayer
(சபையாரும் போதகரும் முழங்காற்படியிட்டு, போதகர் ஜெபம் பண்ணவேண்டும்.)

ஜெபம். prayer

கீர்த்தனம். Lyrick

காணிக்கையும் விளம்பரமும். Contribution

(காணிக்கை செலுத்துகையில், போதகர் சமயத்துக்கேற்றதும், அடியிற் கண்டதுமான வேதவாக்கியங்களில் சிலவற்றை வாசிக்கவேண்டும்.*) While taking the contribution minister may read some of the following passages of Scripture

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* I நாளா. (Chron) 16. 29; உபா. (Deut) 16, 17; மல்கி. (Mal) 3. 10; சங். (Ps) 50. 14; மாற்கு (Mark) 12. 41—44; கலா. (Gal) 6. 9. I கொரி. (Cor) 16. 2; II கொரி. (Cor) 8 12, 9. 6, 7; எபி. (Eph) 13. 16; நீதி. (Prov) 11. 25, 19. 17; அப். (Acts) 20. 35.

பிரசங்கத்துக்குமுன் சுருக்க ஜெபம்.

Before Sermon all kneel & the minister reads this prayer

(போதகரும் சபையாரும் முழங்காற்படிபிடவும் போதகர் பின்வருமாறு ஜெபிக்கவும் வேண்டும்.)

Prayer

சகல பரிசுத்த வேதவாக்கியங்களையும் எங்களுக்குப் போதனையாக அனுக்கிரகித்துவருகிற கிருபையுள்ள கர்த்தாவே! இந்தத் தருணத்தில் உமது திவ்விய சத்தியத்தை நாங்கள் திறந்த மனதுடனே ஏற்றுக்கொண்டு, அதில் நாங்கள் செய்யும் தியானம் எங்கள் ஆத்துமத்துக்குப் பிரயோசனமுள்ளதாகும்படி, உமது ஆவியை எங்களுக்குத் தந்து, எங்களை ஆசீர்வதிக்கக் கிறிஸ்து இயேசுவின் நாமத்தினால் உம்மை வேண்டிக்கொள்ளுகிறோம். ஆமென்.

Sermon பிரசங்கம்.

Lyrick கீர்த்தனம்.

(கீர்த்தனை பாடியபின் போதகரும் சபையாரும் முழங்காற்படியிட்டிருக்கப் போதகர் பின்வருமாறு ஜெபம் பண்ணவேண்டும்.)

All kneel and minister reads this prayer

சர்வஞானத்துக்குங் காரணராகிய கர்த்தாவே! ஏழைப்பாவிகளாகிய நாங்கள் இத்தருணத்தில் ஒருமனப்பட்டு, உம்மைநோக்கி எங்கள் ஸ்தோத்திரங்களையும் வேண்டுதல்களையுஞ் செலுத்தியிருக்கிறோம். தேவரீர் எங்கள்பேரில் கடாக்ஷம் வைத்து, எங்கள் விண்ணப்பங்களுக்கு உமது செவி

யைச் சாய்த்து, எங்கள் ஸ்தோத்திரங்களை ஏற்றுக்கொள்ளும். நாங்கள் இச்சமயத்தில் காதாலே கேட்ட வாக்கியங்களை எங்கள் இருதயத்தில் பதித்தருளும். நாங்கள் இவ்விடத்தை விட்டுப் பிரியும்போது நித்தம் எங்களை நன்மைக்கென்று நினைத்து, இம்மையிலே உமது சத்தியத்தை அறிகிற அறிவையும், மறுமையில் நித்தியஜீவனையும் எங்களுக்குக் கட்டளையிடவேண்டுமென்று எங்கள் கர்த்தராகிய இயேசுகிறிஸ்துவின் மூலமாய் வேண்டிக்கொள்ளுகிறோம். ஆமென்.

போதகர்.—"கர்த்தராகிய இயேசுகிறிஸ்துவின் கிருபையும், தேவனுடைய அன்பும், பரிசுத்த ஆவியினுடைய ஐக்கியமும், உங்களனைவரோடுங்கூட இருப்பதாக. ஆமென்." Benedction

சங்கீதங்கள். Psalms

தேதி. Day of month	காலை. Morning	தேதி. Day of month	மாலை. Evening
1	1—5.	1	6—8.
2	9—11.	2	12—14.
3	15—17.	3	18.
4	19—21.	4	22—23.
5	24—26.	5	27—29.
6	30—31.	6	32—34.
7	35—36.	7	37.
8	38—40.	8	41—43.
9	44—46.	9	47—49.
10	50—52.	10	53—55.
11	56—58.	11	59—61.
12	62—64.	12	65—67.
13	68.	13	69—70.
14	71—72.	14	73—74.
15	75—77.	15	78.
16	79—81.	16	82—85.
17	86—88.	17	89.
18	90—92.	18	93—94.
19	95—97.	19	98—99.
20	100—103.	20	104.
21	105.	21	106.
22	107.	22	108—109.
23	110—113.	23	114—115.
24	116—118.	24	119. 1—119. 32.
25	119. 33- 119. 72.	25	119.73–119. 104.
26	119.105–119.144.	26	119. 145–119.176.
27	120—125.	27	126—130.
28	131—135.	28	136—138.
29	139—141.	29	142—143.
30	144—146. *	30	147—150. *

* ஓய்வுநாள் 31-ம் தேதியில் கூடினால், 30-ம் தேதிக்காகக் குறிக்கப்பட்ட சங்கீதங்களை வாசிக்கவேண்டும்.

interest and spirited discussion. Complaints were made that the time allotted to the subject was altogether too limited, and a request was made that some evening of the following week be devoted to the same subject.

The first paper was by Rev. W. Miller of the Christian College, Madras. No difficulty had been experienced in his College in regard to teaching Scripture. It was compulsory and yet was not at all distasteful to the boys. He referred to the fact that the function of Christian education was not rightly understood. Only glimmerings of it have dawned as yet on any of us. Our best guide will be found in the words with which the kingdom of Heaven was first set up on earth. Better a little work that is done in furtherance of the Divine purpose and in harmony with the Divine plan than the hugest work that makes light of God's proceedure and that takes the notions of men for its guide and inspiration. In Christian education even more than in other forms of work, the worker needs the strong determination that his work whether large or small shall all be done upon the lines that God's plan lays down.

Mr. Miller condemned the present system of University examinations and hoped that the Education Commission now sitting in Calcutta would be able to remedy some of the evils connected with their present system of examinations. He spoke of the lack of good teachers in India. The success of the teacher depends *largely* upon his ability to mould character.

J. Wilson, Esq. of Calcutta followed. He spoke of what had been accomplished in the line of higher education; referred to the arduous labors of Dr. Duff and his successors; and closed with an allusion to the false ideas of the present day; but "the issue is sure and safe to the eye of faith." Then followed an animated discussion.

"Our aim should be, said one, "to improve our mission schools—to give them more strength in every way." Another referred to the fact that our Christians wanted their children educated and therefore there must be Christian colleges for them. A third spoke of the skepticism prevailing in the land and we need properly equipped institutions in which to educate our Christians so that they will be able to cope with this skepticism.

The next subject, "Lower or Mass Education" was introduced by a paper read by Dr. Murray Mitchell. He spoke of the masses of the children who were yet untouched—who had no opportunities for getting an education. In Bengal there were 8 million children who ought to attend primary schools; but of this number only one million were being taught. There had been a great advance in the island of Ceylon and he hoped there would be here in the next decade. Rev. W. Hobbs of Calcutta thought that too many subjects were taught in the primary schools. The grant was inadequate. Religion was ignored.

In the discussion that followed great stress was laid on the importance of training up *Christian* teachers. Heathen teachers should not be employed in mission schools. The great question should be how can we best bring souls to Christ through religious teaching in our mission schools.

The afternoon session was taken up with the consideration of work among English speaking Hindus. Rev. H. Alexander from Madras and Mr. Bose of Lucknow were the readers of the papers. Prof. K. C. Banerjee of Calcutta made one of the most eloquent speeches of the day, and in fact the most eloquent so far of the Conference. Many others spoke giving their experience in the work. Mr. Hughes of Peshawur concluded by solemnly charging Mr. Keshub Chunder Sen as one upon whom rested the responsibility of the increase of modern scepticism amongst educated Hindus in India.

In the evening a large public missionary meeting was held at which the Hon. Lieutenant Governor of Bengal presided. Very interesting speeches were made by several prominent members of the Conference.

The morning session of the 4th day of the Missionary Conference was occupied by the ladies on the topic of the "Women's work in the Indian Mission Field." The first paper was by Miss Hewlett of the Church Missionary Society. The writer referred to the fact that this work was carried on in places where access had been denied to the male missionary. The work took them into the secluded zenanas of the Hindu women and was a work of great promise. She spoke of the Hospital work in her field where on an average 125 women had been treated and nursed every year. The great work that medical missionary ladies might accomplish was referred to, but this was not the only work. There was room for thousands of workers of every degree, &c. The second paper was by Miss Thoburn of Lucknow. Woman's evangelistic work is not confined to the Zenanas, to all the women met with, singing and talking with groups that will gather to hear." Work among mission girl's schools is of the highest importance, &c.

Mrs. Etherington of Benares read an excellent paper and one which was very enthusiastically received by the audience, in which she spoke of the character of our missionary workers. Christian character is the principal thing to be considered. Facility of acquiring the language and a constitution that will stand the Indian climate were next in importance. The latter part of the paper was given to a vivid description of the hindrances to the work. Child marriage as being one of the chief hindrances was dwelt upon at length and an earnest appeal made to all the conference that "they resolve to do something to attempt the removal of one of the greatest wrongs that woman has suffered at the hands of man." Miss Leslie spoke of the work as being carried on in Calcutta itself and then followed an interesting discussion in which the ladies only took part. Surprise was manifested on every side at the very able papers that had been read and the earnest discussion which kept the whole audience interested to the very close of the session. The last speaker was Mrs. Major Tucker of the salvation army who spoke in high praise of what women had done, and exhorted others to take up the work and carry it on until the millions of Hindu women should have learned of Christ and his salvation.

The afternoon session was given to "Mission work among Mahommedans." From the speeches of the different speakers the following facts were gleaned. There are 41,000,000 Moslems in India which is more than $\frac{1}{5}$ of the followers of Mahommed in the whole world. Work already done for them in India was (1) the translation of the Bible into Hindustani their language, (2) Tracts and books specially suited to them, (3) direct preaching, (4) schools, (5) number of workers, (at least 50 catechists and active day workers.) The greatest obstacle is the system of Islam itself. It purports to be the only true religion on earth, the one held and taught by Christ. Its centre truth is the Divine unity. Its mission, the salvation of all who accept it. A strange fact was brought out by one of the speakers that tho there were so many millions of this race and tho the greater half of them were in the Bengal Presidency still there was not *one* missionary entirely devoted to this work. Of 9,000,000 Mussulman females in Bengal only 9,000 can read and write; of boys only 360,000 can read and write.

"Self-support and self-propagation of the Native churches" was the subject for the morning session of the 5th day. Excellent papers by Mr. Saithianathar of Madras and Mr. Timpany of the Telegu field were read in which the present position of the native church was shown and means for making it more self-supporting urged upon the attention of those present. As the church began to support itself, it would extend itself. Less support should be given by the Missionary societies. Natives should have their minds disabused of the idea that if enough pressure is brought to bear on the Mission bag, rupees will come out. Mr. Hume spoke of the methods employed among the Mahrattas for increasing their offerings and bringing them nearer self-support; Mr. Scott represented S. Ceylon, Mr. Smith N. Ceylon,—in fact speakers from all parts of India, Ceylon and Burmah took part in the interesting discussion that followed. Several natives also gave their opinions, the prevailing idea being that there ought to be one National Church for India into which members from all denominations could be gathered. In fact so interested were they in this question that a special meeting was appointed for Wednesday night for the discussing of the question whether or no there could be one National Church for all the Christians of India. It is but justice to all to say that the large majority of the missionaries thought such a scheme entirely impracticable.

The subject for the afternoon session was "Work among the aboriginal tribes and the lower classes of Hindus." The papers and discussion were mainly upon what had been done among these classes in different parts of India. Perhaps the most interesting of all the speeches was that made by Mr. Boggs in regard to the work among the Telegus. He said that "they had 20,000 communicants scattered in about 600 villages round about Ongole. There were upwards of 9,000 baptized in 1878 and the conversions have continued to take place ever since at the rate of 1,500 to 2,000 annually. They belong to a low class of Hindus above the Pariahs and below the Sudras. The character of these converts is sincere and very simple. They are baptized on the profession of their faith in one God the Creator and in His Son their Saviour. They confess their determination to abandon idol worship and to obey the words of Jesus Christ. They gain nothing whatever by becoming Christians and they are often annoyed and even made to suffer loss by the village authorities."

The morning session of the last day of the Conference was spent in discussing the subject of the "Production and Distribution of Vernacular Literature." It was acknowledged that the missionary was too much pressed with other work to be able to do much in this time, and yet it was a very important part of the work. While much was being done in the present day, more should be done. Missionaries themselves must see to it that our Christian community is supplied with good healthful literature, &c.

The afternoon session was taken up in the discussion of medical missions. Dr Chester of the American Madura Mission and Dr. Valentine of the N. W. Province were the principal speakers. A great deal of enthusiasm was evinced on the subject and many good things brought out. The session closed an hour earlier than usual in order that a closing prayer meeting might be held before the conference broke up. Their meeting was one of deep interest and was very impressive. Remarks were made by some of the veteran missionaries, Dr. Newton of Lahore and Dr. Bennet of Rangoon and others. The Conference then broke up with the singing of the Doxology.

The general feeling is that the Conference has been a decided success, and that after 10 years another must be held. A Committee was appointed to arrange for time place &c. There has been the utmost harmony. Nothing occurred to mar the feeling of unity. The arrangements for the entertainment of so large a number were perfect the only regret expressed being that all the delegates were not located near to each other, as 10 years previous at Allahabad

BOMBAY, *February* 15, 1883.

DEAR SIR,

We send you herewith a copy of a Resolution unanimously passed by the Decennial Missionary Conference, which recently met in Calcutta. The Conference was attended by about 470 persons, chiefly men and women engaged in Missionary work in India, Burmah, and Ceylon. It was the largest gathering of Missionaries ever yet held; and it was in a most marked degree characterised by the spirit of brotherly love, hopefulness, and confidence in our work, and of strong faith in the great Christian verities in which all Evangelical Christians are agreed.

The Resolution is as follows :—

"That this Conference is deeply impressed with the vastness of the work which remains to be performed before India can be won for Christ. Even in the great centres of population, where there is the largest number of Missionaries, there are far fewer labourers than are imperatively required ; while many districts, with more than a million of inhabitants, are left to the care of but one or two; and other tracts of country, equally populous and yearly becoming more accessible, have not a single Christian Missionary resident among them. From all parts of the Indian Empire the cry is heard that there are abundant openings for labour, but no labourers ready to take it up ; and the numerous representatives from all parts of the Mission field in India, Burmah, and Ceylon, who are here present, feel that an earnest appeal must be made to the Churches in Europe and America for far more Missionaries, both men and women. They therefore earnestly commend this subject to the prayerful attention of all the Home Churches and Societies ; and, in the great Master's name, they urge with all the emphasis in their power the necessity of every effort being made to send forth a largely increased number of labourers into this vast and most important field, which is 'already white unto the harvest.' "

In connection with this Resolution, we would call your attention to the following facts :—

1. The population of India is fully 250,000,000,—seven times as large as that of the United Kingdom, and five times as large as that of the United States.

2. Of this number nearly 190 millions may be considered as Hindus in religion, worshipping lords many and gods many,—deities who in many cases are incarnations of lust and wickedness. Hinduism has its philosophy for the thoughtful, and its popular relig ionfor the masses ; it is cemented by the system of caste into a compact whole ; and it thus presents a most formidable obstacle to the spread of the Gospel.

3. About 50,000,000 of the people of India are Mohammadans—a far larger number than own the sway of the Sultan or any other Mohammadan potentate. In all lands the Mohammadans are among stthe most bigoted religionists with whom we have to deal; and in India the converts from Islam have been fewer than from other religions. Yet there have been many Moslems who have felt the converting power of God's grace; and in a country like India, under Christian rule, Missionaries have special advantages which are not enjoyed in Mohammadan countries. The Mohammadans, having so many points in common with Christians, appear to have a special claim on us; and yet but few Missionaries in India prepare themselves specially for labour among them. It is very desirable that more men should be sent out for this special work.

4. The rest of the population is mainly aboriginal, living partly on the hills and partly on the plains. Those on the hills are divided into many tribes, speaking different languages, and having their own religions, except where they have become Hinduised. These tribes offer less resistance to the Gospel than the Hindus and Mohammadans; a large number of them have been gathered into the fold of Christ; and these often develop a higher type of Christian manliness and earnestness than converts from the plains. The people of aboriginal origin who live on the plains have become for the most part Hinduised, but they have less of pride and bigotry to oppose the Gospel than those of pure Aryan descent. Hence a large proportion of the converts in India have been gained from this class.

5. The English language is spreading at a rapid rate in India, particularly in large centres; and a yearly increasing number of the people, of special importance owing to their education and social position, are accessible to evangelistic effort in English even more readily than in the vernacular.

6. A large number of totally distinct languages are spoken in India. Hence a considerable amount of Christian talent and energyhas to be employed in the translation and revision of the Scriptures and the preparation of religious tracts and books in these various dialects.

7. In Burmah and Ceylon the Missionaries have special difficulties in the Buddhism which prevails in those countries. It is a system of religion which, perhaps more than any other, deadens the religious sensibilities of the people, and renders them very slow to appreciate the blessings of the Gospel. On the other hand, the Karens and other non-Buddhistic tribes in Burmah have been amongst the most ready to welcome the message of salvation.

8. On the whole, in India, Burmah, and Ceylon, there is scope for the greatest variety of talent and an unlimited number of workers. The Hindus, Mohammadans, Buddhists, and hill tribes all call for special labour to be devoted to them. Workers are needed in English as well as in the vernacular. Preaching, education, visiting, medical missions, work among the women, literary work, Sunday schools, and other agencies, all must be carried on. Women are needed as much as men, indeed, almost more so; and

in the review of the last decade no feature is more striking than the development of woman's work. Men and women of varied qualifications are required. The acutest intellect will find full scope in dealing with such systems as Hinduism and Mohammadanism; but, at the same time, men of ordinary ability will be able to do very good service among the masses of the people; and even amongst the most learned a loving heart will often accomplish more real work than the clearest head. India, like all other lands, must be won more by the heart than by the head; and a man of ordinary intellectual attainments, but with a spirit of faith and love and zeal, will, by God's blessing, accomplish a great and good work in this land.

9. With all the difficulties which we have to encounter in India, Burmah, and Ceylon, the success achieved during the last decade has been very marked. The Protestant Native Christian population has increased from 318,363 to 528,590; and the preparatory work accomplished, which is very important, but which cannot be tabulated, is still better adapted to confirm our confidence in ultimate success than any mere statistics are.

In the name of the great Conference which has recently met, we urge upon the Churches of Europe and America to do far more than they have yet done for India. We appeal especially to Britain, into whose hands God has in so wondrous a way entrusted this great Indian Empire; and to America, with its energy and wealth, the land of such marvellous growth; and we ask them to come "to the help of the Lord against the mighty,"—those mighty giants, Hinduism, Mohammadanism, and Buddhism. We appeal to young men and women, who "are strong and have overcome the wicked one," and ask if they will not devote themselves to this great work. They will meet, it is true, with many discouragements and trials, and they will find the reality of Mission life different from the romance of it; but we believe we may confidently assert that, among the hundreds of men and women engaged in Missionary labour who were gathered together in the Conference, there were none who regretted that they had given themselves to this cause, or who believed that there was any nobler work to which they could have consecrated their lives.

J. MURRAY MITCHELL, M.A., LL.D.,

G. H. ROUSE, M.A., LL.B.,

Secretaries, Decennial Missionary Conference.

TRUE NEWS JUBILEE SUPPLEMENT.

PASUMALAI, FEBRUARY 25, 1884.

1834—1884.

THE AMERICAN MADURA MISSION, having completed fifty years of Christian work in this district, the Christians in connection with it, and their friends, will meet for three days, February 26—28, in order fittingly to celebrate this Jubilee year. A special building sufficient for the accommodation of 1,500 people has been erected on the lot of ground south of the mission dispensary and facing Mr. Scott's premises. All friends, both European and native are most cordially invited to be present at any or all of the sessions, especially at the CONCERT TUESDAY EVENING, and ENGLISH SERVICE THURSDAY MORNING.

1. Blow ye the trumpet, blow;
The gladly solemn sound
Let all the nations know
To earth's remotest bound.
The year of Jubilee is come!
Return, ye ransomed sinners, home.

2. Jesus our great High Priest
Hath full atonement made;
Ye weary spirits, rest;
Ye mournful souls, be glad.
The year of Jubilee is come!
Return, ye ransomed sinners, home.

3. Exalt the Lamb of God,
The sin atoning Lamb:
Redemption in his blood
To all the world proclaim.
The year of Jubilee is come!
Return, ye ransomed sinners, home.

4. The gospel trumpet hear,
The news of heavenly grace.
And, saved from earth, appear
Before your Saviour's face.
The year of Jubilee is come!
Return, ye ransomed sinners, home.

Program of the Meeting.

TUESDAY, February 26th.

HISTORICAL EXERCISES.

Chairman, Rev. J. E. CHANDLER.

7—10 A.M.

1. Opening Sermon, REV. A. BARNES.
2. Paper on Former Missionaries, REV. J. E. CHANDLER.
3. Paper on Prominent Native Helpers, REV. A. SAVARIMUTTU.
4. Digest of Papers on the Mission Stations, REV. W. A. BUCKINGHAM.

MISSION STATIONS.

1.	Madura	occupied in	1834
2.	Dindigul	"	1835
3.	Tirumangalam..	"	1838
4.	Tirupuvanam...	"	1839
5.	Pasumalai	"	1845
6.	Periakulam ...	"	1848
7.	Mandapasalai ...	"	1850
8.	Battalagundu...	"	1857
9.	Melur	"	1857
10.	Palani.....	"	1862
11.	Manamadura ...	"	1864

5. Paper on the Medical Work, MR. S. V. PERIANAYAGAM.

2—5 P.M.

6. Paper on the Changes in the District, REV. J. COLTON.
7. Paper on Work for Women, MRS. CAPRON.
8. Digest of Papers on the Churches, REV. M. THOMAS.

VILLAGE CHURCHES.

		Organized.
1.	Pasumalai, Pastor Barnes ...	1845
2.	Karisakulam East, Pastor Christian	1855
3.	Karisakulam West, Pastor Eames...	1855
4.	Mallankinaru	1855
5.	Paralechi	1855
6.	Velanurani	1855
7.	Kambam, Pastor Isaac	1856
8.	Kombai, Pastor Seymour	1856
9.	Kottaimedu, Pastor Williams ...	1856
10.	Kovilapuram	1856
11.	Kodickanal	1857
12.	Dindigul, Pastor Colton	1858
13.	Kanjampatti	1858
14.	Purasalur	1858
15.	Samipatti	1858
16.	Andipatti	1859
17.	Bodinayackanur, Pastor Nallatambi	1859
18.	Sevalpatti, Pastor Thomas	1859
19.	Palani, Pastor Vethamuttu	1862
20.	Madura West, Pastor Mathuranayagam	1868
21.	Ammapatti	1872
22.	Battalagundu...	1872
23.	Madura East, Pastor Cornelius ...	1872
24.	Pukailaipatti, Pastor Clark	1872
25.	Siluckuvarpatti	1872
26.	Pommanpatti, Pastor Devasagayam	1876
27.	Chandlerpuram	1878
28.	Aruppukottai, Pastor Taylor ...	1883

9. Paper on the Native Evangelical Society, THE SECRETARY.
10. Prayer and Conference Meeting on the Churches, REV. J. T. NOYES.

PROCESSION.

The Christians of the several stations are requested to meet on the grounds of the East Church at 5 P.M. immediately after the afternoon session with their bands and banners thence to go in procession to the "Line" and West Church and return.

EVENING CONCERT.

7.30—9 P.M.

Concert Book, "Children's Hosannas."

1.	Prelude	Dindigul Band
2.	Jubilee Hymn ...	Pasumalai Students
3.	English Song ...	Dindigul Choir
4.	Love of God ...	Chorus
5.	Recitative	P. Arockiam
6.	Praise to Christ..	Tirumangalam Boys
7.	Praise to Christ..	Pasumalai Students
8.	Praise to the Son	Manamadura Children
9.	Magnificat	Madura Girls
10.	Incar. of Christ..	Battalagundu Boys
11.	Incar. of Christ..	Chorus of Girls
12.	Duet, Flute, and	Harmonium.
13.	Praise to Jesus...	Pasumalai Students
14.	Birth of Christ...	Battalagundu Girls
15.	Humility of Jesus	Chorus of Boys
16.	Humility of Jesus	Chorus
17.	Humility of Jesus	Battalagundu Children
18.	Attributes of God	Pasumalai Students
19.	Attributes of God.	Tirumangalam Boys
20.	Duet, Cornet, and	Harmonium
21.	Zion's Gratitude..	Dindigul Boys
22.	Thanksgiving ...	Madura Girls
23.	The New Year ...	Melur Children
24.	The New Year ...	Mandapasalai Children
25.	The New Year ...	Dindigul Boys
26.	Praise...	Chorus
27.	Old Ship Zion ...	Battalagundu Children
28.	Worship	Chorus.

Prayer and Benediction.

WEDNESDAY, February 27th.

EDUCATION & BENEVOLENCE.

Chairman, Rev. J. T. NOYES.

7—10.30 A.M.

1. Prayer Meeting for Children and Youth, REV. G. H. GUTTERSON.
2. Paper on General Educational Work, MR. A. DAVID.
3. Paper on the Madura Girl's Boarding School, REV. J. CORNELIUS.
4. Paper on Pasumalai in the Past, REV. W. S. HOWLAND.
5. Address on Pasumalai in the Present, THE PRINCIPAL.
6. Address on the Bible View of Benevolence, REV. A. H. BURNELL.
7. Address on Methods in Giving, REV. S. NALLATAMBI.

2—5 P.M.

8. Special Offerings.
9. Collection.
10. Exhortation on Giving, REV. M. DEVASAGAYAM.
11. Auction Sale.

EVENING.

Two Sciopticon Exhibitions will be given, one by Rev. E. Chester, M.D., in the Jubilee building, and the other by Rev. J. E. Tracy in the town.

THURSDAY, February 28th.

CONSECRATION TO CHRIST.

Chairman, Rev. E. CHESTER, M.D.

7—8.30 A.M.

ENGLISH MEETING.

Addresses to be made by several gentlemen, including guests present from other Missions, viz., Revs. C. Harding and R. A. Hume of the American Mahratta Mission, S. W. Howland of the American Jaffna Mission, J. H. Wyckoff of the American Arcot Mission, and T. Kember of the C. M. S., Palamcottah.

TAMIL SESSION.

9—10.30 A.M.

1. Address on What the Board expects of Us, REV. J. P. JONES.
2. Letters of Greeting from America.
3. Resolution of Thanks to the American Board, Moved by REV. A. BARNES. Seconded by { MR. T. LOOMIS. REV. S. TAYLOR.

2—5 P.M.

4. Sermon, "Our Duty," REV. J. E. TRACY.
3. Communion Service, REV. J. E. CHANDLER.

EVENING.

Fireworks in the Mission Compound.

Action of Madura Mission upon Report of Committee on Polygamous Marriages.

The question of the advisability of receiving to church-membership such converts from heathenism as may, while heathen, have contracted polygamous Marriages, having been brought up, the matter was fully & carefully discussed & after reference to a committee it was voted that such persons, though retaining more than one wife, may, on credible evidence of piety & faith in the Lord Jesus be received to the church provided —

(1) That the counsel & consent of the Mission be previously received in each such case <u>before</u> reception to the church.

(2) That any person who, once a Xian, shall relapse into heathenism & during such relapse contract a polygamous Marriage shall in no circumstance be ever received to the membership of any church in this mission. It was also voted that this action be held over to await the approval of the Prudential Committee.

(answer) Lord have mercy upon us and incline
our hearts to keep this law

5 Honor thy father and thy mother: that thy
days may be long upon the land which
the Lord thy God giveth thee.

(answer) Lord have mercy upon us and incline
our hearts to keep this law.

6. Thou shalt not kill

(answer). Lord have mercy upon us and incline
our hearts to keep this law

7 Thou shalt not commit adultery.

(answer). Lord have mercy upon us and incline
our hearts to keep this law

8 Thou shalt not steal

(answer) Lord have mercy upon us
and incline our hearts to keep this law

9 Thou shalt not bear false witness
against thy neighbor

(answer) Lord have mercy upon us and
incline our hearts to keep this law

10 Thou shalt not covet thy neighbors
house. Thou shalt not covet thy neighbors
wife, nor his manservant nor his maid-
servant, nor his ox nor his ass. nor
any thing that is thy neighbors

Sabbath worship order or rule

a prayer seeking the blessing of God

(The congregation kneeling down, and the preacher standing up shall offer the following prayer)

Almighty and most merciful father, we thy children preserved by thy great favor and grace, on this Sabbath morning are here assembled in thy divine presence. That we may worship thee with a pure heart and a humble mind grant to us the grace of thy Holy Spirit. Inclining thine ear to our prayers graciously regard as according to thy great mercy. Forgiving our sins and transgressions accept our sacrifices of thanksgiving. Open our eyes, and we behold the wonderful things in thy scriptures. Will keep thy word. Oh God arise in the midst of us, make thy face to shine upon us, graciously command peace to us. These favors we ask through our Lord Jesus Christ. Amen

The preacher and ~~people~~ congregation arising must stand.

a Lyric or Hymn

While all are standing the preacher shall say

Make a joyful noise unto the Lord all ye lands. Serve the Lord with gladness, come before his presence with singing. Know ye that the Lord ~~he~~ is God. It is he that hath made us and not we ourselves. We are his people and the sheep of his pasture. Enter into his gates with thanksgiving and into his courts with praise. Be thankful unto him and bless his name. For the Lord is good, his mercy is everlasting and his truth endureth to all generations.

The congregation in reply shall say.

I was glad when they said unto me let us go into the house of the Lord. Our feet shall stand within thy gates Oh Jerusalem

The Preacher shall say.

Oh sing unto the Lord a new song for he hath done marvelous things His right hand and his holy arm hath gotten him the victory The Lord hath made known his salvation: his righteousness hath he openly showed in the sight of the heathen He hath remembered his mercy and his truth toward the house of Israel: all the ends of the Earth have seen the salvation of our God

The congregation in reply shall say,

For mine eyes have seen thy salvation which thou hast prepared before the face of all people. A light to lighten the Gentiles and the glory of thy people Israel

The Preacher standing shall read the ten commandments. The people kneeling shall repeat the answer.

1 Thou shalt have no other Gods before me

(Answer) Lord have mercy upon us and incline our hearts to keep this law

2 Thou shalt not make unto thee any graven image or any likeness of any thing that is in the heaven above or that is in the earth beneath or that is in the water under the earth.
Thou shalt not bow down thyself to them nor serve them: for I the Lord thy God am a jealous God visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me and showing mercy unto thousands of them that love me and keep my commandments.

(answer) Lord have mercy upon us and incline our hearts to keep this law.

3 Thou shalt not take the name of the Lord thy God in vain for the Lord will not hold him guiltless that taketh his name in vain.

(answer) Lord have mercy upon us and incline our hearts to keep this law

4 Remember the Sabbath day to keep it holy. Six days shalt thou labor and do all thy work. But the seventh is the Sabbath of the Lord thy God. In it thou shalt not do any work thou nor thy son nor thy daughter. thy man servant nor thy maid servant. nor thy cattle nor thy stranger that is within thy gates For in six days the Lord made heaven and earth and sea and all that in them is and rested the seventh day. wherefore the Lord blessed the Sabbath day and hallowed it

of the Lord is perfect converting the soul
The testimony of the Lord is sure, making
wise the simple.

(In worship the Psalms appointed for each date
shall be read responsively by the preacher and
congregation. When completing any Psalm
all together shall repeat or sing the following.)

Glory be to the father, and to the son and to the
Holy Ghost: As it was in the beginning, is now
and ever shall be, world without end, amen.

The particular Psalms to be read on each specific
date are indicated on page 8th

Rule or declaration of faith

I believe in God the Father Almighty Maker of
Heaven and earth. And in Jesus Christ
his Son our Lord Who was conceived by the Holy
Ghost, Born of the Virgin Mary suffered under
Pontius Pilate, was crucified, dead and buried
He descended into hell. The third day he rose
again from the dead, He ascended into heaven
and sitteth on the right hand of God the Father
Almighty: From thence he shall come to judge
the quick and the dead;
I believe in the Holy Ghost, the Holy Catholic
Church: The communion of saints: The
forgiveness of sins: The Resurrection of the body
and the life everlasting, Amen.

The congregation sitting and the preacher standing
shall

Read the Scriptures

The congregation and preacher kneeling the preacher will offer

Prayer

Singing

Take up a contribution

While the contribution is being taken, the preacher as opportunity offers shall read some of the following passages of Scripture.

1 Chron 16:29 Deut 16:17
Mal. 3:10 Ps 50:14 Mark 12:41-44 Gal 6:9 1 Cor. 16:2 2 Cor. 8:12.
9:6,7 Eph 13:16 Prov. 11:25 19:17 Acts 20:35

A Short Prayer before the Sermon

The preacher and congregation kneeling the preacher shall offer the following prayer

Oh merciful God who hast graciously given for our instruction all the holy words of Scripture we pray that at this time we may receive thy divine truth with open minds, and that the Spirit may be present to make our meditations upon it profitable unto our souls and to bless us. We ask it in the name of Christ Jesus. Amen.

Sermon

Singing a hymn or Lyric

Having sung a Lyric the preacher and congregation kneeling the preacher shall offer the following prayer.

Oh thou who art the source of all wisdom at this time we poor sinners with one accord have offered our praises and our petitions. Do thou Oh God be gracious unto us, incline thine ear unto our prayers and accept our praise. Let the words we have now heard with the ear sink deep into our hearts. When leave this place, daily think upon us for our good, and grant unto us in this world the knowledge of thy truth, and in the world to come everlasting life, which we ask through our Lord Jesus Christ, Amen.

Preacher. The grace of the Lord Jesus Christ and the love of God and the communion of the Holy Ghost be with you all. Amen

Psalms

Date	Morning	Date	Evening
1	1 — 5	1	6 — 8
2	9 — 11	2	12 — 14
3	15 — 17	3	18 —
4	19 — 21	4	22 — 23
5	24 — 26	5	27 29
6	30 — 31	6	32 34
7	35 — 36	7	37
8	38 — 40	8	41 43
9	44 — 46	9	47 49
10	50 — 52	10	53 55
11	56 58	11	59 61
12	62 — 64	12	65 67
13	68 —	13	69 70
14	71 — 72	14	73 74
15	75 — 77	15	78
16	79 — 81	16	82 85
17	86 — 88	17	89
18	90 — 92	18	93 — 94
19	95 — 97	19	98 99
20	100 — 103	20	104
21	105	21	106
22	107	22	108 — 109
23	110 — 113	23	114 — 115
24	116 — 118	24	119 1 — 119. 32
25	119 -33 119 -72	25	119 73 — 119. 104
26	119-105 119-144	26	119 145 — 119. 176
27	120 — 125	27	126 — 130
28	131 — 135	28	136 138
29	139 — 141	29	142 148
30	144 — 146	30	147 150

If the Sabbath falls on the 31st. the portion designated for the 30th must be read.

Order of Service
Recd. from Rev. J. E. Chandler
July 18. 1885.

(Answer) Lord have mercy upon us and write all these thy commandments upon our hearts we beseech thee.

(Preacher) Hear the perfect law proclaimed by the Lord Jesus Christ
Love one another. As I have loved you Ye also love one another

(Answer) Lord have mercy upon us, and incline our hearts to keep this thy gracious commandment

(Preacher) The Lord be with you
(Congregation) And with thy spirit.
(Preacher) Let us pray

The preacher kneeling all shall together repeat the Lords prayer

Our Father which art in heaven. Hallowed be thy name. Thy Kingdom come. Thy will be done in earth as it is in heaven. Give us this day our daily bread and forgive us our debts as we forgive our debtors and lead us not into temptation. but deliver us from evil; For thine is the Kingdome and the power and the glory forever Amen.

The preacher and congregation rising. standing the preacher addressing the congregation (says)

Blessed is the man that delighteth in the Law of the Lord and in his law doth meditate day and night

The congregation shall answer

The law

Order of Service

Constitution and Rules of the American Madura Mission Agents Pension Society

Constitution

I Name.

This society shall be denominated "The American Madura Mission Agents Pension Society."

II Object.

The object of the Society is to grant pensions to its members.

III. Members.

All native agents* of the American Madura Mission who are not under 21 years old may become members of this society by conforming to its rules.

IV Officers.

The Officers of this society shall be a President, Secretary, Asst. Secretary, Treasurer, two auditors, as many agents as may be necessary and a business Committee of Seven.

V. The President shall preside at the meetings of the society. In his absence a chairman protempore may be appointed by nomination.

* By agents are meant all Xtians employed in connection with the American Madura Mission including pastors.

VI. The Secretary shall keep a record of all the proceedings of the Society signed by himself and by the President or Chairman as the case may be. He shall also keep an accurate list of the names of the members of the Society, the names of their fathers, their age, the date of their admission to the Society, their class, their entrance fees, pension, date of death &c. He shall also receive the petitions of those who desire to join the Society, applications for pension, complaints against those who break the rules, and having submitted those to the business Committee, shall record & communicate their decision. The Secretary must be one of the missionaries of the American Madura Mission.

VII. It shall be the duty of the Assistant Secretary to aid the Secretary.

VIII. The Treasurer shall receive and keep the funds of the Society, make payments and investments according to the rules and the orders of the business Committee and present his complete accounts to the auditors and his report to the Committee and to the Society at the end of each year. The Treasurer must be one of the Missionaries of the American Madura Mission.

IX. The auditors shall examine all the accounts of the Society at the end of the year and make a report to the business Committee and to the Society.

X. The agents shall receive payments from the members of the society, giving receipts for the same and transmit them to the Treasurer and carry out other directions of the business Committee to whom they shall report at the end of the year. The missionaries of the American Madura Mission shall be requested to act as the agents of the society in their respective stations.

XI. It shall be the duty of the business Committee to consider and decide upon the applications for admission into the society, the pension to be granted, the stoppage of payments, the receipts, expenditures, investment of funds, and other matters pertaining to the interests of the society, and at the annual meeting to report to the society through the Secretary.

XII. The Treasurer, the Secretary and the asst. Secretary shall be ex-officio members of the business Committee and the last two, shall hold the same office in the committee as in the society.

XIII. The President, Secretaries, Treasurer, Auditors and three other members of the business Committee shall be chosen at the annual meeting by ballot and they shall hold their office untill their successors are appointed.

XIV The business Committee, shall meet at the call of the Secretary as often as may be necessary. Five shall form a quorum.

XV. The society shall meet annually to hear the report of the business Committee, elect officers and transact any other business which may be brought before it at the time and place designated by the business Committee. A quorum for the transaction of business at the annual meeting of the society, shall consist of one half of the total membership. But if the requisite number be not present for the society meeting, the meeting shall be adjourned to another day when the proceedings may be conducted by 1/4 of all the membership.

XVI. When the society shall have 100 members it shall be incorporated by act of Government.

Rules.

1 Any one who may wish to join this society must confer with his missionary and receive and present his recommendation and the prescribed form of application with his baptismal certificate to the Committee without which he cannot be entertained for membership.

2. A man becomes a member upon the acceptance of his missionary's certificate and the form of application and full payment of the entrance and first month's fees. The entrance fee must be paid in full within 3 months of applicant's acceptance as a member. In default of this he forfeits his becoming a member & the money already paid by him will not be refunded by the Society.

The missionaries shall recommend only those agents whom they think useful to the mission and shall

annual meeting. But if the proposed addition or amendment have received the unanimous approval of the business committee it may be carried by a three-fourths vote without notice being given at a previous meeting.

Pension shall be given to the members of the Society in proportion to each one's payment according to the following.

Table

Entrance fee			Monthly fees			Pension		
R	a	p	R	a	p	R	a	p
10	"	"	"	3	"	2	"	"
15	"	"	"	4	6	3	"	"
20	"	"	"	6	"	4	"	"
25	"	"	"	7	6	5	"	"
30	"	"	"	9	"	6	"	"
35	"	"	"	10	6	7	"	"
40	"	"	"	12	"	8	"	"
45	"	"	"	13	6	9	"	"
50	"	"	"	15	"	10	"	"

X

Form of application

To.

The Secretary

Sir,

Please to admit me as a member of the Madura American Mission Agents Pension Society for Rs.___ monthly pension according to my missionary's certificate which I send herewith with my certificate of age.

I hereby engage to submit to and abide by the rules of this Society.

XI

Signature _____

18

Certificate of Identity.

I hereby certify that _____ residing at _____ has appeared before me this day and that to the best of my knowledge and belief he is the person named in the declaration below.

Signature _____

Member of the _____

18

Declaration.

I _____ do solemnly and sincerely declare that I am the Pensioner to___ of the American

Madura Mission Agents Pension Society and that I am not any way living contrary to the rules of the Society and I make this solemn declaration conscientiously believing the same to be true.

Signature _____

Postal Address _____

_____

Witness

We do assert and declare that we verily believe the above declaration to be genuine and authentic.

Signatures _____

_____

X

X

furnish them with certificates stating the amount of pension for which the agents should apply.

4. Each member of the society shall receive a pension after 25 years of regular membership in the same and of contemporaneous service in the mission. A man's service in the mission is not prejudiced according to this rule by reason of sickness. A half pension may be granted to a member of 20 years standing who may be through age or disease, unable to do further work.

5. If a member honorably severs his connection with the mission his membership in the society ceases from that date but may be resumed without additional expense whenever he may again join the mission service. But the time of his absence will not be counted in the time of membership.

6. Any one who after a membership of, from 3 to 15 years in the society voluntarily severs his connection with the mission or is dismissed for no fault of his own may receive from the society as bonus a sum equal to half the amount paid by him personally to the society.

7. If a member be dishonorably dismissed from mission service he shall thereby lose his right to a bonus from the society but his case may go on appeal before the business committee.

8. A sum not exceeding Rs 15 may be paid from the fund granted by the American Board to the society toward paying the entrance fees of each member.

9. The monthly fees must be paid in advance. For every months

delay in payment a fine of one anna for every 3 Rs of the pension will be imposed.

10. Any member failing to pay his subscription for 6 months shall be warned by the agent. If he omit payment for one year he shall forfeit all claims & rights to membership of the society whether he be warned or not. But he will be eligible for readmission as a new member.

11. The agents of the society shall transmit the fees received to the Treasurer at least Semiannually.

12. If any member who has paid his fees for a lowerclass of pension wish to pass from that to a higher one, he shall pay the additional entrance and monthly fees of that class and shall also pay one and a half times the total excess of the monthly fees of the new class beyond those of the old class during his former time of membership.

13. If a member wish to go from a higher to a lower class he can do so by paying the monthly subscription of that class for fritting his right to the excess of money-paid by his membership with higher class.

14. Those who wish to join a higher or a lower class than formerly shall preserve their former date of admission and service for the claim of pension.

15. On satisfactory proof of the member's eligibility for pension being furnished the pension shall be paid to him upon presentation of order from the Secretary.

16. All applications for pension shall be in the prescribed form and be accompanied by certificate of service in the mission.

17. Two months ~~allowance~~ pension shall be paid at a pensioner's death towards expenses of his buriel.

18. Pensioners may reside at any station or in any country they choose but they must send their certificate of Identity according to prescribed form from any protestant minister who is well known at least to one of the members of the business committee. In case of sending pensions, the expense shall be deducted from the pension.

19 If a pensioner receives his pension personally from the Treasurer of the Society, the above mentioned certificate will not be required, but he must produce the memorandum of payments called pensioner's half.

20. Whenever the funds in the treasury of the society exceed the sum of one hundred rupees they shall be invested on good Security by the Treasurer with the approval of the business Committee.

21. All moneys of the Society shall be invested in such a manner as the committee may think proper in the name of the Society in one or more banks and on good Security

22. All moneys invested as well as all the interest accruing therefrom shall be under the control and at the disposal of the committee but invested in the name of the Treasurer of the Society.

23. Any member shall be at liberty to inspect the accounts of the Treasurer after giving him 3 days previous notice.

24. If any one donates in one or two installments 25 Rupees to

the Society he becomes thereby one of its honorary members His name shall be published in the report of the Society during his life.

25. If any one pays in one or two installments a sum of Rs 50. as a donation to the Society he becomes a life member of the Society. His name shall always be published in the Society's reports.

26. In the event of the Society being wound up all claims on its funds shall first be paid, and the balance if any be divided pro rata among the members after first returning to the American Board the amount donated by it to the Society.

27 The Constitution and the rules of the Society, the forms of applications, the certificate of Identity and the Pensioner's Half may be had by paying one anna per copy from the Secretary; but for all sent by post, one anna extra must be sent to cover postage.

28. If a pensioner lose his half he must get another one from the Secretary by paying four annas as a fine.

Alterations & Amendments.

The constitution and the rules shall not be added to, or amended without the concurrence of three fourths of the members present at any regular meeting, notice of the proposed change having been given at the previous

Memorandum of Payments

Treasurer's Half

No.	Name of Pensioner	Class.	Residence.	Amount of Pension.		
				Rs	a.	P.

Memorandum of Payments

Pensioner's Half.

No.	Name of Pensioner	Class.	Residence	Amount of Pension.		
				Rs	A	P

Religious Convulsions in South India.

To even an ordinary observer the religious firmament in South India, during the last few years, has presented a most interesting and overwarying aspect. Not only have clouds of doubt and unbelief spread their dark mantle over this Presidency, storms of angry contention also have raged continuously, not simply between Hinduism and its rival religions but also between factions of that religion itself, and indeed between religion on the one hand and rationalism and infidelity on the other! Probably this country has not witnessed, since the rise and spread of Budhism, (about twenty five centuries ago), so remarkable a religious revolution and so radical a change in the religious ideas and practices of the people as it has during the last few years. That this revolution has been quiet in its progress only argues the greater permanence of its results, as it shows that the people have been led and drawn into it by intelligent assent rather than driven by cold steel or colder legal enactments. Nor do outer signs or "the argument of numbers" declare more than a fraction of this great change. One has to watch carefully the under currents and weigh properly the hidden results and indirect influences which are at the same time agents and effects of this great movement, in order that he may appreciate its vast

and astounding significance.

The causes of this change are not hard to find. They are the influx of Western ideas and the triumph of the Western religion — Christianity. These two forces are the complements of each other — what one does not effect is accomplished by the other.

The chief ~~function~~ work of Western education and civilization has been to foster discontent with, and complete separation from, old ideas and customs. In this respect, it has done wonders for India during the last few years. It has destroyed a host of vulgar superstitions and ~~crass~~ crass customs; it has shot light into the dark corridors of Hindu mythology, revealing its childish folly; it has been opened to the people their once-sealed Vedas and other scriptures showing to them that these are not, as they once thought them to be, the pure gold of divine truth but are only such so contain "a few ~~germs~~ germs in a great heap of rubbish". It has also changed the Hindu's conception of liberty, of honor, of the dignity of conscience — in fact has given him the full conception of true manhood, of which he only had the faintest glimmerings before.

Nor have these changes wrought been confined to the highly educated few. They rapidly and wonderfully percolate down to the lowest strata of society; and I have found in out-of-the-way villages the educated stripling looked up to as an oracle by the illiterate & older generation and adored by the boys. The fact that these ideas and customs originate with those in power is enough to lead the people generally to regard

them as better than their own, even though they may at first hesitate to adopt them.

It were well could we say ~~that the~~ Western education is an unmixed good. As now imparted in India, it is often a question whether the evils it removes are greater than others which it introduces. There is no doubt that, the intelligence which it imparts renders it impossible for the childish superstitions, gross idolatry and demon worship of the people to long continue; it is equally certain that the godless character of the education imparted by the government is calculated to inevitably and swiftly undermine all manner of religious belief and to launch the people all too surely upon a sea of scepticism, rationalism and infidelity. It is not very difficult to convince the youthful mind that idolatry, with all its accustomed rites and observances, does not comport with high intelligence and culture. After convincing him of this, there is no difficulty whatever in proving to his satisfaction that if the Hindu religion is false, then all other religions are equally false — Christianity like the rest is only a "superstition." This is the result which many English educators in this country are aiming at today. Few of these men are seriously religious, fewer still thoroughly christian. Probably the vast majority are rationalists, agnostics or atheists. The result of this we shall see further on.

The other force which is leading to this great change is the Christian religion. Unlike education its chief ~~object~~ work is not to undermine the religious ideas of the people — its aim is to impart and build up in truth and life. Though the government studiously aims to be neutral in religion it is undoubted ~~that~~ the fact of its being a Christian government helps to give character and acceptability to our blessed religion in the eyes of the people. Many think however

that this is more than ~~to~~ counterbalanced by the unworthy and worse disgraceful way in which many Europeans live their religion in India. Most missionaries in India agree that the greatest obstacle to the progress of Christianity in the land is the unchristian life of Englishmen. Be this as it may, there is no question in the mind of natives of all classes that the Christian religion is par excellence the living, growing, aggressive, conquering religion power in India today. A Hindu gentleman the last year (87), while delivering a lecture in defence of this religion, made the following statement in reference to Christianity – a statement in which many of the most intelligent Hindus concur. He says – "There should be no mistake about our attitude towards Christianity. If we have not embraced the Church of Christ, it is certainly not because we cannot realise its greatness. How can we be blind to the greatness, the unrivalled splendor, of Jesus Christ? Behind ~~the British~~ Empire, from which ~~the~~ Sun never turns away his face, behind all the mighty powers of Europe, behind modern enlightenment, behind America, behind Science and all its triumphs, behind new Continents, behind the gigantic dimensions of Russia – lies the single great personality – the greatest of all known to us – of Jesus Christ. There is no sublimer figure in history than Christ on the Cross, with that last look of infinite pity and infinite love and that last prayer of forgiveness for those who knew not what they said. His resurrection is surely no fable. He lives in Europe and America, and Asia and Africa, as a King, and Guide and Teacher. He lives in our midst.

He seeks to revivify ~~reafy~~ religion in India in all its ancient earnestness. We owe everything, even this deep yearning towards our own ancient Hinduism to Christianity. If it had not been for the light of this religion, we should have never known how deep we have sunk into the quagmire of superstition."

We will now consider some of the manifestations of this great disintegration & change of faith in India today.

To ~~those~~ families with the educated class and conversant with life and thought among the graduates of the University, there is no doubt that a total loss of religious belief and conviction is their most striking characteristic. The leading Hindu paper of South India editorially remarks in its last issue. "English education is producing a fearful scepticism which is spreading like a canker and eating up the old foundations. Many a thoughtful Hindu asks himself what is to become of the religion ~~that was~~ revealed to mankind through the Holy Vedas? Are the Hindus to retain any religion at all in the future? Is it possible for any nation to get on without a religion? Such questions frequently occur to the minds of thoughtful Hindus who contemplate on the great revolution they are going through and its possible future effects." A native gentleman, a member of the governor's council and one of the best and most thoughtful men of the Presidency, expressed to the writer his opinion that the present godless system of education, leading as it does so many of the brightest minds of the land directly into a contempt of all religions and religious observances, is one of the most serious blots in the present government: and

carries with it ~~much~~ most of danger to the government, and ruin to the people. "When I was a boy", he says, "religious observances were injoined upon me and religious precepts and injunctions instilled into my mind, by my parents through a pandit. But what parents now think of the necessity of installing these truths and ideas into the mind of their offspring!" All of this is eminently true. ~~And the Consequence of this is~~ The wide and growing gulf which separates the educated class from the priests, pandits and ~~the~~ orthodox Hindus is the result of this. The above mentioned paper says — "We hope to see a time when ~~men~~ men will know more about the Pandit's contention before calling him a fool, and when the Pandit will know more about his English-knowing youth, before dreading him as a sceptic". But the truth is that this growing army of intelligent but sceptical young men will never return to orthodox Hinduism; nor, it is to be feared, will the priests and others, who live and fatten upon temple ~~revenues~~ revenues, so forget the loaves and fishes of their religion, as to forsake it for a consuming scepticism. Thus we have this sublime contempt of the "ignorant priests" by the "advanced" thinkers who in turn are hated by the indignant priest and his orthodox fraternity. It should not however be thought that these rationalistic and sceptical University men outwardly break away from Hinduism. Though idolatry with all its accompanying rites are obnoxious to them, they subject themselves to a minimum performance of the same — enough to satisfy their friends and to keep themselves within the pale of Hinduism. For, with all their intellectual bravado, they would prefer anything to a martyrdom in defence of their unbelief.

Unbelief, though unnatural to a native of this land, is nevertheless often seen among the common people also. Intelligence and Christian activity have worked a great change among the people in this respect. To those who frequent temples and religious festivals this is very manifest. While the women are seriously devout and, as such, are the bulwark of Hinduism, the men, on the other hand, have about them an air of insincerity. They laugh at their own religious folly and superstitution, they criticize their religious rites and satirize the priests and even desert the ancient idols. To those who compare the state of things twenty years ago with the present, this spread and prevalence of scepticism & religious levity is very marked.

A further manifestation of the religious uneasiness of the times is to be found in the many religious societies and vagaries that rise and flourish for a brief period here. All, or almost all, of these movements are traceable to Christianity — either in the sense of accepting as much of our religion as may not be inconsistent with the very accommodating Vedic religion or in the sense of being born of direct hostility to Christianity.

Of the first class may be mentioned the various branches of Brahmo Somaj. These range from the old parent Society (only a few years however) which leaves strongly towards Hinduism, though proclaiming monotheism as the religion of the Vedas, to the New Dispensation founded by Chunder Sen and strongly pro-Christian. The New Dispensation is preeminently an eclectic religion — it tries to gather

what it deems good from all religions, showing however a partiality for Christianity; and it receives into its pantheon, for praise and adoration, the founders of all religions — not forgetting, at present, Chunder Sen himself. The chief aim of this movement has been to accept some of the principal and (to them) congenial elements of Christianity without accepting our religion itself. That this movement has done good is unquestionable as it has given vent to, and fostered, to no small degree, a tendency among many natives towards a peaceable understanding with Christianity. However, though these Samajes were founded by men who looked in the right direction they seem to have accomplished little in the consummation of their original design. The members are strangely few and their quarrels with each other are neither creditable to them nor conducive to the success of their high mission.

Other societies have sprung up whose sole animus is to antagonize Christianity. Of this class is Theosophy which, though founded by an American and a Russian, has nevertheless had a season of phenomenal success among the natives in South India. Within a very short time after its founding, branch societies were established in most of the leading towns and many men of position joined it and lent it their influence. Its avowed object, as once stated by Col. Olcott, was to destroy Christianity and build up the pure religion of the East, and foster a study and love of the sacred books of India. The destruction of Christianity was the battle cry which gained for it

most of its adherents. At the zenith of its power and success it was boastful and promised much. But the coarse deception and clever imposture of madam Blavatsky, hoping to gain new converts through tricks and signs, were quickly exposed and brought the movement into disgrace, and made it convenient for that lady - its high priest - to be sent to Europe. Since then little has been heard of Theosophy as a religion. As its career in that capacity was speedily terminated it was decided to convert it from a religious movement to a philosophical or social one, whose work should be to promote a study of Sanscrit literature. In this sphere the movement is innocuous. It has also lost its prestige and power; and most of its ardent friends have deserted it.

A much more respectable, though at the first a less popular, movement than Theosophy is that of the Reformed Hindus. This movement is not well organized and yet wields a considerable and growing power. It differs from the most conservative Brahmo-Somaj in that it does not break with Hinduism but tries to reform this ancient religion from within. The followers are monotheists and try to revive the true Vedic religion of old (which they believe to be monotheistic) as distinctly from and infinitely better than, the present corrupt and idolatrous Hinduism. They deplore the religious degredation of the day in India and believe that the only way of salvation is to return to the ancient simplicity of the divinely inspired Vedas. It is a habit of Hindus to indulge in platitudes concerning the golden age that is past — a thing which, fortunately or unfortunately, they can do without fear of contradiction as they have no written history of the past which

is therefore painted with all the beauty and glory of the imagination that is diagnosed with the present. This movement is under the leadership of Dewan Raganatha Rao, a man of excellent character and ability and a fine orator. He is seconded by other well-meaning and earnest men. But their task is a hopeless one. It reminds one of Sysiphus and the stone. A year ago the Dewan visited Madura, invited by the writer, to give a couple of lectures on social questions – for he is also a social reformer. On this occasion he sought opportunities for discussion with orthodox and conservative priests and pandits. But he found it impossible to enter into this discussion as they were unable to decide during one long meeting the preliminary of a profitable debate. The question was "What shall we regard as our scriptures or authority in the discussion?" The Dewan included, under his definition of "scriptures" (which possess authority) seven classes of writings including certain commentaries of the Vedas + Purānas. The priests insisted upon adding to these the astrological books as of equal authority with the Vedas, knowing that their point of contention (indeed any point they may please) could be proved from these works on astrology. Thus, failing to ~~unite~~ agree upon their preliminary ~~definition of "scriptures"~~ they found it impossible to proceed with their debate. And the reformer left the town uttering expressions of ~~extreme~~ exceeding contempt for the ignorant and bigotted priests. Though this movement is advocated by strong ~~men~~ men as the only resource against the encroachments of Christianity, and is also ~~the~~ pet hobby of "the Hindu", which is the leading native paper of the Presidency, as the only hope for the survival of Hinduism, there is little reason to expect much success to their labours. These men fail to see that to reform their religion in the way they wish, is to transform it so that no one would recognize it as the same. They would eliminate from it

those very elements of idolatry and ~~superstition~~ childish rites which are ~~the~~ chief attraction to the ignorant and superstitious people. They also forget that Hinduism has no element of life, permanence, or universality. Reform it as much as you please, and you have only a ~~dead~~ doctored corpse. Eliminate every error and weakness that it contains, and there will not be enough left to pay for the effort. It will be the disappointment of the boy who after a great effort to remove the shell and crack the nut found no kernel within.

The work of these reformers labors under two other serious disabilities. None of its advocates seem to possess that most essential of all the attributes of true reformers - a readiness to suffer for the reform which they advocate, and to exemplify fully the truths they preach in their own lives. Hindu shun martyrdom above all else. To preach they are ever ready, provided they suffer not too much inconvenience thereby. And these reformers are not exceptions to this rule. The second difficulty lies in the fact that the present corrupt, "effete" and idolatrous form of Hinduism is intrenched in the hearts of too many and especially is supported by and is the only support of, vast and wealthy institutions which will withstand these reforms and "fight" their work to the very last.

The last and most important religious movement of the day is ~~that~~ of the orthodox Hindu Community, working directly and avowedly against Christianity. Some forty years ago they organized in Madras a Society called the "Sacred ashes Society" which made a crusade against our religion by sending agents to efface and ridicule missionaries; but it did little save lead to riots and imprisonment. This last result put an immediate stop to the movement, and it proved barren of any result beyond that mentioned.

During the last year or two, a similar but more intelligent and better organized movement has been inaugurated at Madras. The first indication of it was seen a couple of years ago in Bangalore in the form of "A Society for the renovation of the Pariahs" and other outcastes. It was seen that this class of the community were being not only rapidly lost to Hinduism but that the Christian religion was making men of them, which means a loss of slaves and servants to the high class Hindus. They must be redeemed to their old religion again, or rather those who had not been already lost must be kept in the fold, and in their old servitude; for it must be remembered that Hinduism is not only non-missionary, it is practically anti missionary. It will not receive back to its fold those who once left it. Sums of money were contributed by rajas and other men of wealth, and the Society was launched with a blowing of trumpets, and preachers were employed to go around confirming their in the faith. It was like many other of their movements – a momentary spasm. The Society is probably defunct or might as well be such as far as any effort or results are concerned.

The Hindu Tract Society was organized last year in Madras. It should more properly have been christened "Anti-Christian Society" as its object, or certainly its work, is not to promulgate Hinduism but to abuse Christianity. The origin of this form of opposition to Christianity may be traced in great part to the false method of preaching which christian Missionaries, to some extent, and native preachers, almost exclusively, practice viz, the polemic and abusive method. Years ago this method may have been necessary, and much time was rightly spent by the preacher in exposing the weakness and error of Hinduism. The day has come when Hindus will not listen to this; and more important still, the time has arrived

when this method, for many reasons, is not needed, and should give way to an ardent, simple and direct presentation of the Gospel. In other words, the destructive method should be entirely supplanted by the constructive method of preaching. It is greatly needed for the Christian preachers themselves, who know too little of the blessedness of "knowing nothing save Christ and him Crucified" in their Sermons – who quote Hindu poetry by the page against Hinduism, but who often stumble in the quotation of a most common Scripture verse. The writer has reason to know that the abusive method has prevailed too much in Madras; and it has not only stirred the Hindus to a sort of self defence, it has also suggested their line of action – abuse – abuse of all that pertains to our religion. This Society is now very popular, and is establishing branches in most of the important towns in the Presidency. Though it is conducted by men who do not stand high in intelligence or influence, men of influence and position and learning countenance it secretly by financial and other support. The rajah of Travancore, recently, on his visit to Madras, made a donation of Rs 100 to it – the rajah whose recent predecessor introduced Bible teaching into his own College and bought 200 Copies for the boys!

The work of this Society is two-fold. It publishes tracts and employs preachers. It is now collecting funds to establish an oratorical training school for its preachers. These preachers now carry the bitter and coarse spirit of the Society into almost every town of the Presidency. In Madura, three of them have established themselves. They take their stand on the streets wherever they can most annoy the Christians or interfere with Christian work; and they gather an audience and preach what? – not a word of Hinduism, but shame the language in their coarse and vile abuse of the missionary, the Bible, Christ and Christianity. Not satisfied with this, at a recent festival, where our Christian agents, as is their wont, preached,

these men incited a mob to attack our Christians ~~& beat them~~ with stones and other objects. It was only by the vigorous protection of the Police that our men were saved and afterwards able to carry on their work of preaching. In this however the Enemy has over-reached his mark; for he could confer no greater favor on the christian church than to thus attack and persecute it. It has led the ~~our~~ Christians to a greater earnestness and enthusiasm in defence of the Truth than ever before. Those who were formerly indifferent and lukewarm have been roused by this as by nothing previously. These Hindu preachers carry in their hands the tracts of the "Society for free distribution. That a better idea may be gained of the movement, the writer has secured the whole Series printed and gives below in part, a synopsis and in part, a translation of the Same. They speak eloquently of the character of the Society.

Tracts published by the Hindu Tract Society Madras.

No. 1. <u>One evil of Christianity.</u>

Refers to the supposed error of Bible in ascribing the sinfulness and death of the members of our race to the Sin of Adam, calls this unreasonable and evil, and then launches out into a tirade against Missionaries and the Bible; and finally says that there really was and is no Christ – that His history is only a myth.

No. 2. <u>Certain things which Hindus need to consider.</u>

As this is, in many ways, a good index of the state of the Hindu mind in reference to Christianity and Christian progress, we will translate it in part: – "Oh Sivites, Vishnuvites, and all other sects of Hindus! behold how these Missionaries, receiving large salaries, come many thousands of miles, persuading

their ignorant countrymen that we are heathen, and throws forward their Bible which contains only myths and lies. They teach our peoples to eat flesh, they give money and employment, and by many other alluring means have drawn and still draw hundreds of thousands of our people to their religion. These people not only leave our religion, but abandon caste ties and accept their foolish doctrines and enter their religion; and alas! how many of our people have put their children by lacs into the mouths of these Missionaries! And still, how many of our children do these evily padris entangle in their nets! And see how many evil things are carried on by them. Let us not sleep as in the past. In a few days, they will not leave us any one, but will make all of us Christians and convert our temples into Christian churches. Dont you see that they are like cats? With great faith they give instruction; and behold, in the villages, how they make Christians of all the people and build their churches; do you not see that our religionists are growing fewer and fewer? How long will our lands support us, if we constantly incur sepoise and get no rain to bring us a harvest? Thus, if we receive no addition to our religion, and yet the people go over to Christianity in large and growing numbers, will there be a true Hindu left? After that what will become of caste, and of the Vishnuvite and Sivite cults? What of our temples and sacred tanks? After our country has become a Christian country, will the Hindu religion grow and flourish in it? Are there any that consider this? ..... See how many Christians come to our festivals to abuse our religion? Does any one reason with them, rebuke them? It is through that long

continued and silly indifference which possess us, is it not, that foreigners ridicule us, and Missionaries easily make Christians of our children? Have they Christianized Mohammedans? Is it not because the Mohammedans have a concern for each other, and are bound together by union that they have not become Christians? Do we not need men who will rebuke these Christians who revile our religion? Hereafter we cannot be idle; educated men must go everywhere to withstand Christianity; we must appoint preachers to make known its numberless errors; we must establish papers everywhere with this same end. Don't fear that government is partial to Christianity. This government is perfectly impartial in such matters. If we only begin to preach, these padris will run ten miles away. Oppose them in this side, and they will run to that side; withstand them here and they run there. No matter how many times you rebuke them, they shamelessly repeat their stories. If you give them the least reason, they unblushingly tell you to believe the Bible. Because Hindus have withstood them in Madras, Christian teachers do not show their heads there. Have not many European savants stirred up the filth of Christianity and scattered like chaff its errors? With this purpose have they not published thousands upon thousands of books? .....

Friends! Christians have gone annually to Conjeveram to preach at the great festivals. They went this last year also; but Hindu preachers withstood them, so that they left without any result. Hereafter our men of means must aid their preachers to do their work. From this time on Hindus must forget their divisions as northerners and southerner, Saivite and

Vishnuvite, Vedantist and Dualist, and all other divisions and quarrels, and unite as one man to oppose and withstand Christianity. In every village we must protect the people lest they fall into the trap of Christianity, and we must show to all the errors of that religion. All must remember this, and in every way make efforts to this end. A few days ago, a Missionary was fined a rupee in Madras for collecting an audience in the street and preaching. Does not the government show its impartiality in this? Therefore true Hindus remember that government is neutral in this matter..... There is not so just a government as the English government. The padris try to deceive by claiming that the justice of the English government is derived from the Christian religion. This is a pure lie. If that is so, what is the cause of the injustice of Russia where Christianity prevails? Christianity was the cause 200 or 300 years ago, of all the crime, injustice and murder in Europe. It is worn by despising Christianity, that reason and justice will be promoted. Hereafter we must not send our boys to Mission Schools. Even more, we must not let our girls go to their Schools, nor must we allow Christian women to come to our houses to teach our women. Trouble will follow if we do. They will learn to observe evil rites, and disobey their husbands. Even now do we see some of our women who were educated in Mission Schools praising the rites of the Christian religion and despising those of ~~the~~ Hinduism. Send them to our Schools or to government Schools. If there are no such Schools then let the women go without an education. Otherwise we shall be giving them, in their innocence, an opportunity to fall into the pit which these men have dug for them and thus we shall cast away the dear children whom we have begotten and then with tears and distress we shall continue to weep and mourn and wail for them."

No. 3. Is Jesus Christ God.

In this the use, or rather abuse, of Bible Texts prevails as usual. It quotes a number of Christ's own Sayings, which refers to His humanity, and thinks it proves in this way that Christ is a man only. As usual, runs off into a tirade against the Bible even while using it for its own arguments.

No. 4. To establish idolatry and rebuke Christianity.

Christians say that we must meditate upon God without the aid of outside objects. How can we do this? Whatever occupies the Mind must come through the body, mouth, eyes, nose or ears. We can dwell in thought on nothing which does not come to us through these five Senses. Moreover, as God is everywhere He is in the idol too, and we can worship Him in it. As the statue of the queen recently placed in Madras draws the mind and love to the Queen, so idols draw the Mind to God. God, though without form, has taken upon Himself many forms to reveal Himself to Man, and we must use these forms in order to approach Him.
This also has much coarse abuse of Missionaries and the Bible.

No. 5. Why do Missionaries abuse other religions, without examining their own.

Tries to find the Counterpart of Hinduism in the Old Testament, saying that the Bible countenances (1) Sacred places (2) That God ordered idols (Cherubim) to be made; and that he accepted the worship of the Same; that He allowed Himself to be worshipped in company with idols; (3) The use of Sacred ashes are Sanctioned by the Bible. (See Heb. 9: 13.) (4) Marks on forehead, are Sanctioned by the Bible especially in Revelation. (5) Anointing with oil, Sanctioned. (6) Elevation of the Host also. (7) Burning of incense.

(8). Other Hindu customs also found in Bible; And yet the padris do not observe these. Closes with an abuse of Protestantism, which originated with a monk who went and got married!

No. 6. Description of Christianity.

This is fully in Ingersoll's spirit; but is utterly wanting in his cleverness. An ignorant and ~~coarse~~ fierce, full of blasphemy, distorting or overturning every fact connected with religion and Christianity. In this as in nearly every tract, Christianity called "the barbarous religion."

No. 7. Union necessary for Hindus.

Through want of union we have been defeated by the missionaries. They have money on their side, we have reason. Reason must conquer finally. Missionaries have put hope in the trap as a bait to catch our people. We must not let our children go to Mission Schools nor allow the Bible women and Missionary ladies to come into our houses to teach the women. We must take physical exercise, ~~to~~ grow strong. We must attend to the repairs of our temples, and all that pertains to them.

No. 8. Women's position according to the Bible.

(1) Bible teaches that woman must keep silence.
(2) ~~Bible teaches~~ that she must be subject to her husband, and stay at home.
How is it then that the Christian women disobey their husbands; go out into public places, and even address audiences ~~even~~; the condition of women in Europe under Christianity

is very bad. Dont allow your girls to learn in their Schools.

No. 9. Of the Crimes of the Salvation Army.

Rehearsing the follies of the Salvationists in imitating the Hindus in the tuft of hair, marks in forehead, clothing and various customs, all of which are unbecoming a European. Believe them not, they only talk for a living, they teach the Bible which is a tissue of lies.

No. 10. The Inhuman Characteristics of the Jehovah of the Bible

This in imitation of Ingersoll — showing the supposed cruelties of the Jehovah of the Old Testament.

No. 11. "The mouth - Stopper."

This consists of a few Songs in abuse of Christianity, the Bible and the Missionary.

These tracts are published at the rate of 10,000 an edition. The second tract only is in its second edition. All save one, are two page leaflets. They have published also a couple of pamphlets of about 30 pages; the leading one to prove that Christ is only man. They promise in a prospectus, to issue tracts on such subjects as the following: "The vile character of Jehovah," "An open letter to Jesus Christ," "The evil done by Christianity" &c.

On the whole these tracts are a shocking surprise even to those who know well the depths of the Hindu character, and his superior ability at abuse. Little or no effort is made at argument or reason. Almost all the supposed facts of this literature are either distortions or fabrications. They are evidently

intended not to influence the educated and thoughtful, but to rouse the passions of the ignorant, and superstitious. The picture they give of the Missionary, is second not born to Goethe's Mephistopheles – his sole business is to lay traps for the young and devise over new and diabolical ways of destroying the unwary. – The Bible is a teacher of cruelty and immorality; Jehovah is a monster; Christ is a myth and fabrication; Christianity is a curse – the sooner got rid of the better. ~~Two thirds of~~ The substance of these tracts is an appeal to the passions of the people, enforced by a wail or lament at the dishonor into which Hindooism has fallen, and the triumphant progress of Christianity.

One thing is emphasized above all else, both in the tracts and the preaching; viz; the evil of sending the children to Mission Schools, and of allowing Bible women and Zenana ladies to enter the houses and teach the women. In these days, when so much opposition is shown among many Christians against Mission Schools in general, it is well to heed the cry of the enemy against these institutions as indicative of their power and usefulness.

This Society shows great energy and youthful vigor at present. But the low character of its work with the extensive knowledge which even the common people possess of the Bible and of Christianity, which knowledge gives the direct lie to all the teachings of the Society – these with many other indications go to show conclusively that the movement will soon end in smoke and will

in the meanwhile do to the church of God the great good of converting doubtful Hindus into Christians and doubting christians into vigorous and faithful ones. And thus ~~shall~~ once-more shall the wrath of man be made to praise Him.

This Society is by no means the only indication of a religious excitement among the orthodox Hindus. In Madras where the feeling runs highest, there is at present being acted a drama which clearly shows the state of things. The Madras Christian College is perhaps the largest and most successful educational institution in the country. Its success however has been more in its educational than in its Christian capacity. For years (some say, during the last 20 years) it has gained no converts from among its students — a fact which indeed should not be deemed conclusive proof of failure as a christianizing agency, but which nevertheless is a painfully marked feature of that institution, and causes doubt in many ~~minds~~ minds as to the appropriateness of its name and the wisdom of using Mission funds and talent for its maintenance. This fact has probably been recently brought home to the Scotch churches and the mission Society which support it; and they in ~~rot~~ turn have urged a change of policy. In consequence a more positive and aggressive Missionary work has apparently been inaugurated in the institution. As a result of this a young Brahman expressed, the other day, his desire to be received into the Christian Church and in consequence was brought prepared for baptism. The Hindu students of the institution (about 450 from the collegiate department) upon hearing this, sent a petition to the Missionary begging that the

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Madras was seen in a more secular sense. Students of all schools of belief delivered lectures in Hindu Reformist Society. The Reformists advocated the establishment of a Rationalistic College, a Theological School. The other Hindus formed a Vernacular Society which has inspired us with a belief

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baptism be postponed and expressing their sorrow that their de
alma Mater should be ~~g~~ disgraced by a conversion! On the
next day they mutinied against the College, grossly insulted
the professors, refusing to listen to anything they said, stam
their feet, striking the seats and shouting "Shame, shame".
They next left the institution, assembled in a temple, passed
unanimously resolutions which they transmitted to the Principal
and faculty protesting against the efforts made to convert
the Hindu students and against the habit of a couple of
the professors to abuse the Hindu religion; and demanding
that all such efforts cease before they again return to the
College. Never was a more impertinent, rebellious and outra-
-geous procedure witnessed in any College. And yet these
silly, conceited youths were backed and encouraged in
their mutiny by most of the leading natives of Madras, and by
the "Hindu" newspaper who praised them for their boldness
in defence of their religion as against the wicked and fo
professors who had gone out of their way to proselytize
~~of their number~~! That these students have mut
of their mock-heroic and mutinous position and have be
to be received back into the College was a thing to be expected
and that later still the young Brahman recanted and went
home with his parents is not surprising considering the influences
that were brought to bear upon him.

But the united action of the students against the institution
they love and the professors whom they respect and revere;
and the support which the Hindu Community heartily gave
them clearly show that the Hindu mind there is in an unnatural
state of excitement concerning religion. The same thing is
true also of the mofussil, though perhaps not to the same extent.
Christianity, as we have seen, is the cause of all this
trouble and excitement. They witness its life and vigor.

(1). Hindu parents or guardians should make it a strict rule to send neither their boys nor their girls to Christian Schools or Colleges.

(2). The Hindu students, backed up by their parents or guardians, should apply to the Trustees of Patcheappa's Charities to raise the standard of their College.

(3). The above mentioned persons should request those trustees and also proprietors of Hindu Schools and Colleges in India, to introduce Hindu religious teaching in all schools and colleges under their management by instituting separate chairs of Hindu theology on a non-sectarian basis.

(4). The Hindu community of Madras must hold a monster meeting in Patcheappa's Hall, or in any other convenient place to protest against the offensive attitude of some of the Professors of the Christian College and raise funds to establish a Hindu Theological College teaching Hinduism in the first hour, and secular subjects in the remaining hours up to the B. A., standard of the Madras University.

(5). At least five lacs of Rupees must be raised by public subscriptions and donations in order to put the proposed College on a firm and permanent footing. The sum can be easily got, if only each Hindu peasant subscribes half a rupee in addition to what rich and patriotic Hindus give to the fund to be called "Hindu Theological College Fund."

(6). To organize periodical meetings in public halls and other places and invite gentlemen especially conversant with the Hindu religion to discuss and lecture on it, so that the religious spirit may be fostered and improved.

(7). All sects of Hindus, whether Adwaits, Dwaits, Vishistadwaits, Vallabha Sampradayinis or Chaitanya Sampradains &c., all should act on the principle of bear and forbear and unitedly and cordially work for Hinduism as a whole, without any sectarian prejudice whatever.

(8). In addition to all this, Hindu parents and guardians should pay far greater attention than they do now, to the moral and religious training of their boys and girls in their homes, because home influence is more effective and permanent than any other kind of influence. In fact, some of the old and good Acharas or religious observances must be revived and followed, both by example and precept.

In conclusion, Mr. Pandiyaji exhorted the audience to be firm and true towards their great, ancient, noble, and vital religion, and publicly announced that he had taken a *Diksha* or firm resolve to sacrifice even his life, if necessary, to the cause of his ancestral religion. He said that he would act according to the noble sentiments contained in the following beautiful lines of Lord Macaulay :—

" To every man upon this earth,
Death comes soon or late ;
But how can man die better
Than facing fearful odds
For the ashes of his fathers
And for the temples of his gods."

they see its inroads into their religion and its daily conquests around them. They behold victory perched upon its banner which they rightly interpret as defeat and death to their ancestral religion. Is it a wonder that they are aroused and unite themselves in what may be called their great and final struggle against their supposed enemy? Canon Taylor may count heads and believe that the progress of Christianity does not compare with that of Hinduism in India. Hindus show that they know better. They know that the power and success of Christianity in this land is greater far than they dare confess, or even than most Christians dare believe. They no longer smile contemptuously upon it. A retired judge of Mysore said recently "Christianity is a religion of love. It has shaken the strongholds of scepticism. We are semi-christians. Caste-fetters have been shattered; attempts are being made to elevate woman in the social scale. I have known orthodox Brahmans to read the Bible and ask their sons to read it. All this we owe, I say again, to the influence of Christianity without the fear of contradiction".

No one who will examine the various religious movements of the day in South India and turn from them to a study of Christianity in its work of seed-sowing and watering, of progress and growth and present power — no one who will take pains to scrutinize carefully the Protestant native community of half a million souls in their moral law-abiding character, their thirst after, and rapid growth in, knowledge, their steady and rapid March from the lowest depths to power and influence in

Native Society — No one who does this can fail to understand the cause and significance of all the commotion, and opposition among by Hindus.

Our blessed religion will be greatly strengthened in this land by all this opposition. The Church here needs the baptism of persecution and the stimulus of opposition. Nothing has retarded its growth in this land more than the want of fierce antagonism. If the present struggle — bitter, abusive and blasphemous though it be on the side of the Hindu — has only the effect of producing a more ardent defence of the Gospel by Christians and a more Careful living of the same, the opposition will have become a precious "blessing in disguise" to the Church.

May the great Head of the Church who ever walketh in the midst of the candle-sticks and who hath said that "no weapon that is formed against thee shall prosper." — May He, in these days of intense thought and feeling about religion, cause that all this activity work to the speedy and wonderful growth of His Church and to the Salvation of those who ignorantly oppose it and try to crucify Him afresh.

J P Jones

Madura
May 14 1888

Opening of Pasumalai Hall

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PROGRAMME OF EXERCISES

AT THE

Opening of the New Theological Hall

IN

PASUMALAI COLLEGE AND SEMINARY.

SEPTEMBER 8TH, 1887.

PROGRAMME.

Invocation	*Rev. G. H. Gutterson.*
Reading the Scriptures, Psalm xix ...	*Rev. A. Savarimutthu.*
Singing, No. 15 Sankey's Book, 2 verses	
Building Statement.....	*Rev. G. T. Washburn.*
Opening Prayer	*Rev. J. P. Jones.*
Singing; Lyric, by S. Vethanayagam.	
The Tirumangalam and Pasumalai Seminary in its early years	*Mr. Grant Asirvatham.*
The Seminary, for the first ten years ..	*Rev. J. Colton.*
The Seminary, for the second decade...	*Mr. T. Loomis.*
Singing—"Blessed be the name of the Lord."	
The Seminary from 1862—1870	*Rev. S. Isaac.*
„ „ „ 1870—1874	*Rev. S. Mathuranayagam.*
Singing; Lyric, by Mr. V. Masillamani	

Pasumalai and its students 1875—87...	*Mr. Devapiriam Clark, B.A.* *Mr. S. Thirithuvathasan.* *Mr. A. Samuel.*
Changes in the education of Mission agents in the last twenty-five years	*Rev. W. A. Buckingham.*
Singing, No. 33 Sankey's Book, 3 verses	
Pasumalai, 40 years ago and now.....	*Rev. A. Barnes, M.A.*
Address	*Rev. J. E. Tracy.*
Educational advantages afforded to the children compared with those afforded to the fathers	*Rev. A. Perumal.*
What the Pasumalai Institution should do for evangelistic and Christian purposes	*Rev. Y. S. Taylor.*
Singing, No. 33 Sankey's Book, 1, 4 & 6 verses.	
What may be done outside to make the Institution more useful	*Rev. A. G. Rowland.*
Address	*Rev. E. Chester, M.D.*
Singing, Doxology	
Benediction	*Rev. J. E. Chandler.*

AN ADDRESS.

To,

THE REVD. DANIEL MARCH, D. D.,
&C. &C. &C.,

AND

To,

THE REVD. E. G. PORTER, M.A.,
&C. &C. &C.

REVEREND AND DEAR SIRS,

WE the representatives of the Madura East, West and Station Churches beg to approach you with this address expressing our unfeigned joy at seeing you in our midst. And we thank you for the great concern you evince for us which is clearly evident from your having undertaken such an arduous missionary journey extending over 12000 miles with a view to see how the churches, the precious monuments of Christian self-denial, are moving in this heathen land towards winning that ultimate triumph reserved for the glorious Gospel of Christ.

SINCE landing in our country you may have been charmed with its varied natural beauty; you may have looked with pleasing astonishment at the architectural beauty of the ancient Meenachee Temple; and the impressive grandeur of Tirumalai Naik's Palace in the town of Madura; and your observations may have appreciatively turned to several other sights in nature and art. But we are assured nothing can please you more than to hear the sweet chiming of the sabbath bells, and to see the assembly of Christians within the sacred walls of the churches which resound with the grateful songs of the redeemed. For it is the latter that can satisfy your hearts which yearn for the salvation of the souls under the cruel thraldom of the Prince of Darkness. The meetings in which you have had the pleasure of being present, and the one which you witness to-day, tell you more vividly than we can, with the aid of pen or tongue, what the Honorable American Board is doing in this land of spiritual darkness, for the amelioration of not only the spiritual (which is their chief aim) but also the intellectual, physical, and social condition of the thousands happily entrusted by Providence to their benign care. The devoted missionaries connected with the Board have been carrying on their untiring labours for a period of a little more than half a century and have been the means of making many a 'moral wilderness glad and spiritual desert rejoice and blossom as the rose' and of turning to the feet our LORD JESUS, thousands who would otherwise have perished in ignorance without a savior.

IT will be too much for us to undertake here to describe the manifold benefits that have accrued to our country by the pious labours of the Missionaries in this District. Suffice it to say that the Madura District with the small exception of a Zemindary is wholly occupied by the Mission who have over 12000 Christians in it and upwards of 5000 children receiving Christian instruction. The growth of the churches and the rapid spread of Christian education sufficiently testify that the Lord is blessing the labours of the Mission. The organiza-

tion of some self-supporting Pastorates, and the out-going work of evangelists supported by our Christians fully show that our churches are moving in the right direction. However, while we are sensible of our duty, we beg to be allowed to say that 50 years is not a sufficiently long time for a people to attain unto self-supporting manhood. We are just emerging from years of toil and ignorance and of spiritual blindness ; and are yet in our infancy as a Christian community.

THE Mission Station in Madura which we particularly represent has an area of about 500 square miles and the country is thoroughly traversed by the Servants of GOD. The Mission institutions are well distributed. Our Christians are about 800 in number and the children in the schools exceed 1000 of whom one-half are girls. The good work carried on in the town of Madura with greater earnestness and better system than ever, fill our hearts with high expectations of a plenteous harvest to the church of GOD before long.

HONORED SIRS ; Language fails to express the joy we have in seeing you in our midst. We are thankful to GOD that we have been encouraged in the LORD's work by such distinguished gentlemen connected with our beloved Board. Your several interesting addresses to the heathen and to the christians ; your having united with us on the new year's day to commemorate the dying love of our dear Savior ; and your presence in some of our interesting meetings have made a lasting impression upon us. You are now by your visit enabled to be personally acquainted with our condition and what the LORD has done for us, which will be of immense benefit to you to encourage the friends of Christ in your own native land and to rouse in them a deeper interest in their endeavors towards the benighted of this country. When you shall have returned home, please remember us to all the members of the Honorable Board ; to the several churches that are concerned about us ; and to the members of the churches under your Pastoral care ; and convey to them our grateful sentiments for the inestimable blessings they have conferred upon us. Please ask them that, while they continue in their pious efforts for us, they also pray with greater earnestness that we may grow into a strong church and that the LORD's name be glorified more and more in this land.

IN conclusion we pray that GOD may bless you most abundantly and watch over you during this important missionary tour and enable you to return to your happy homes with strength and health and with joyful tidings to the people of that country of what the Lord has been pleased to do amongst us through their Christian efforts.

With our best respects,

We beg to remain,

Rev. & Dear Sirs,

Your Obedient and Grateful Servants,

S. MATHURANAYAGAM, *Pastor, West Church.* E. JESUDIAN, *in charge of East Church.*
S. MATHURANAYAGAM, *Deacon, West Church.* S. V. PERIANAYAGAM, *Dresser, Deacon, E. Ch.*
JAMES ROWLAND, *Secretary, W. C. Committee.* S. SIMON, *Catechist.*

THERON LOOMIS, *Deacon, East Church ; Secretary, E. C. Committee ; & Superintending Station Catechist.*

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MADURA.

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REVEREND J. P. JONES, M. A.,

LADIES & GENTLEMEN,

———(o)———

We, the students of the American Mission High School, Madura, most joyfully embrace this opportunity to express our great joy, that it has pleased God to enable us to be present here, on this auspicious occasion and wish you all a good happy new year.

It further affords us very great satisfaction to come forward to address a number of very respectable and enlightened ladies and gentlemen, as students of one of the many institutions, which, under the kind patronage of Your Reverence, have been imparting very valuable instructions to us all.

In connection with the prompt endeavours of Your Reverence to promote the cause of education and welfare of the Hindu youths of this country, we cannot omit to make certain observations regarding them. It is with peculiar delight, that Your Reverence seeks to work upon mind as well as upon matter, and we observe that it is the working on mind that enlarges the human intellect and human heart. We also see that Your Reverence works upon materials immortal and imperishable, that they will bear the impress placed upon them through endless ages to come. If one works upon marble, it will perish. If one works upon brass, time will efface it. If one rears temples, they will, in the long run, crumble to the dust. But in working on men's immortal minds, and infusing into them high principles of morality, just fear of God, and love of their fellowmen, one will engrave on those tablets something, which no time can efface, but which will brighten and brighten to all eternity.

We here express our deep love and loyalty towards this Mission Institution, as we have been fully convinced, that a good work is really being done here. We may emphatically assert that it is only an institution of this kind that has repeatedly been admitted to be a place of real education. We have understood that real education does not mean the simple development of the intellectual faculties alone, but it comprehends other and more important aspects, namely, the training of the mind in matters of pure morality and virtue. The training of intellectual faculties alone is like putting weapons in the hands of a man without knowing how he will use them. Whether a man will thus prove a blessing or a curse depends to a great extent upon the development of his moral faculties. Thus we see the real responsibility devolved upon one, undertaking to educate youths. We are glad that this responsibility has been deeply and duly pondered over and over again by the American Mission.

We are extremely fortunate to see, that it is in our schools, the idea of a full and complete education has been rightly understood to be the training of the whole man, not intellectual training alone, but moral training also.

We have also to observe that the value of physical education has, now a days, been duly understood and encouraged by all the educational authorities all over India. In this connection we cannot but express with feelings of delight, the invaluable instructions we have been receiving through our good gymnastic teacher, whose ability and popularity have been too well known to require any commendation.

Above all we have to thank and very sincerely Your Reverence and Madam for the many valuable instructions that Your Reverence has been pleased to impart to us, through our very kind and popular teachers, and for all the parental affections and tenderness with which we have been treated all along.

In conclusion we offer our earnest prayers to the father of all Universe, that the fame of our institution may spread far and wide, that all the noble works of this Mission may be crowned with success, and that He may bless you all, the real promoters of our country's welfare, with long life, lasting peace, and prosperity.

Madura,
2nd January.

We beg to remain,
Reverend. & dear sir,
Your grateful students of the
American Mission High School,
Madura.

REVEREND J. P. JONES, M. A.,

LADIES & GENTLEMEN,

———(o)———

It is with feelings of profound respect, devoted loyalty, and heart-felt joy, that we the teachers of the American Mission High School, Madura, beg permission to avail ourselves of this golden opportunity to approach Your worthy Reverence and wish you all a very happy new year on this most joyous day, the day of universal enjoyment and happiness, among the Christian Community, in all parts of the world.

It would be impossible for us to enumerate the hundred beneficial results, arising from the untiring zeal, energy and promptitude with which the American Board have been striving heart and soul, to promote the material prosperity of the Hindu Community at large, by enlightening them with the most useful instructions, on all the different walks of life, especially on those of morality and religion.

Having in view that the education of the masses will go a great way to the development of their moral and mental faculties, the Mission Board have most judiciously established many useful institutions all over India. It gives us immense pleasure to note, that the institution to which we belong, is one of those calculated to produce such beneficial effects to the Madura Public.

This institution was founded at a very early time and has been making its progress successfully under the kind patronage of many able and judicious ladies and gentlemen, among whom, we cannot let slip this fair opportunity to note, with feelings of special delight and gratitude, the names of Doctor Palmer, Reverend Rundal, and Mrs. Capron, whose kind and sympathetic encouragement of this institution, has made them memorable in the history of this District.

When the institution was entrusted to the kind and cordial support of Your Reverence, it was only an insignificant Middle School. But Your Reverence thought and rightly thought that it should be raised to the status of a High School imparting sound and useful instructions to all. Accordingly in 1884 the High School classes were opened with a fair staff of teachers and ever since, it has received the warmest sympathy and the most careful attention of Your Reverence, who spared no pains to place it on a more substantial basis than it had been before. It gives us very great pleasure to observe that, in spite of the many obstacles and impediments, Your Reverence has at last succeeded in making it a grant-in aid school and in furnishing it with a very suitable and commodious building, which, we are happy to note, is well nigh its completion.

It is with feelings of pride that we observe, that the education of the girls of our country has also received the most attentive consideration of this important Mission body ; and it is highly gratifying for all of us here to learn, that there are at present a good number of girls receiving instructions under the able management, of some of the highly accomplished and enlightened ladies of this Mission, to whose noble exertions we acknowledge our deep-felt obligations on this occasion.

The public of Madura are in many ways indebted to this Mission in general, and to Your Reverence in particular for the inestimable and invaluable blessings conferred on them from time to time. The usefulness of a Public Reading Room, the importance of delivering a course of systematic lectures on important subjects, the establishment of good and valuable institutions for the moral, mental, and physical development of the youths in different parts of the District, and a thousand other things, have been most faithfully appreciated on all hands. We feel confident that all these will, ere long, be associated in the minds of the grateful Public as the beneficial fruits of all your earnest labour.

It is hardly an exaggeration to state, that your earnestness and promptitude to present all the Mission Schools together, before the greatest men of India, whenever they chanced to visit this historic city, is in itself, a clear indication of the special intererts and zeal, which Your Reverence has been pleased to show towards the education of the youths of this country. Among the many illustrious visitors, we are proud to make special mention of the names of their Excellencies Lord Dufferin and Lord Connemara. Their visits to our Mission Schools, their kind and cordial expressions of sympathy and exhortations on those auspicious occasions, and their warmest appreciations of your valuable services, will alone, we hope, be a

in particular, for the inestimable and invaluable blessings conferred on them from time to time. The usefulness of a Public Reading Room, the importance of delivering a course of systematic lectures on important subjects, the establishment of good and valuable institutions for the moral, mental, and physical development of the youths in different parts of the District, and a thousand other things, have been most faithfully appreciated on all hands. We feel confident that all these will, ere long, be associated in the minds of the grateful Public as the beneficial fruits of all your earnest labour.

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We cannot but observe, with feelings of gratefulness, that, in the midst of other things, due care and attention is being given to the moral training of our youths—a feature which is a special characteristic of Mission Schools. We may most emphatically assert, that it is this moral education, which adorns a man, and forms the governing principle of all his thoughts and actions all through life.

Here we thank Your Reverence most heartily and sincerely for the very kind anp cordial treatment we have been experiencing all along, at your reverential hands, thank the several ladies and gentlemen for their kind condescension to honour our schools with their presence, and especially those who with unusual delight and readiness co-operated with Your Reverence in all your honest and earnest exertions, thank the noble Mission, for all their very kind efforts to promote the prosperity of this country, and last, though not least, thank the good-hearted lady Mrs. Jones, for the warmest interest she has been taking in this institution and for all her motherly affections and tenderness towards us.

In conclusion we have only to pray God most solemnly and fervently, that He may give power and efficacy to the noble work of this Mission, that He may crown all your earnest endeavours with the most decided success, and that His blessing, presence, and direction may be with you and over you all.

MADURA,
2nd January 1888.

We beg to subscribe overselves,
Your loyal and devoted Servants,
The Teachers of the American Mission High School,
Madura.

PRINTED AT THE VICTORIA PRESS, MADURA.

Arumanutham, Mr. Solomon

thus retain 2/6 of it to themselves and the other 1/4 so spent towards the progress of Christianity. Again there Missionaries treat the mission helpers as slaves and thus interfere with their sincere working in the course of Christianity. They deem themselves Bishopes. If the work should be entrusted to the natives, there will be good many Converts. The people here are civilized enough to perceive which is upright & which not. The Conduct of the missionaries is quite repugnant. Those that were sent here to preach & pray have commenced to exercise authorities like any Judge or Collector. So it is talked all over. The pers that are lent to a native Pastors preaching are refused to a missionary; even here the Missionaries of the past may somewhat be ~~refused~~ respected but the present ones are come down for money. Mr Readall who was formerly the Missionary of this place left behind him traces of his hard work & popularity but Mr Jones

Madura

To the Secretary of the A. B. C. F. Mission

Sir

We beg to bring the following to your serious notice. It is above 50 years since the American Mission made its settlement at Madura. Still there has not been one convert at Madura. There are three Churches of this mission here, in none of which could be seen one convert of this town worshiping in company with so many that congregate there on Sabbath days. To the east of the town there is a church belonging to this Mission where you will see those that attend composed of only pastors, teachers, Catechists their family and children and other servants of the Mission. These Catechists, teachers and bible women all belong to the A. M. S. Mission of Tinnevelly to the South, but serve this Mission. This mission inspite of its introducing Seminaries, Theology classes and girls Boarding Schools during the last 50 years has produced no result while the present Catechists & teachers are men of another of Mission. We therefore

these schools. That that are trained in this mission are not given proper regard adequate encouragement while a fancy is made for foreigners. Hence the collapse. Besides there is none qualified for a Pastor here in spite of the 50 years institutions. There was a Pastor in the East Church Madura who is died and in whose place one from the far north of a different mission has been brought down for want of a competant man here. We now draw your attention to see of what use are the Bible institutions founded so long ago as half a century. Others are surprised to see the want of a competant person for a Pastor in all this mission. The mission with all its independence & liberty does not exercise it in the choice of a congregations but submits to the constitution of the missionary as the members are but servants under that missionary and are afraid that an

stood that the selection was made with the united consent of the members. Such is the state of things. Besides these missionaries of present day are earnestly longing after money and comfort. The Bishop of the C. M. S. working hard for the last 100 years at Tinnevelly dwells in a tiled house & there have been good many converts by him, but here at Madura, the missionaries enjoy a comfort which even a collector of the District is denied, by dwelling in Bungalows of big story &c while they are unwilling to give a willing and hard working catechist even a small house without leakage nor to repair a ruined church but spend much on erecting storied houses, on pigeon holls, carriages & horses and waste by hundreds on flower pots &c. We illeg so about saying "it is our money and we will spend it as we like" said

Rec'd Dec. 12/87.

Phillips

John,

Nathaniel

Quisi fas hamilton

G. Carrick Hamilton

M. Laminatta fillaie

Masalamoni

Ipuevo Boller

the new missionary is a regular military captain whom no body likes and with whom all are afraid to move closely. We request you to consider how much amicable could this man be to this mission. Lutheran missionaries are come here. How accessible are they to the public and how agreeably they treat the laity. They deny themselves all comfort and drive on a single bullock cart to all places and go about preaching. The people talk of them alone as priests in the highest terms. But these American missionaries drive in double horse phetons all round the town and make it their work to play at cricket. The money spent in these missionaries is but waste. A native catechist can turn out four times the work of a missionary. The thing is there are not allowed to do so again as to the Lady Young Ladies misses a native woman can easily turn four times the work of the Ladies sent here. It will take four years and

and could be of any use to the public. Inspite of so much time they are not still learned enough - one hour's work is in their idea, the heaviest work and creates a necessity for rest. Under these circumstances, it will be good to this place if there are four pious and conscientious Missionaries and two Misses and the condition will then be made better by the combined exertions of the native agents. This may be tried for one year as an experimental measure. Similarly have the C M S Mission tried at Tinnevelly District where the natives alone do the highest works. It is sheer vanity to say that the native are not competent for the duty & that it is necessary these missionaries should remain in charge of it. In order to ascertain the truth the Board had better send two of its member to come here unnoticed and observe the state of affairs

Hindu community of the Lowers. The only consecuentious workmen of the day are Mr Washburn, Mr Leherter, Mr Chandler Mr Noyes. the others are for time seekers money. All Hindoos testify to it. Mr Jones instead of hallowing the Food enlarges his bungalow, constructs big schools and head not christians even as much as the Hindoos. How can they be esteemed if the servants are sent to spread to Hindu officers. He has not yet converted his own horse keeper, butler cook, gardner, Bandymen & strict measers We beg should be adopted with regard to all the above. There should be a supervisor to look after all these things These missionaries do great injustice. Seroes note of it is therefore humbly requested

Your most obedient
Servants.

Solomon
Arsamouthom

Bailey, Rev. Henry L.

H. E. Bailey

Hosmer Hall, Hartford, Conn.,

Dec. 10, 1888.

Dr. N. G. Clark,

Dear Sir:

Your letter of the 4th, with report of the Madura Field duly rec'd. I thank you for your kind interest in me, and I hope I may prove worthy of the Board. It is extremely uncertain at present as to my field of work. My matrimonial engagement is a perplexing element at present. If left to myself I shall probably choose Japan

90

decides to accompany me, her wishes
and preference may have some
change to suggest.

In my class of eight I am
the only one thoroughly bent on foreign
work. Two are not at all inclined
that way, two are seriously interested
but are probably detained, certain-
ly for some time, by family rela-
tions. Another is waiting for a "call"
to special work, but does not see
that any field has special claims
on him at present. The other two
are working for the Seminary fel-
lowship, and if Mr. K. fails, he is
thinking of the missionary work
at no very future date. Half

of the Middle Class are embryo missionaries, and a quarter of the Juniors are at present in our Mission Band.

We hope to see some of the Secretaries with us this winter to stir up the fellows and point out personally the great need of men in the foreign work.

I will soon return to you the report from the Madura Mission.

Yours very truly

Henry L. Bailey.

Out of the young Lady

Henry L. Bailey

Rec'd Jan. 14.

Hormer Hall, Hartford, Ct.,
Jan. 12, 1889.

Dr. N. G. Clark,
Dear Sir:

Enclosed you will find 20¢ in stamps, for which please send me a Mission Almanac for '89, and send one to Mrs. Geo. H. Bailey, Franklin, N.Y. I expect soon to forward the application of the young lady who intends going with me, and then shall decide as to my field of labor.

916

your missions rather than any under Dr. Smith, – probably Madura.

Yours sincerely

Henry L. Bailey.

I expect to work in the c

Henry L Butler

Franklin, N.Y.,
June 15, 1889.

My dear Dr. Clark:

Your letter of the 8th inst. awaited my return last night from a visit. It knocked us all in the head, to speak figuratively. I had not thought of leaving before Oct. 1, and hoped to stay to the Board meeting; consequently my plans included marriage (if allowed) and ordination in September. The family, too, had plans for using the whole summer.

But I recognize the force of the argument that

ready to obey.

You spoke of my taking Mrs. Bailey with me. It is what has agitated me for a year. I did not know that the question had been decided in our favor by her appointment by the Board, as I have received no official announcement.

Please set a date for my sailing (a date subject to approval) that I may know how much time I have at my disposal.

Very sincerely yours

Henry L. Bailey

Franklin, N.Y. June 24, 1889.

My Dear Dr. Clark:

Yours of the 19th at hand.

I take it that there is to be a missionary party leaving America some time in August. If this is correct, please inform me of the persons in that party. I also take it that you would desire my sailing about Aug. 20. If arrangements can be made to go then I will be ready. Of course you can see that the delayed appointment of Miss Clute delays all my plans. I hope that this week the appointment will be made. I shall be at Schroon Lake, N.Y., this week, and the result of the Tuesday meeting, if it concerns me, will be anxiously awaited there. When I obtain official information that I am going as a married man, I will begin to study on my outfit. Is there any of Mr. D. S. Herrick's furniture that could be left for me, suitable for me if I occupy the other missionary house in Pasumalai?

I will try to keep you informed of my where-abouts for the next month, as occasion requires but if you are in doubt, address me at Franklin N. Y. and it will be forwarded.

Very truly yours

Henry L. Bailey.

H. L. Bailey
June 24 1889

contrary, I shall be in Boston next Thursday.

If Mrs. Montgomery has not left Boston, please give her my love.

Yours very truly

Henry L. Bailey.

Mr Henry L Barlay

Morrisville, Vt., July 12, 1889.

My dear Dr. Clark:

Two weeks ago, in accordance with your suggestion, I wrote to Mr. Gutterson in regard to an outfit. Not a word in reply has been received, for what cause I do not know unless the letter miscarried.

It is getting so late now that I prefer word of mouth to written communication, and intend therefore to go home by way of Boston. I shall be there next Thursday, July 18, and

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should be pleased to see some of the Madura missionaries at the Rooms Thursday morning, that I may ascertain exactly what I want to take with me, both as to quality & quantity of everything needful.

Owing to the failure of communication between Mr. Patterson and myself, both Miss Clute and I are left in doubt or ignorance as to what supplies of clothing to procure, &c.

Our wedding will occur about Aug. 1, so that there

is need of haste in preparation.

My ordination will be in Franklin N. Y. about Aug 8 or 15. We hope that the Board can be represented, preferably by yourself, but ~~with~~ by any one to whom it is most convenient. If you can give us a hint as to the probable representative, his name will be inserted in the letter missive for the council.

Unless I hear to the

Dr. Henry S. Haig

Franklin, Aug. 5, 1889

Rec'd Aug. 9

ans'd.
Aug 9.
E.E.S

Franklin, N.H. Aug. 5, 1889.

Rev. A. G. Clark, D.D.,

My dear Dr. Clark:

In reply to yours of July 31st, I will say that my plans at present are to arrive in Boston Thursday morning on the B. & A. sleeper, the week of sailing. I think that would not conflict with your plan for a farewell meeting on Thursday, as our train is due in Boston about 6.25 a.m.

I received a letter from Mr. L. S. Ward, on Saturday, saying that passage had been engaged on the Cephalonia from Boston Aug. 31, for Mrs. B. & myself.

95

Rev. Henry L. Bailey.

I leave for Schroon Lake this morning, and hope to return the last of the week with my wife. Thursday is set for the marriage.

Please continue to address me at Franklin until the week before sailing, when I will give you further directions for postal matter.

Yours sincerely

Henry L. Bailey.

P.S. I had forgotten all about passports. Will they be necessary simply for England & British territory? I have mislaid my "Manual," and am a loss how to proceed, if necessary. Please advise me. Yours. HLB.

I leave for Schroon Lake

Rev. Henry L. Bailey.

ans^d
E. E. S.

Franklin, N. Y.
Aug. 19. 1889.

Dr. E. E. Strong,
Dear Sir:

Yours of the 17th is at hand and contents noted. I suppose Dr. Smith has good reasons for placing Wednesday as the day for the farewell meeting, but those reasons do not occur to my mind. It will not be convenient for us to arrive in Boston before Thursday a.m., Aug. 29. When Dr. Clark suggested Thursday as the day for the meeting I arranged my plans to meet that date, and after consultation

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Madras, Nov. 11, 1889.

I do not see that we can get to Boston any sooner.

The train on which we expect to arrive is the Albany sleeper due about 6.30 a.m.

Friday of this week is our last day at Franklin.

After that, address me at Schroon Lake, N.Y. We leave there Wed. noon Aug. 28.

Yours truly

Henry L. Bailey.

paper this letter is written on is much cheaper than that I got of Bywater. I would advise you to sell much of this paper to missionaries who want a good thing for a little money. Excuse my using it for Board correspondence, but my paper for that purpose is with the freight.

Dr. Strong may publish us as arriving at Madura Nov. 14. Next time I write, I hope it will be with the news that our freight has come and we are settling. We go to Dr. Washburne's immediately, and the Humphreys to Mr. Jones' I believe. With kind regards from Mrs. B.

Sincerely yours Henry L. Bailey

Madras, Nov. 11, 1889.

Dear Dr. Clark: Rec'd Dec. 14

Today Dr. Van Allen came aboard the Clan Grant in Madras Harbor and welcomed us to India. Of our voyage there are two remarkable deliverances to be recorded. A most terrific storm struck us in the Irish Sea, 19 hours from Liverpool, and after 12 hours of battling with the waves our excellent Captain turned back for Holyhead, where we lay 61 hours waiting for the storm to allow us to proceed. It was the most severe storm known there for many years.

Soon after passing Gib

raltar a fog settled down and remained with us 30 hours. Only by the careful seamanship of Capt. Darley, (under God,) were we preserved from the perils of those dreadful hours. We have learned since of ~~other~~ accidents in that fog, but we were mercifully saved from all.

A pleasant afternoon at Malta, and others at Port Said and Colombo, have been the features of the voyage.

Mrs. Bailey was vaccinated the day before we came on board the Grant, and she did not enjoy the first part of the voyage. We were both sea-sick in the awful storm, but at no other time. We are both tired from the

long voyage, but shall soon be all right.

As regards Bywater, Tanqueray & Co. of London, I found them very courteous throughout. I would not advise your asking them to meet missionaries at the steamer, if the missionaries have ever travelled any, as they charge 5/- per person for agency alone, and seem to make high charges for cartage, &c. I shall order through them while I remain in India, but many things which one in London wants to buy for outfit can be got as cheaply at any store.

Tell Mr. Chapin that the

Nov. 24th 1886 Cem do

179 East New York St.
Indianapolis Ind,

Dr. Alden,
Dear Sir,
As yet I have not heard from Dr. Clarke. Is he still ill in Chicago, or is it my place to write him?

I received a letter from Mrs. Capron of Boston, who had been in Madura, telling me what I might need, and she said she thought I would not have company before next summer.

At Cleveland, when the Board of the Interior met in October, I met several returned Missionaries besides the different officers.

But I would like to hear from Dr. Clarke, and know just what is planned for and expected of me.

Respectfully, Carrie S. Bell.

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Dec. 6 - 1886
Rec'd 8 "
Ans.

Dr. Alden,
Dear Sir,
Yours received;
Do not think from my writing that I am impatient. But Mrs Capron wrote me that a party would go to Madura next Summer. If this is so, could I not plan to join this party.

I desire to have some definite time, if possible, and prepare accordingly.

Of course, I will be given ample time to prepare my outfit after hearing from Dr. Clark, will I not.

I am very sorry Dr. Clark is ill. I trust he will soon recover.

Sincerely
Caroline S. Bell
Indianapolis Ind.

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179 East New York St
Indianapolis
Feb. 4. 1887

Dr. Clark,
Dear Sir,
Your letter reached me this A. M. and I am very glad to avail myself of so favorable an opportunity of going to Madura.
I can break my engagements and be ready to go in April.
Let me know as early as possible of all the arrangements.

Sincerely
Carrie S. Bell

101

Miss Carrie S. Reed.

Indianapolis, Mar. 1, '87.

Rec'd Mar. 4.

L

179 East New York St.
Indianapolis Ind.
March 1st 1887.

Dr. Clark.
Dear Sir,
It would be a great help to me, for you, who are in Boston, to purchase and ship my furniture. So if you will do so, I will be very much obliged. I have made a list of what I intend to purchase according to advice from Mr. Capron and Dr. Root, and I will send a copy. I have also, a chair, two pillows, a light writing table and some clothing which I would like to send to go with the same shipping. How soon will I need to send them, and how and to whom?

101

Andover Mass.
March 12. 1887

Mrs. Capron writes me that Dr. Chamberlain will not be able to go until Sept. Shall I plan to wait until then? Should I come to Boston before time to embark would the Board pay the expenses of my journey there and home again, and then there again? that is, back to New York?
Mrs. Capron writes me that perhaps it would be possible for me to go to Boston to select my furniture myself and that the Board will pay expenses. I shall come to Boston before I go for I want to see and know you all, and visit the rooms.
The Woman's Board of the Interior

Indianapolis Jan. 12, '97

Miss Dunn & Miss

have also invited me to visit their rooms at Chicago, which I know I shall enjoy.

I shall soon be ready to go, but would like, of course, to know definitely as early as possible.

Sincerely
Carrie S. Bell.

Miss Carrie S. Bell.

Indianapolis, Mar. 12, '87.

Recd Mar. 15.

ackd March 15. +
replied to questions as
in — C.N.C.

M. Smith —

Mr. Goodner notice one that C

Indianapolis Ind.
March 12. 1887

Dr. Clark.
Dear Sir,
Youre of March 4. duly received.

Indeed I am disappointed not to go as early as I had hoped, nor in company with Dr. Chamberlain and his family.

But I accept the situation and will patiently improve every added day of waiting, to the best of my ability for use in my work in Madura.

I was much grieved to read of the death of Mr. and Mrs. Howland. I trust their children are better.

In regard to my furniture, let it be purchased, and shipped; and please add to the list which you gave

102

Mr. Swett, a good nickle plated ~~lam~~ German Student lamp. I had thought of getting it here, but Mr. Hyde thought it would be better for it to be bought and packed there, and Mr. Swett will select me a good one; also 3 shades, 6 chimneys and 2 doz. wicks extra.

After the purchases are all made will Mr. Swett please send me a list and the amount spent, that I may know just how much I have left, and can spend for clothing &c.

Could I use for packing my bedding & clothing, a medium sized cedar chest? yes

My writing table is about 3½ ft. by 2½ ft. and 2½ ft. high; would a box of pine into which this would fit

be so large and heavy, with my
books and anything else packed
with it? No limit to weight or measure if
box is strongly made

I am busy with a patient
now until the 20th so can not
see to packing my things
until after that date, but
will notify you as soon as I
have them started.

Sincerely

Carrie S. Bell.

179 East New York St.

Miss Carrie S. Bell,

Indianapolis, Apr. 15, 187.

Rec'd Apr. 18.

Mr. Guest, a good middle placed

179 East New York St
Indianapolis Ind
April 15 - 1887.

Dr. Clark,
Dear Sir,
Several days ago I wrote you to learn how soon I should have my box ready to reach Boston in time for the next shipping.

One thing more I would like to ask. Will it be satisfactory, to purchase my ticket for Boston, the middle of June, that I may accompany Mrs. and Mr. Hyde

103

Mrs James Bell

to Ludlow Vermont, and rest there, a few weeks before coming on to Boston.

Hoping to hear from you soon, I remain your

Sincerely

Carrie S. Bell

Indianapolis Ind.
April 23rd 1887.

Dr. Clark,
Dear Sir,
I have heard from Mr. Swett, and acting upon his advice, I have prepared my boy, and it is ready to be shipped.

May Flower Church and the other churches of the state, have furnished a great many things for my outfit, but there are other things which Miss Root and Mrs. Capron wrote, I would need in quantity. These things

104

Mr. Hyde has aided me in selecting and we were able to purchase many of them at a reduction. But the entire bill amounted to $54.19.

In order to save time that the boy might reach Boston for the Madura Shipping, friends have advanced the funds. I must draw on my allowance to refund the money borrowed, and therefore I ask you to remit to me, as soon as convenient, the sum named, $54.19

I think now, I ~~shall~~ have my main outfit secured, and the boy is ready to be shipped to Boston.

I am advised to take the things I shall need on my

I will purchase after getting to B

As I said to you before, I expe
to go East with my pastor, Dr. H
and family about the middle
June, and shall stay with the
in Ludlow Vermont until
near the time when I am to
depart for my field of labor,
or whenever it is best for me t
be in Boston.

I expect to meet the lad
of the Indiana Branch of the
Woman's Board at Kokomo
in May, after visiting the roo
of the Board in Chicago.

Very truly yours,

Carrie S. Bell

179 E. New York St.

journey in a [illegible]
I will purchase after getting to B-

179 East New York St.
Indianapolis Ind.
May 4th 1887.

Dr. Clark.

Dear Sir,

Your letter containing the check for $54.19 the ammount for which I wrote you, came safely to hand. I thank you for so speedily replying. And I would like to thank you also, for your very kind interest in my plans. I sincerely trust, I may prove most useful in Madura, and be just the very person wanted for that place.

I shall be so glad to meet you and all of the officers of the American Board who may

be in Boston when I am there.

As yet, I have not received word to come to Chicago but suppose I shall, as soon as Mrs. Blatchford returns from the East.

Next week, I go to Kokomo to attend the State Association.

Would you advise my writing Mr. or Mrs. Noyes? Or would it be better for me to wait, and talk with them after I come to Boston?

Could you tell me where Mrs. Capron is?

With kindest regards,

Carrie S. Bell.

P. S.

Mr. Hyder continue to improve in health, and we all rejoice very much over his recovery.

C. S. B.

Mrs Carrie S Bell

May 25, 1887

179 East New York St.
Indianapolis Ind.
May 25th 1887.

Dr. Clark,
Dear Sir,
Your letter of May 19 duly received, and I am glad to learn more of the work I shall have to do in Madura.
I want to be just as useful in as many ways as it is possible, and I know I shall enjoy the work in any department, because it is for "Jesus' sake".
Yes I am well and happy in getting ready to go. I wrote you just after receiving the check for $54.19.

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I shall be glad to know you and know the rooms of the American Board too.

With kindest regards,

Harris S. Bell.

179 Cedar Ave Springfield

I enjoyed a most happy visit with the ladies at Chicago, and I know it will be a happy remembrance to look into those Rooms on Dearborn St. when I am away in Madura.

In regard to my travelling expenses; our plan is to leave Indianapolis June 14th; three weeks from yesterday. I do not know what the fare to Boston is but, no doubt, you do. And then, friends have advanced $15.00 that I might have a suitable flannel travelling dress for the ocean journey, and this I would like to return.

Dr. Clark,

Dear Sir, your letter received and duly considered. In regard to my coming East for the purpose of studying the language let me present my plan.

A Mrs. S. M. Taylor, for some time a Missionary in Madura some years ago, whom I met at the meeting of the W. F. M. S. at Cleveland last Oct., has invited my to come to her home in Geneva Ohio, and while visiting with her, she has offered to teach me, or give me a start in learning the Tamil language. As yet, I have not accepted her kind invitation, but thought I

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Indianapolis
June 4 - 1887.

Dr. Clark,

Dear Sir,

Your favor of the 31st containing check for $50.00 duly received.

June 8th, Mr. Hyde has decided to have celebrated by a farewell meeting or greeting at Mayflower Church where I belong.

We hope the following week to start for Vermont, where I know the rest will be thoroughly enjoyed by me. And from there Mr. & Mrs. Hyde will accompany me to Boston.

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I will keep you posted as to all the moves I make. And will keep strict account as to all moneys received.

With kindest regards,

Carrie S. Bell.

Indianapolis Journal
L, FRIDAY, JUNE 10, 1

power to choose a superintendent. The Carson and Flack suits in quo warranto will be filed Tuesday next.

Gapen, treasurer of the Insane Hospital Board, when he comes after money for that institution to-day, will be refused a warrant until the contest is settled.

AN INDIANAPOLIS MISSIONARY.

The Farewell Reception Extended to Miss Carrie S. Bell on the Eve of Her Departure.

The farewell meeting held Wednesday evening, in Mayflower Church, in honor of Miss Carrie S. Bell's departure to her field of missionary labor in southern India was largely attended. Many representatives of other churches, friends of Miss Bell, were present. The pulpit platform was tastefully decorated with flowers and plants, a beautiful cross and a star of white roses being conspicuous figures. The church choir and Chas. Hansen, organist, furnished the music. Miss Winifred Willard rendered an ancient missionary chant with fine effect. Rev. E. C. Barnard, assistant pastor of the church, read the Scriptures and offered prayer.

Mrs. T. P. Sanborn, president of the Mayflower Auxiliary to the woman's board, in very appropriate words extended the welcome to the members of other societies. She congratulated them on the growth of missionary interest among the churches and on soon having a representative on the foreign field in the person of Miss Bell.

Miss Eliza B. Warren, of Terre Haute, the secretary of the State branch of the Woman's Board of the Interior, was then introduced. To her more than any one else is due the increase of auxiliaries to this work in the Congregational churches of the State. She reviewed the history of the missionary work of the women in the Indiana churches, and spoke most hopefully of the stimulating influence of this consecration of one of their own number to missionary service.

Miss Hattie Paige, a representative of the Opportunity Club, a missionary circle of young ladies in the church at Terre Haute, in a very happy manner, presented the salutations of her companions to Miss Bell, pledging to her their continued sympathy and personal interest when she has reached her distant home in India.

Dr. Hyde, who presided, then announced that a telegram just received explained that Mrs. Prof. Wilcox, of the board at Chicago, who was to make an address, was detained by illness. He occupied a few moments in expressing his gratification as a pastor in having one of his flock go out from the fold as a missionary to the heathen world. A church that raises up ministers and missionaries holds the widest and most vital relations to the kingdom of Christ on earth. Dr. Hyde explained that Miss Bell was going out under the American Board of Foreign Missions, the oldest society of the kind in the country. She would be under the best of care, and would go into a home of associates waiting with warm hearts to welcome her. She would be especially associated with Miss Dr. Root in her medical work, which gives the best possible opportunity for exerting Christian influence on the native women.

Miss Bell was the last speaker. She briefly and calmly stated her reasons for deciding to devote herself to missionary work. She felt that among tha women and children of India, suffering and degraded, she had a field of usefulness she could not have anywhere else. She assured her friends that she was happy in the thought of going to her new home; she anticipated the happiest relations with her missionary associates. She stated that she would soon embark for her destination at Boston, going by way of Liverpool, England, the Meditteranean sea, the Suez canal, the Red sea, the Indian ocean to Madras. At the close of the services the many friends of Miss Bell gathered about her, and there was a general hand-shaking and bidding good-bye.

Rec'd June 24.

Vermont.

June 23 - 1887.

Dr. Clark,

Dear Sir,

I am now in Vermont with Mr. and Mrs. Hyde, where I shall remain until time to come to Boston. I had planned to come to Boston about a week before time to sail. Any thing you may wish to write me will reach me, sent to the above address.

It is fortunate for me to come to Vermont, for here I can rest, and be better pre-

pared for the sea voyage. I am so glad I am so soon to go. Mr. Hyde will accompany me to Boston and remain until I sail.

I shall be glad to see you and the other members of the Board, when I reach Boston.

Very Respectfully,
Carrie S. Bell.

Ludlow, July 3, 1887.

Rec'd July 6.

Mr. Ch. Esq

Vermont.

July 3-1887.

Dr. Clark.

Dear Sir.

Your letter stating that I would sail from New York July 23rd duly received.

My ticket is purchased to Boston, so I will be down, the first of the week: that is, about the 19th or 20th. I would like to visit Mrs. Capron and learn from her about Madura and the journey and get what things she has for me to take to Dr. Root. Then I have an aged Aunt living at Jamaica Plain

whom I wish to see; and I have some shopping to do.

Mr. Hyde will come with me, and we can go directly to the Rooms, or to any address you may name.

I presume I shall meet Mr. Noyes when I come to Boston. Should he be there now, would he not write me a word, or should he have gone away, would it not be advisable for me to write him?

I am indeed glad, that I shall soon be on my way, and before long shall be busy in Madura.

Bloomington, Aug. 9. 1887.

I feel very happy that we came
is so much as hard and that the
restful stay. Here in Vermont is
proving so beneficial to me.

Very sincerely.

Carrie S. Bell.

P.S. Could you tell me if my
box, sent June 20, has arrived?

C. S. B.

Box is in Mr. Kohnau's
Room.

B. C. July 18 1901.
Ans. " 11

Dr. Alden,

Dear Sir,

Your letter in reply to mine to Dr. Clark, duly received. And by the same mail one from Rev. Mr. Noyes, stating that he had changed his plans. Instead of sailing July 23rd in the "Etruria", we are to sail July 30 in the "Aurania". According to this, I will remain in Vermont another week, starting to Boston the 25th or 26th.

Mr. Hyde will accompany me and we will come directly to the rooms.

With kind regards,

Carrie S. Bell.

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August 9-1887.

Dear Dr. Clark,

We arrived, in all safety, at Liverpool, yesterday at 7 A. M. We are on our way to London, but find we will have to stay two or three weeks in England, so are going slowly. I was so sea-sick for seven days, but I am very well now, but of course very tired.

We have very comfortable and reasonable (as to price) lodgings. and are so thankful for our safe voyage, and God's loving care for us.

I was so sorry not to have had my Steamer Chair. I supposed Mr. Swett would send it on, probably I should have spoken of it. However, would be kindly send

it with the next shipment to India
as I can use it there.

Mr. Noyes says I will make an
excellent missionary, because I was
so sea-sick that I will not want
to return very soon.

I am dreading the remainder
of the voyage, but I do feel it
will be all right.

God has always taken good
care of me, and I know He al-
ways will.

With kind regards to Dr. Alde
and to you all,

Sincerely,

Carrie S. Bell.

Commenced Aug. 1, 1881.

Closed Aug. 30.

Port Said, Sept. 16-1887
Steamer "Macintosh" Clan line.

Dear Dr. Clark,

We have been steadily sailing on for twelve days and will remain for the night at Port Said, continuing our journey in the morning.

Upon reaching England we found the ship we had planned to take, had sailed before our arrival, so Mr. Noyes engaged our passage on this line, which is less expensive than the other lines; and we have most comfortable accomodations, a small but very pleasant company.

We have been favored with fine weather, and have all kept well, aside from sea-sickness. On the whole, our journey has been pleasant in every way. We have been kept, as it were, "in the hollow of our Father's hand".

The captain tells us we will land at Madras about the 9th of October, and in a few days I shall be in Madura, where I feel a good work awaits me.

Mr. and Mrs. Noyes have been very

kind to me. I have, indeed been very forti
nate to be with them, and happy too.

We are just now passing a ship, th
Navarino, which started two days before us

All join me in sending kindest rega
Very Sincerely.
Carrie S. Bell.

Port Said, Sept. 16, 1887
Paid Oct. 4

love which Dr. Roots particularly gave her, and help her pursuing in the love of Christ, as does she, with her medicines.

Church people of your in Doctor could stay in just as I have, and look upon the bright there which collect in Miss Smith's school. You would have be seen as your sister her girls teaching school, that every heart had been touched, more as her by their love; and it has then risen, and responded to the cause, of the earnest prayer of the matrix teacher, would open your hearts alone to thank God for such a heart.

In the day schools, the force and scope, but the children are younger, less tidy, and less attentive; but truth love in their eyes, they crave Miss Smith and receive her words. More difficulties arise in these schools, but patience and

Madura,
Oct. 17-1887

Rev. N. G. Clark D.D.

Dear Doctor Clark,

At last I am in Madura, and have seen almost all of those who for so long a time I have known only by name.

My welcome here was not as that of a stranger coming to a new land, but as one returning after an absence. Were not all of the surroundings so very odd and different from what I expected to find, I should feel quite at home. However, I have remained happy in all my surprises, and, no doubt, shall soon grow to the place. Next week I begin my studies, and trust by the end of the year, to be

Madison,

Oct. 17. 1887.

Rev. A. S. Clark D.D.

Dear Sir:

At last I am in Madison, and have seen almost all of those with whom I long to have I have received only by accident.

My reference here was not as that of a stranger possessing to a new land, but as one returning after an absence. Almost all of the surroundings are very old and different from what I expected to find, I should feel quite at home. Moreover, I have remained happy in all and everywhere, and, as doubt, shall serve God in the place. Might need I require any studies, and trust by the end of the year, it be

voice and, in time, retaining earnest action to Christ with its strongest

~~able to use the language to such~~
an extent that I may share the
love which Dr. Roots patients give
her, and help in pouring in the love
of Christ, as does she, with her
medicines.

I wish some of you in Boston
could step in just as I have, and look
upon the bright faces which collect
in Miss Swift's schools. You would
know as soon as you enter her
girls boarding school, that every
heart had been touched, more or
less by God's love; and to hear them
sing, and respond to the amen, of
the earnest prayer of the native
teacher, would open your hearts at once
to thank God for such a treat.

In the day schools, the faces are
eager, but the children are younger,
less tidy, and less attentive; but with
love in their eyes, they greet Miss Swift
and receive her words. More difficulties
arise in these schools, but patience and

fellow convicts, poor prisoners,
poorest mothers, and neighborhoods
that only heard rumors of the fatal
of his death. Mrs. Jackson has told
you all of this and more.

Please remember me to Mrs. and
tell her I will write to her soon.

Our Masonic brothers have been
so very good to me all the way
that I feel like asking all the M.
B. T. M. and its branches to have
a large family and thanksgiving
meeting as I feel so much in gratitude
trying to thank them.

Affectionate regards to Dr. Fuller.

Remember me to Mr. Olcott, the
lecture in his office, Mr. Ward and
any other who may be interested.

Sincerely, Francis J. Bell.

Just outside my door I heard several native voices. I looked out, and there seated on the floor of a varanda room sat fifteen or more women eagerly telling Miss Houston the result of the work of their bible reading during the week. These faces reflected the hearts of those who had found a Savior, and although they spoke in their native tongue, I could understand that they had worked earnestly and were still eager to carry on what Miss Houston begins for them each day by going from house to house, with the loving messages. I should like to write you about the eager faces of many who listened to Rev. Mr. Jones yesterday, and about the four little babies brought by their mothers for baptism, but my time is limited, as I would like this to go by the first overland mail.

Mem. June

Just recall in front, continuing going the
victory to Juno Sturgis said. Interference using
Just outside door I heard several
matters voices I looked out, and there
seated on the floor of a corridor room
not fifteen or more persons engaged in
telling Juno Hewston the result of the
work of this field receiving during
the week. Other faces reflected the
hearts of those who had found in
slavery, and although they spoke in
this matter-of-fact, I could recollect
stand that they had provided encouragement
and were still eager to carry on what
Juno Hewston begins for them each day
by giving from house to house until
the loving messenger. I should like
to write more about the sweet faces
of persons who listened to Rev. Mr.
Jones yesterday, and about the few
little books brought by this matter
for instance, but my time is limi-
ted, so I should like this to go by
the first overland mail.

Suffice it to say, that I have fallen among good friends, earnest workers, and missionaries that any board would be proud of.

No doubt, Mrs. Capron has told you all of this and more.

Please remember me to her and tell her I will write to her soon.

Our Heavenly Father has been so very good to me all the way that I feel like asking all the A. B. F. M. and its branches to have a large praise and thanksgiving meeting as I feel so weak in even trying to thank Him.

Kindest regards to Dr. Alden. Remember ~~to~~ me to Mr. Swett, the ladies in his office, Mr. Ward and any others who may be interested,

Sincerely,

Carrie S. Bell.

#4.25 against me for a steamer chair which I have never received and as it is not on the invoice list of the November Shipment, may that #4.25 also be credited to my account as I do not need the chair now.

Respectfully,

Carrie S. Bell.

Southern India,
Jan. 8. 1888.

Rev. N. G. Clark,

Dear Dr. Clark,

Thus far I have been struggling against the climate, but after a duet, as it were, of fever and measles I feel better and hope now I am ready to begin my study again.

Miss Dency and Miss Mary Root arrived yesterday and how happy we are to have them here. You don't know what a happy, lovely home we have. Dr. Root is very nice in her housekeeping and is a good Mother or a "kind Mother" as the native say, to the rest of us. I am so happy in my new home.

Madura, Madura District,
Southern India,
Jan. 8, 1883

Rev. A. J. Abbott

Dear Dr. Abbott,

When you have been struggling against the climate, but quite as hard as it may be, you have been unable to feel bitter and hope more than ready to begin work again.

This Conf. and this Mission first received instructions and have implicit confidence in the Mission. For don't have asked a lady, I don't have we have, Dr. Ford is very well in the knowledge and is a good Mister or a "kind brother" in matters and to the end of his days as long as he lives in any more

But I feel a little anxious in regard to my debts. Besides having to get other things, suggested by Mrs. Capron, than I had already purchased, I find that after reaching Madura such articles as a book case, a place for clothing that is a wardrobe and numerous other little things had to be purchased. Also a pony for the work. What I want to know is this, if the $50.00 given me in clothing, by the state of Indiana was deducted from my outfit money? If so, could that $50 of my outfit money be credited to my account? thus helping me in raising a part of the debt at once.

With kind regards to both you and Dr. Alden,

Sincerely Caroline Bell

[illegible]

[illegible] Dr. Shelton
having successfully passed the
work for which he was engaged to
do, I am now fully convinced that
there is no [illegible] for
further duties. My learning there
and, I have had full [illegible]
my studies for a time, but I
now I am fully able and eager to
resume. For early [illegible]
first unpleasantness of [illegible]
[illegible]. The [illegible] [illegible]
[illegible] as [illegible] of the same
[illegible] [illegible] is the [illegible]
[illegible] [illegible] [illegible]
of little [illegible] [illegible]
[illegible] the state. Convinced in
the [illegible] that [illegible] of all [illegible]
especially of [illegible] in [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible]

Feb. 3. 1888.

Rev. Dr. Clark,

Boston,

Dear Dr. Clark,

Your under date of Dec. 22. arrived last mail. I have already written you from here, so I may repeat some things of which I may have written.

My welcome was an exceedingly pleasant and cordial one, and I have been very happy here. I think we are unusually favored in living in a circle of most genial companions as I have found the missionaries of this district.

The process of acclimation has been quite a severe one with me but now that I can eat and

Illinois,
Feb. 3, 1888.

Rev. Dr. Clark,
Boston,

Dear Dr. Clark,

Your invitation that of Dec. 23, reached, very much, I have already spoken your name twice, in a public way, some things of practical moment here results.

My interest was so excited simply by reading and conversation, and I have been very highly pleased. I think we are unusually favored in being in a circle of more & general evangelistic work & have found the necessity of this during the process of acclimation for been quite a course and with us but now that I am settled

The fact that the been little

enjoy rice and curry I feel that the worst is over and I am now established. Dr. Chester's leaving, necessarily, makes the work very heavy for Dr. Root so I am more than eager to pass my Tamil examination that I may be assigned regular duties. Not having been well, I have had to lay aside my studies for a time, but now I am better and eager to resume. You ask for my first impressions of things here. One thing which strikes me as rediculous at the same time pathetic, is the number of little donkeys which stroll about the streets. Comical in the way they bray at all hours especially at night in a most rusty hinge screeching; sad, in

Recd Mar. 12

things look unkempt, half
starved and many of them
have their legs broken, under
the heavy loads which the
natives put on their backs.

I love India even now
and fear I shall feel homesick
any where else, yet when all I
can do is done here I shall
ask you to send me to a
new field where I can begin
again. I love the work and
am a little impatient to be
in the thickest at once.

My kindest regards
to Dr. Alden, Mr. Ward and
yourself,

Very Sincerely

Caroline S. Bell.

and answering the question of the
cause, I am only to mention to
government, with great earnest
things, but after having been over
for one hour been neglected I
could not help but be moved by
compassion and bring it before.
I am now at Pakhoi and would
enjoyed in health, in fact enjoy-
ing good health, which are unusual in
this detestable place of pure clear air,
beautiful hills and mountains and lakes.
I am glad to be at study immediately
from morning till night, which I do
enjoy with health works and rules.
I work I might giving unto Christ
and go on over to work, I am very
happy to have the people and talk to
them.

My thanks to friends to the Lord
Very sincerely Charles S. Hall

March 12 - 1888.

Rev. N. G. Clark D.D.

Dear Dr. Clark,

Your letter to Dr. Root arrived last mail. Do you not think that as the influence of our work increases, that manifold good can be done, by us and those we could train to help us, in hospital work, in a hospital where we might have many an influential native under our care who might see the daily results of our love for Christ, who might not otherwise be reached? Then again the thought of a hospital where we might have a training school for nurses as well, is only a hope of the future. neither of us thought of seeing it immediately, but were simply feeling our ground, as it were, and should

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Denver Colorado,

March 12 - 1888.

Pres. N. G. Lodge S.G.

Dear Sir. Lodge

You will see Sir from
enclosed lect. I have not thought
that in the influence of our work
increase, that meaningless good
can be done, by we and there no
would there to help me, in hospital
work, in a hospital where we
might have many an influential
motive, made our work also we
as the daily results of our lives for
I hard, who might not otherwise be
reached. Then again the thought
of a hospital which we might have
a training school for nurses as well as
only a hope of the future, neither
of me thought of leaving it unnecessa-
rily but was simply feeling
our personal as it is, and should

not have undertaken anything at all in regard to the matter, without consulting the mission. Of course, I am only too anxious to commence, with even small things, but after seeing how some poor ones have been neglected, I could not help but be moved by compassion and long to relieve.

I am now at Kodaikanal, much improved in health, in fact enjoying good health, which one must in this delectable place of pure clear air, beautiful hills and woods and lakes. I am free too to study uninterruptedly from morning till night, which I do spliced with health walks and rides. I wish I might jump into Tamil and go at once to work, I am very eager to know the people and talk to them.

My kindest regards to Dr. Alden.

Very sincerely Caroline S. Bell.

Kodaikanal,
Pulney Hills,
May 7. 1888.

Rev. W. G. Clark D.D.,

Dear Dr. Clark.

Your favor of March 14 duly received, and I am glad to be able to write you that to-day I am feeling better than at any time since my arrival in India.

I have had a week's illness, which, although it made me discouraged at the time, and during convalescence, yet I do feel that I am now in a better condition to gain strength than before my illness.

In regard to my financial matters, as long as I received the full amount of outfit money, $250.00, I do not feel that I have a right to appeal to the mission to pay for personal expenses which have exceeded my allowance. The purchase of my horse and carriage together with the £20 excess used in England have made my debt about Rs. 400; but I mean to try very hard to wipe it entirely out before December, by practicing systematic economy, and care. I am

not sure that I can do it, but I can make the attempt at any rate.

This last mail brought me a letter from my friend, Dr. Wishard; He writes that he is very much disappointed not to be able to give his life and medical experience to forwarding the cause of Christ in a Heathen land.

I am sure I am very sorry, for his Christian principles are strong and pure & together with his medical experience he would be a benefit to any mission.

But as we all know the Lord directs and arranges His own plans as well as ours, and even though we make mistakes God never does; So if it is God's plan that Dr. Wishard should be sent to the Heathen, He will send him, will He not?

I am very glad to learn of Dr. Chester's arrival in good health and safety. We have all enjoyed his letters very much.

With kindest regards to Dr. Alden
And to yourself
Very Sincerely Carrie S. Bell.

Madura, Madura District,
Southern India,
June 5-1888

Rev. H. J. Clark D.D.

Dear Dr. Clark

Your dated April 26 duly received, and in reply I am very happy to say, that since my return from the hills, my health has been most excellent, and I now feel that I can apply myself earnestly to the study of Tamil, without interruption. Oh! I do so long to know these people and lead them to our Savior.

Speaking again of my ill health, I have concluded that it was not only physical but mental and spiritual acclimation, for not until I could overcome by earnest prayer, my earnest eager longings for my home friends, did I begin to improve physically.

You at home can never know the

Madura, Madura District,
South India. July 19. '88.

Rev. M. G. Clark, D.D.

Dear Dr. Clark,

Yours of June 12, just received. I thank you for all your kind wishes for my wellfare. I continue to feel well. And as I am progressing nicely in Tamil, the way seems brighter ahead. I drive a half an hour from 7 to 7.30 A.M. and then study Tamil until 9.30, with one of the teachers at Pasumalai Theological Seminary, and then drive home by 10 or 10.30. I have a nice thick covered buggy, wear a large pith hat, and dark glasses, so I feel that I am benefited. After we have breakfast, I rest and study in my room until 6 P.M. and then the sun is gone and we have tennis or drive. I am eating and sleeping well, and trust I can now make straightforward preparation for the work which I am to do.

In regard to my indebtedness, I am certain I can clear before the year closes; I have asked My pastor Dr. Hyde if he is willing to help me pay for my horse an carriage which

Mrs. Corstine S. Powell
Received 5-1888

have cost me, all told, $200.00. This ammount has swelled the debt, but even this I hope to clear before December.

You may not understand, why, I since* I am in debt, should have sent to Mr. Ward, as I did last week, an order to pay out $5.00 for me. But that $5.00 was a birthday present from my Grandmother and I wanted a book as a remembrance from her which I sent to a friend for.

The first year is a most trying one I find. Don't send single missionaries <u>alone</u> to a field. I become heart sick at times, for some friend who sees and finds things just as I do. Others are busy and occupied with the work. Still it drives one to Christ, to be so alone, as nothing else could do.

All are quite well. Mrs. Gutterson and Mrs. Chandler Sr. are ailing, however. And Dr. Root is carrying heavy burdens in the medical work. But she will not share them with me, yet.

With kind regards,

Very sincerely, Caroline S. Bell.

Madura
South India
Nov. 13 - 1888 -

My Very Dear Dr. Clark,

Yours of Oct. 9 just received and I am more than sorry that my last letter must have been written to you when I was discouraged about my health and very homesick. It is certainly a mistake for us to write when we are feeling so, for before the letter can even reach you we are changed in thought and feeling and are filled with regrets at having given expression to unpleasant feelings. I am so happy in my home in India, and although the entire past year has been one of ill health, and low spirits consequently, so that my progress in my studies has been delayed, yet I am well now and am working hard at the rate of an average of six hours ~~of~~ at Tamil each day, and trust in time, to be one of the finest Tamil linguists America has ever produced. On the other hand, my Tamil learned, I can then go to work and I hope, develope the many plans which have come to me since being here,

Nov 13 '88

of the different means of carrying the Gospel of Jesus into the hearts of the people. Miss Swift and I are very happy in a very little Kindergarten which we have a half an hour each day, before her normal class. She is very anxious to introduce the system into her school work, and I find my course in that line is great help to her, even though I can spend but a short time at it. But even in this, I notice when I meet the little ones on Sunday, I now have an additional smile from the parent or sister with whom they may be. As yet I do not see my way very clear in the Medical work, because I am not a Doctor, you know, and am often reminded of it, but what I have I shall no doubt be able to use to great advantage when once at work, and perhaps do more for the Lord, by not being a Doctor; but a missionary with some ideas in immergencies can ever win the people. Dr. Chester is planning to have me visit Dindigul when they return, and see his work and that of his native women medical helpers. I shall be able then, to better plan medically. The field for evangelistic work is a grand one here, and I am glad to do all

I can in any line. And I know I shall always be very happy in doing anything I am called upon to do.

Kind regards to Dr. Alden and to you,

Very Sincerely,

Caroline S. Bell.

To.

Rev. W. G. Clark D.D.

Boston, Mass.

U. S. America.

Dindigul
South India.
Jan. 13. 1889.

Rev. W. G. Clark, D.D.

Dear Dr. Clark,

Since Dr. Chester's return I have been in Dindigul, and in four weeks have gained eleven pounds in weight. I am indeed quite well now and have no more fears that I can not do a good work yet. I am glad too that I can report relief from my indebtedness and on the whole I am, and have been very happy Ever since my health began to improve - All looks brighter when we are well, doesn't it? I read in the last Congregational an advertisement of "Little Pilgrim Lessons Pictures" in bright colors - with lesson on the back and 32 cents 100 - and that they are for sale at the Boston Congregational House - If the pictures are truly represented, will you kindly have (200) two hundred with lessons and (200) two hundred without lessons sent to me by the publishers at once, for

Madura, Rec'd Feb. 13, 1889.

use in my Sunday School work.

Address me at Dindigul, as Dr. Lester thinks best for me to remain here a while as I am so much better.

Kindest regards to you and to Dr. Alden,

Believe me,

Yours Sincerely,

Caroline S. Bell

Dindigul South India,
Jan. 29. 1889

Rev. W. G. Clark D. D.

Dear Dr. Clark,

Your favor of Dec. 21, duly received, and I thank you very much for your kindly interest in my well-being.

Soon after Dr. Chester returned from America I came to Dindigul as he was anxious to see if change of air would not benefit me, although I had commenced to improve before leaving Madura. However the change did benefit me, and in four weeks I had gained seven pounds in weight. I do feel very happy and am sure I shall keep well. The language is beginning to dawn upon me and I have so much enjoyed seeing the medical work under Dr. Chester's superintendence. I know I shall be very happy in the work.

Do you not remember last May, of writing me that, I might ask the mission to vote upon my receiving the £20 spent in England? I did not want to do this, but as I could

Dindigul, Jan. 29, 1889
Rec'd Feb. 18
Lee
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not make up the debt which I had, by the end of the year I concluded to consult Rev. Mr. Jones about it, and he advised my acting upon your suggestion which I did. I inclose the minute as given me by Rev. Mr. Jones, and now I can soon be entirely free. I am very very sorry to have started in this way but I will be careful hence forth.

With kindest regards.

Very Sincerely,

Carrie S. Bell.

Dindigul, S. India
March 16. 1889

Rev. N. G. Clark D.D.

Dear Dr. Clark,

It is very hot now, but we will soon be going to the hills where we can breath freely, abundance of cool, fresh air.

I am so well and so happy, "Bless His Holy Name". I have regained all my loss in weight and I tremble to think what I may be if I continue gaining nineteen pounds every three months.

On Wednesday, Miss Root and I accompanied Dr. Chester to Pasumala. Dr. Chester goes

Roosand my going was the weekly prayer meeting.

Dr. Chester was invited by Rev. Mr. Washburn to lead the meeting, and he made it a praise meeting, the spirit of which could not have been equaled in any Prayer Meeting in America, for earnestness. We had taken Dr. Chester's copies of Gospel Hymns No. 5 and each brother told why he could praise the Lord and then offered prayer, and each prayer was followed by a beautiful hymn Miss Root playing the accompaniment and Dr. Chester playing the hymn on his flute before we sang. It was such an

Rec'd Apr.

for our work as never before.
We have happy times, and I am glad I am a member of the Madura Mission.

Will you kindly insert the inclosed card among the other members' faces in your office.

With kindest regards to Dr. Alden and to yourself.

Very Sincerely,

Carrie S. Bell.

Kodai Kanal, April 22. 1887

Rec'd May 25

Ack^d Oct. 19

Kodai Kanal

April 22-1889

Rev. H. G. Clark D.D.

Dear Dr. Clark.

Your kindly letter of Feb. 20. July rec'd. Thank you very much for your kind wishes. Since receiving yours I have learned that you have been suffering from Pneumonia. I am very sorry and I sincerely trust that you are better now.

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Guadalupe, Colo. 16, 1887.

Rec'd Apr. 23.

Dindigul, S. India,

May 31, 1889.

Rev. U. G. Clark D.D,

My Dear Dr. Clark,

Your kind letters of March 19th and of April 28th duly received. The first I have delayed answering, because I wish to find by the next quarterly account that I am nearly out of debt. The account does not come in until June, but I am almost certain that I will not need to ask the help you propose.

Yours of April 22 came today and I am glad you like the photograph. Yes I am well "To Bless His Holy Name." And as I am through with one Examination and ready to go to work, slowly at first, of course, I am certain of constant happiness. We have just returned from a very happy and healthful two months among the hills. A cool wind is blowing and we find more comfort in Dindigul than we expected after the cool bracing air of Kodai. We missed those of our own number, who are now in America, very much. But we met a number of dear co-workers from other fields.

With Kind Regards

Yours Sincerely. "In His Name"

Carrie S. Bell.

Dindigul, Sept. 19, 1889

Rec'd Oct. 23

✓

Sept. 19. 1889.

Rev. W. G. Clark D.D.

My Dear Dr. Clark,

The news of your recent illness has been received here, and I am very sorry you have had to suffer so severely. I heartily trust, ere, now, you have recovered and have quite regained your strength.

I am happy to state that my health continues good, and that I am able to do more work every day than when I first came to Dindigul.

What a blessed privilege it it to live, the often hard & depressing life of a missionary

it to use in various ways.
One way is in visiting the
Christian women. During
the past month I have
visited nineteen homes where
I have been pleasantly
received, and have greatly
enjoyed the cheery talks
into which the women
led me. In one house last
week I was asked to have
a little prayer before I left,
which I was glad to agree to.
I become more convinced
every day, that we must
be aided by our native
Christian women in our
work for the women here.

to answer each endowment

woman who is a church member, to be personally interested in the soul of some neighbor, friend or relative, who is not a Christian.

May the Dear Lord bless the work here, is my earnest prayer.

With Kind Regards to Dr. Alden

Yours in Christian Sympathy

Carrie S. Bell.

P. S. Will you kindly hand the inclosed to Mr. Swett.

C. S. B.

you that would be helpful to me please let me hear it. This young lady may possibly be persuaded to go next fall, but I am inclined to think not. She is most eminently fitted for the work by early training, by education & Christian experience, in other words her whole heart is in it. She is the daughter of a home missionary. Hoping to hear from you soon I am respectfully

Yours,

H. T. Burnell.

Auburn, N. Y.
Jan. 10, 1881.
Rec'd Jan. 13

Dear Dr. Clark,

Your very kind & welcome letter came to hand the 31st day of Dec. It was a pleasant herald of the new year, so when the following day came & my friends wished me a "Happy New Year" I felt as if there was no mockery about it, for it was indeed the beginning of a happy year to me. I am very glad that I have received my appointment, & that the Prudential Committee consider me worthy of being sent out as a mission-

ter. To be a missionary has been the longing of my life, & now that I have received my appointment I am exceedingly happy. How pleased my parents will be! I am particularly glad that I am to go to Melin. It will be such a relief to my mother in her hours of loneliness, & I am delighted to think that I can bring joy to her heart.

But I wish some advice with reference to the future. The young lady who anticipates going to India with me wishes a year in which she can make special preparations for her life work. In her womanly

with you without any particular preparation, when for ten years past this has been the one object of your life?" There is much common-sense in the remark. Now the advice I want is with this point. Would you not consider it wise for me to spend the coming year in some medical college in New York? Not that I could expect to become a doctor, but simply to get a knowledge of ordinary diseases, so that I might be able to know immediately what to do. Would you not advise this? On the other hand if any suggestion occurs to

we were to stay a year meanwhile could I not find some Christian work? As I have already said I wish to do what is right. With regard to studying medicine I think your view is a correct one. I have dropped that plan. Do you think Mr. Sanders will send me to Calcutta? I know him quite well, for we came from India together.

Respectfully yours,
A. H. Burnell.

A. H. Bronell

Auburn, N.Y.
Jan. 29. '81

Dear Dr. Clark:-

I have not as yet told you who the lady is that anticipates going with me to India. You know her personally, for you mentioned to me one day at the meeting of the Board at Lowell that you had spoken to her. Her name is Miss Abbie Snell. If you do not recall her Mr. L. S. Ward will, for he has met her several times. For 18 months she was with Mr. E. C. Emerson in Brookline, but this winter she is at her home in Rushford, Minn.

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has a most excellent missionary spirit. As regards her health, she is perfectly well, indeed as you will remember she is the picture of health.

Your last letter came to hand sometime ago. I should have answered it before this, but could not because I wished to see what Mrs Snell had to say with reference to going next fall. She does not think she ought to go before a year. These are her words, & I quote them because we both wish to do what is right. "I feel very strongly that I must be in this country until a year from next spring. It seems

for the work before entering upon it. I agree with Dr. Clark that the field is the best place to fit me or any one, for Christian work. But I want to mature & develope more in other directions. Still if another year in this country will make me a better & more useful woman, most certainly God will keep me here, but if it proves best for us to go next fall — next fall I will go. It will have to be pretty plainly proved or I can't see it." You see she shows the right spirit, now all we need is Divine wisdom. I shall be glad to hear from you further in regard to this. Yr

A. H. Burnell

Auburn N.Y. Feb. 17. 1881

Recd Feb 19.

Auburn, N. Y.
Feb. 17, 1881.

Dear Dr Clark:-

Your letter of a recent date I received a few days ago. I forwarded it to Miss Snell. In her reply she says, "I can say & do say, cheerfully & willingly, that I will go to India with you in the fall." So the matter is settled. We are in readiness to go when you think it best.

I am coming east about the middle of May. I shall be in Boston a few days. From there I go to West Westminster, Vt. to receive

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Rev. A. H. Burnell
Auburn Mar. 12. 1881
Rec'd & ans'd Mar. 14
H. A. H.

Auburn, N. Y.
Mch. 12, 1881.

Dear Bro. Hagen:-

Your favor received. Before answering the questions you inclosed I wish to ask two or three. Am I expected to forward the sheet titled "For Women" to the lady to whom I am engaged? If so she cannot answer number 12 with reference to date of marriage &c. nor indeed for the same reason I cannot ans. 20. Number 19 also I cannot now ans. What am I to do with these? As I anticipate going out next fall

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Auburn, May 4, 1881.

Rec'd May 5.

Auburn, N. Y.
May 4, 1881.

Dear Dr. Clark:-

I have been so busy of late that I have not found time to answer your kind letters. This is examination week. I passed the last one this am, so now I am an alumnus of Auburn Seminary.

My parents are indeed passing through hours of darkness. I find myself constantly wishing that I were in India, so that I could be of some assistance to them. It would of course

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fall; but this painful want could not have been foreseen.

I am coming East; in a few weeks I will be in Boston. When there I wish to have a talk with you. I am going to ask you what you think of this plan. While on my way East I think of giving missionary talks in the city churches & when through have a collection taken up. I can't say that I like the plan very well, for it smells a little like charity. Yet it seems to me it is better than borrowing. I must have some money, for you know I go to Minn. to get

will certainly take some money.

I am to remain here until the 13th. I hope to be in Baker June 1st.

Respectfully,

A. H. Burnell.

A.N. Roanell.
Ans'd June 22.

West Westminster, Vt.
June 19. 1881.

Dear Dr. Means:-

Because this is a country place it will be necessary according to Dr. Stearns to have the ordination exercises occur Thursday P.M. Now there are two ways by which you can get here. If you leave Boston at 11-15 Wednesday you will arrive at Putney, Vt. at 6-19. Here I can meet you. By this train I am expecting some friends & shall be there to meet them. If you can make it convenient to come then it will be by all means the best time. The other way

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at the Fitchburg depot & come to Bellows Falls, arriving there about noon. If you come this way I will try & have some one meet you. It will be impossible for me to come since during the a.m. I shall be examined. If you come this way you will arrive here about 1-30. This will give you just time enough for dinner. If you come the other way to Putney you will also leave the Fitchburg depot & go as far as Millers Falls here you will take the New London Northern R.R. Which ever route you decide upon please let me know as soon as convenient.

Respectfully,

A. H. Burnell.

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Rev. A. H. Burrill

Rockford, Maine.
July 21, 1881.

Dear Dr. Clark:-

I write to ask if Mr. & Mrs. Noyes are to go to India in the fall, & if they go is their route decided upon? If they go through Europe it would of course please Miss Snell & me very much if we could accompany them. She is very anxious to have us go that way, so that we might get something of a view of Europe; at the same time she is perfectly willing to go the other way if it be thought best. I know your views

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way lets upon the action of Mr. Noyes.

I would also like to ask if any thing more definite can be decided upon as to the time of our departure than simply that we sail during the month of Oct.? We expect to start for the east about the first of Sept. The length of our stops on the way can be better arranged if only we know just when we are to sail.

I hope you have entirely recovered from your lameness, & that now you are quite yourself again.

Miss Snell joins

Respectfully,
A. H. Burnell,
Rushford,
Minn.

TERRIBLE VOYAGE OF AN ATLANTIC LINER.

GRAPHIC ACCOUNT BY A PASSENGER.

The steamer City of Berlin, from New York at Liverpool, had seven boats carried away, saloon flooded, skylight stove, &c., and several of the crew disabled, by the heavy gale of the 26th ult., in lat. 51 N., long 18 W.

A passenger who was on board the steamer gives the following account of the gale:—Sailing from New York on the 19th November with the wind behind us, the ship made good time; the wind continuing to blow harder and harder caused a very heavy sea. This continued with increasing violence until within about 350 miles of Queenstown, when, on Saturday last, about eleven o'clock p.m., up to which time all had gone pretty well, we shipped several seas over the stern in quick succession, one of which burst in some of the doors and windows in the smoking-room and companionway. Shortly afterwards another sea came clean over the stern, crushing in the saloon skylight, and in a few moments demolishing chairs, tables, &c., in that place. The sound of the falling of many tons of water in a few seconds of time was most appalling, and the scene among the passengers something terrible. Women screamed, and strong men stood aghast. The saloon was, of course, some feet deep in water, and things being set sluicing about from side to side with the heavy and constant roll of the vessel made it a place of great danger. Many passengers got bruised and banged about at this juncture. Every cabin aft of the saloon was at this time rendered untenable. A lady passenger in one of those cabins with her ten months' infant child had lain down on the under berth, and was aroused by the noise, and then saw the water speedily fill up to the mattress on which she was lying. Then she jumped out, put her infant on the upper berth, and tried to open the door. This she could not do, owing to the weight of water. She was the wife of a sea captain, and had gone many voyages in her husband's ship, and she told the writer she made up her mind quietly, there and then, to stay by her child, and that they would both go down together. When rescued by the steward she was standing over the waist in water, and it was a sight that many passengers of the Berlin will never forget to see that brave woman led through the saloon forward with a placid smile upon her features, and her little baby (in the arms of a steward), with a beaming, laughing face, crowing away like a good fellow. When the sea came into the saloon the barometer, which had been steadily falling, was down, I heard, to 28·40—and hard down at that. The storm still increased, the ship rolling and labouring very hard. Not long after Captain Leitch determined to put the ship about—a dread experiment amid such frightful surroundings of wind and sea. Happily she hove to, head to wind, without accident, and there she lay, engines stopped, in the sea trough some twenty-one hours. There was no abatement all this time in the weather. After twenty-one hours had elapsed the engines were started, the better to keep her head on. Then a favourable change induced the captain to put her head once more eastward; and in a very heavy sea the turning round was again accomplished in safety, and to the great relief of all. Throughout this fearful ordeal one can hardly bear to think of the long weary anxious hours we spent, expecting every moment to go down—a most reasonable expectation when, through it all, be it remembered, the saloon skylight could not be repaired, neither could the hatch on the after-deck, which had been lifted "holus-bolus" by a wave and carried away. The holes thus left in the deck, through which water could be shipped, represented a surface of some 300 square feet at least. How many seas came over, and how many tons of water were thus let down into the ship, no one knows. It must at once be seen that the situation was a most perilous one. Out of ten boats on the ship's deck seven were swept clean away, two were damaged so as to be useless, and only one remained whole. The main boom, some sixty feet long, came down upon the deck, as also the mizen gaff. Davits, ropes, chains, &c., lashed wildly about for the better part of two days, and the bulwarks were considerably torn and damaged. Several seamen got hurt, and some were sent to the hospital on their arrival at Liverpool. Many passengers—indeed, the greater part of them—got most of their baggage soaked through, and the engineer's berth was cleaned out, as was also that of the first officer. The plucky behaviour of the captain and officers showed that they were rare men right through. So much was this appreciated that a subscription was taken up, amounting to about £200, out of which £100 was contributed by Captain Loftus Otway, who was a passenger. I may add that after the catastrophe it was a picnic affair for the passengers. They bunked wherever they could, on the softest board they could find. Five of them crawled into a bath-room forward, and lay down for two nights on wet rolls of carpet. For two nights and three days a great many never changed their clothes; the writer was one of these, having no dry ones to put on. Many packed themselves the best way they could in the passages, where they took their soup in tea cups; bread, &c., from off the end of a fork, held out by the stewards, who went around dispensing the plainest necessaries of life from baskets and buckets which they carried with them. But we forget these little contingencies in our thankfulness to God for our present safety, and our admiration of unflinching pluck on the part of the captain and officers [illegible]

Rev. A. K. Burnell
Liverpool Dec 2. 1881
Rec'd Dec. 19

We are well & happy & in no way discouraged because of our losses. The Lord has indeed been very good to us. With kind regards to Mrs. Clark.

Respectfully yours,
A. K. Burnell.

Dear Dr. Clark;

The "Romance of Missions" has already begun with us, & we are enjoying it the best we know how.

I do not particularly enjoy washing soil & valet & shirts out of my wedding outfit; yet I find I can live & be happy with a damaged wardrobe.

Poor Mrs. Noyes is a great loser & she has worked herself sick to dry & put in order her possessions.

Please send no more missionaries by the horrid "City of Berlin." Yours "faint-yet persuing".
A. K. Burnell.

Liverpool, England.
Dec. 2. 1881.

Dear Dr. Clark:-

Here we are spending a few days in the Washington Hotel. We are obliged to do this because we have been saved as it were by fire. We had a terribly rough voyage. Mrs. Burnell & I were sea sick all the way. Poor Abbie did not go to a single meal. Within some 300 or 400 miles of Queenstown we encountered a fearful storm which several times swept our decks, breaking in our skylights, swamping the cabins, carrying away our boats &c. I inclose an account

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on yesterday's paper. You will see that we were in great danger. We hoped after the storm that our clothing was secure from the water because it was packed in good trunks, but upon opening them we find we have severely suffered from the salt water, but not to the extent that Mr. & Mrs. Hopes have. Many of my wife's new dresses that were provided her to wear in India have received serious injury.

Yesterday Mr. M. & I visited the office of the Inman line with a view to see if there was any possibility of our receiving any remuneration for our losses. They treated us very kindly & suggested that we write

that we are missionaries & to what extent we have been losers. This we have done & to-day the letters will be brought before the directors. What course we may have, time only will tell. We are hopeful however that something may be done for us.

Mrs. Burnell while on board the "City of Berlin" grew very thin. Not for a single day was she able to keep any thing on her stomach. This is her first experience in the line of sickness, never before has she been sick a day. I am glad to say she is gradually improving. Still she says every thing she eats reminds her of the "City of Berlin".

Rev. A. H. Burrell

Yokohama. Dec. 8. 1881

Rec'd. Jan 9. 1882

only about 30 passengers.

Mr. Keyes has written you that the Inman Steamship Company kindly remembered us. For this favor we are devoutly thankful.

Mr. Saml. Stanton while we were in London was of great help to us, indeed I don't know what we could have done without him. He was kind obliging & willing to put himself out for our comfort & happiness. This A.M. he came down with us to the vessel & by doing so rendered us invaluable assistance. It seems to us to be well for every missionary coming this way

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"Duke of Argyll."
Dec. 21, 1881.

Dear Dr. Clark:-

We left London this morning between 11 & 12. We are all feeling very happy, but praying that we may be spared from storms & much seasickness. We had quite enough of this kind of experience when on board the "City of Berlin". Looking over the passengers we feel sure that we are to have good company all the way to India. Mr. Hayes & I are the only ministers aboard. Perhaps this is quite enough since there are

Mrs. Burnell joins me in kind regards.
Respectfully
A. H. L.

could be sent before word could return from you. If I understand rightly, members of the mission are always sent home upon sudden sickness without permission of the Board. Nevertheless we regret this mistake or neglect.

One other thing is to be considered, not only is father's life practically laid aside, but his condition & the fact that he is not yet sent to America is having a really serious effect upon mother's mind.

I have not written you before to ask permission as it was the duty of the committee, & at this late hour I can only ask that you will approve of the action that the mission has

since lecture. May with & mother forgive me in London

A. H. Bennett

Recd June 19. 1882

Pulney Hills
May 13, 1882.

Rev. J. G. Clark;

Dear Sir:-

This week our May business meeting has been held. During the session it was unanimously voted to send my father to America by way of Bombay. This was done because it was found impossible to secure a freight passage for him from Madras. For a year, nearly four months the committee composed of Dr. Chester & Mr. Rendall have been trying to secure such a passage, & also to find a suitable medical man to ac-

My wife & mother join me in sending kind regards to you & your wife.

Respectfully
A. H. Bennett

P. S. Pray kindly let us hear from you received.
A. H. B.

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moved only within a short time, & the committee has not yet heard if a passage can be obtained now from Bombay. But I think there is no doubt about it, for only a few months ago an insane missionary was sent from there.

When I was at the Rooms I know you felt it unwise to have father sent home, not knowing any thing of the case I could not urge the matter. Since coming here, & twice seeing father in the asylum, & understanding things from the India side I feel that his only chance of recovery is in a complete change. All our missionaries & espec-

who are familiar with his
case say he ought to go to
America. They feel that the
terribly hot weather which
has always affected him by
bringing on the erysipelas, the
contact with his native
assistants at the asylum,
& the hearing of the Tamil
language are strongly against
him. True, he may not
recover in America, but is
not his life worth this effort?
We are surprised & very sorry
that your permission has
not been obtained; yet as
far as I have learned this
has not been done because
the committee felt the case to be
urgent & they stood in con-
stant expectation that he

since steamers are constantly passing through the Canal. I am sure the Lord will direct us in all our plans, & it is a great comfort to feel that He knows it all.

Since writing you last I have been touring some with Mr. Jones & Mr. Gray, & thinking some things I saw may be of interest I will therefore write them.

Touring in the Nanamadura field was one of peculiar interest because in this village one sees the very heart of the people with all their singular customs, & because this was Mr. Capron's old field & was occupied by him when I left the country. I might also add that the Nanamadura was of peculiar

Rec'd Sept 26

Pasumalai

Aug. 12, 1882.

Dear Dr. Clark:-

Your kind letter of June 24th came to hand last week. We were exceedingly glad to learn that the Credential Committee expressed their willingness that my father should come home. With reference to him I will say that there is very little change in his condition, either for better or for worse. Recently he tried to write my mother a letter, but it was not sent because it was simply a mass of incoherent ideas. But the fact that he wrote is

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containing a long list of the first-comers to Mrs. Bunnell, my mother since my sickness has been so great. Mrs. Clark.

Affectionately yours, S. H. Bunnell

was dead. He has strange
ideas of many things. When
my wife went to see him with
me he called her, "Emily Herrick."
He names all the people he
sees, & calls this one, "Bro Herrick,"
& that one, "Bro. Rendall." I
understand at times, i.e. for
a few moments he will be
quite rational, recalling events
& names, & you would think
him quite himself again,
then his mind wanders. I
have written Rev. Edward Hume
of Bombay with reference
to securing a passage for him,
since our mission voted to
send him from that port.
After extensive inquiry he
learned that the agents of the
Hall line would be willing

asked him to write to London to inquire if a vessel could be found that would immediately take him to America. This is the last news I have heard, this was sometime ago. I have recently written again, asking Mr. Kime to let me know when the next vessel goes, for if we can only get father as far as London there will be no doubt but what a passage can be secured, for the gentleman who will go with him will be anxious to move on, besides Mr. Stanley who is a kind of agent for steamship lines will do all he can. The Egyptian troubles may give us trouble at present, but I think not

should not put on sacred ashes &c. Then he said, "He used to laugh with us & take us by the hand. Ah! he was a nice man." Mr. Capen's influence is still felt by the natives, & many a kind tribute is paid to his memory. I am more & more convinced that a noble life has more of an influence upon these people than mere words. He told the old man that such a good man could not tell a lie, & therefore what he said must be true. However the man is still a heathen. This morning he had a kind invitation to go to church, but came not. I find myself exclaiming sometimes, when the truth has been faithfully spoken, &

apparently no attention paid to it, ~~saying~~, "Oh! Lord how long", yet I must never waver, for there are the happiest in this country whose faith is strong, who never let a doubt enter their minds but what this intire dark land, so dark with the blight of heathenism is some-day to be the Lord's. The daily food of such faith is, "I will never leave thee nor forsake thee".

But I wish to illustrate the matter of the customs. Right under our window is a little heathen temple. It contains three gods of stone. It is a very unpretentious affair but it is quite enough for the people of this village. The temple

[illegible] there the temple
are 28 large earthen horses,
some of which have riders
& are fantastically painted.
They are holow inside like
the famous Trojan horse.
They are large enough to con-
tain two or three men. Before
some temples one may see
one enormous horse instead
of 20 or 30. I recently saw one
of these. It was made en-
tirely of brick. The horse
was standing on his hind
legs while his front ones
were resting upon the shoulders
of two huge men. It is
thought to be an act of sup-
erior merit if any one
has a horse built at his
expense. When I was touring

after arriving in this country, therefore every thing was new novel. But let me illustrate One evening when we arrived under the shade of a banyan tree in the midst of a palmyra grove which surrounded a little village, a pleasant old man came up to us with a native hoe upon his shoulder. As he seemed to want us to talk with him, some questions with reference to who he was, his business, caste &c. were quickly asked. He then said that a good gentleman from Mangamadura used to come & often spoke to them about the true God, telling them that they should not bow down to false gods,

a large church in the village doubtless well supplied with images of the virgin Mary, for these are very important auxiliaries to the Romish faith in this country where idolatry is the prevailing religion. Indeed you ask a Mohammedan to define a Roman Catholic & he will say, "A baptized heathen. In this village all the children had crosses branded upon their foreheads & many of them wore badges on their necks containing a picture of the Virgin surrounded by some Latin inscription. But why should this entire village with a few exceptions have gone over to the Romish faith? This is easily answered since the Romanists have had wonder-

ful success with this caste of which the inhabitants of this village are members. It seems that this caste when any important consideration comes up all move in a body, so when a few leading men became Catholicks all the rest followed. This caste with its terrible features has proved quite a feather in the Papal cap. That evening that we were under the tamarind, after supper a party of 10 Protestant Christians came to us in order to hold a meeting. One of these was a leper. A man perhaps of 28 or 30, but a shining light to look upon; his fingers & toes had been removed by the ravages of the disease. He also had great

unlike. With him were his wife & two children. Unfortunate as this man is I understand he is quite a character. Receiving the truth in his boyhood through Mr. Capron he has never forgotten it. It seems he was at school there some two years. When he began to show signs of leprosy all was done for him that could be, but he could not be saved from the disease. With him it was not typical of sin, for he is a good man. For some years after the death of Mr. Capron no one visited the congregation of which he was a member, so meantime he kept time

manner. They stand facing a village & are supposed to be kind of guardian angels. They stand also at the entrance of a large circle of horses. In the circle were several gods of stone. One of these was the Devil himself. His name is the "Black Brother". These two horses I was told cost 175 rupees, i.e. $/75.00.

One afternoon we came to a village where most every one was a Romanist. We put up for the night under the shade of a tamarind by the side of a tank. In this central village street was a cross. This implied that nearly all were Romanists. There was

On my return I spent the Sabbath at Manamadura. In the afternoon Mr. Jones had his boys & girls of the boarding school come into his sitting room & sing while he played on the organ. Many of the tunes were our English tunes, & for a moment I thought I was back again in America. They did very nicely in there, but of course did the best in their own tunes. During the evening, the girls sitting on the ground in front of the door of their boarding house sang again. This time it sounded more beautiful than ever, & I thought how pleased the Lord must be.

During the tour Mr. Tracy & I took together we lived in a tent. We had

his catechists with him & as they went out morning & evening a large number of people were met. But by far the greatest success was in the use of the stereopticon. Having previously told the people that foreign pictures would be shown that evening naturally brought together a large number. Two or three evenings all of 400 came together. Many of the pictures were scenes from the life of Christ which there were thrown upon the screen the "old, old story" was preached. Some of the slides contained passages of Scripture, others, passages from the Hindoo sacred books showing the people that they were not consistent with the teachings of their own religion.

congregation of almost all women. They recited all the Golden texts from the beginning of the year, were able to tell in a most interesting manner the stories of Moses & Joseph. This I thought very encouraging since the women of this country are so diffident.

Thanks for your encouraging words about my getting the Tamil. I hope by the end of the year that I may talk it quite well.

Please remember me kindly to Drs Strong, Aldin, & Means. If Mr. Strong is not a D.D. he ought to be in these days of D.D.s The Congregationalist

[illegible] collections. When
Mr. Jones went to see them
soon after taking charge of
the Mamamadura field he
was surprised & delighted to
receive this large collection.
During this time the lepers
also kept this congregation
from the innovations of the
Romanists & the S.P.G.s. As
this man sat before us re-
citing the catechism & giving
an account of his experience
his face brightened with
the truth of the Gospel & I
felt like exclaiming, "What
hath God wrought?" This
is one of those pleasant scenes
in life which give sufficient
impulse to press on, trusting
more & more in God's promises,

It sails about the 15th or 16th. I am inclined to think this change has already done father good, for Mr. Leitch a few days ago took father with him to hear the Salvation Army. During the entire exercises he sat perfectly still & paid the best of attention. When through Mr. Leitch asked him how he liked the services & he replied, "Good may come out of it." But Mr. Leitch writes that reasonable as he is at times he is very unreasonable at others.

Mr. Leitch will take him to Worcester, Mass. & place him in the asylum there. On many accounts this is thought best, for Dr. Green is there who has promised to do all he can. I have written him saying that father is on his way. We are

Pasumalai,

Nov. 13, 1882.

Dear Dr. Clark:—

I write to tell you the joyful news that my father has actually started for America. The way this has come about is as follows. Mr. Leitch it seems is obliged to return to America so while on his way he passed through our mission. While at Tirupuvanam Mr. Lacy suggested the idea of his taking my father along with him. He immediately fell in with the idea & said he was willing to do all he could. When he came here we opened

father's boxes which were packed in readiness to forward any time showed him all the clothing. That very evening he started for Madras & arrived there Sunday evening. As Mr. Royer was in Madras, the two, Monday morning started out to visit the ship companies. After thorough inquiry they learned as we have so many times learned before that no one was willing to take father to America. They called on him & found him very much as he had been all along. He seemed much pleased to see them when they came away he expressed great regret that they should leave him there. After this it was decided that Mr. Leitch take him along with him to Bombay & run the risk of getting a passage.

Having decided upon this they immediately telegraphed us to send the goods & also to give the superintending physician of the Insane Asylum permission to place Fatt in Mr. Leitch's care. All this being done a native Christian dresser or doctor was secured to go as far as England & to America if necessary. Having accomplished all this the party went to Bombay. During the journey Fatt acted very well & gave very little trouble. In Bombay two vessels were found that are willing to take the party. The first wanted for all the 22(3) 1100 rupees for Liverpool. The second would take the party to Dover, near Calais, France for 700 rupees. This latter vessel is the one that will be likely to take them.

Pasumalai, Nov. 13, 1882.

Rec'd Dec. 21.

Miss S. L. Ellis

thankful that one so kind & so well known to father can be near him. Indeed we have reason to rejoice in many ways, but especially because one like Mr. Leitch so kind, so self forgetting & willing to do, is taking my father home. It is without doubt the right man in the right place. Few people would be willing to deny themselves to such an extent as Mr. Leitch is willing to do. Then again his temperament is quite a consideration, for did he become easily provoked he would not be very satisfactory since an insane man is very unreasonable. We thought when he went to Bombay without being sure of a vessel he was running great

risks, but after thinking over it & praying over it we decided to say or do nothing, since for a year & eight months we had been praying that in some way he might be taken to Madras & now that some indications were given us that the prayer was heard & our answer being granted we could not feel like adding a word either way.
You can hardly imagine how relieved we feel, it seems as if a great burden had been removed from our hearts. We now no longer look toward Madras with feelings of dread, but our hopes rise high that some day father's health may be restored to him.

We here at home

are usually well. Mother is quite well we are rejoiced to say. Father leaving Madras has been a great relief to her.

Please remember us with great kindness to Dr. Means, & Dr. Aldin.

Respectfully yours,
A. H. Burnell.

(Catechist's house & church be immediately built, & securing all I could from them, this desire was fulfilled. Soon after these buildings were completed, Mr. Bennett & I visited them. An encouraging congregation came before us filling our hearts with joy, but this was not all. The people recited this lesson which they had learned since joining the congregation. They began with the coming of John, ended with the death of our Lord, answering all the questions ~~put to them~~ promptly & correctly. This was done by all, even by the women & children, which ~~fact~~ pleased us especially, since in some congregations this is an unheard of thing."

I have recently visited all my congregations. I saw many things to both encourage & discourage me. In one congregation of long standing, one too of good record, an aged man being offended at some matters staid away from the Lord's Supper not only this, but kept away his family. I conversed with him & showed him his duty, but he remained firm. During the evening prayer meeting which followed some hours afterwards he prayed most earnestly that I might see his side of the matter.

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Manamadura,

Aug. 30, 1883.

Dr. N. G. Clark;

Dear Sir:—

After having spent a pleasant year at Pasumalai, studying the language I was appointed by the mission to Manamadura. The mission bungalow & in fact nearly all the outer buildings were built by Mr. Capron, & the field carried on by him for many years. As he was looked up to as an eminently wise man it was with feelings of the deepest solicitude that I took up the work of so large & important a station, but falling back upon the promise, "Not by might nor by power, but by my Spirit" I cheerfully undertook the work.

Manamadura station includes not only ~~includes~~ the villages formerly belonging to it, but a large portion

of the station formerly known as Dindigul. When it was all included this station was by far the largest in the mission, but recently the mission have cut off a large portion of the northern part of it & given it to the Kollai station, so that now this station & Mandapasalai are nearly the same size. "The town is (30) miles S. E. of Madura, & the station has an area of 406 square miles & probably contains 575 villages & 110.000 inhabitants. We thought that the destiny of so many people may hang upon the labors & prayers of two American missionaries is certainly overwhelming. I have the impression that some in America think these people are hungering after the Bread of Life. We have seen no such hungering. These people care nothing for Christ. They are contented; they only wish to be left alone. When preached to, they listen through curiosity, & when the missionary has finished, go back to their follies, which they are wont to perform. Christ, in the parable of the marriage feast, expressed the idea of the necessary treatment of these people, when he said, "Compell them to come in". As to their coming he expressly

to hear us tell about Christ is next to an unheard of thing!" But, discouraging as all this is, the work grows. Mr. Capen wrote, in '62, that there were but three congregations outside of his compound, in the Mamamadura station; now there are 11 congregations, under the supervision of eight catechists. At the beginning of the year there were two catechists. One was discharged, mainly because of his inability to work, while the other, though a poor worker, I was obliged to discharge because of the lack of funds.

I am pleased to report the addition, during the year, of a new congregation of some 25 or 30 members. This village is five miles from Mamamadura, making it convenient for me to occasionally visit them Sunday afternoons. There are many hopeful signs in connection with them, for from the first they seem to have come over completely to us from heathenism, & have shown no inclination to return, although they have been much annoyed by their heathen friends. They denied that a

at issue. There is another congregation I saw there so dead-hearted that I took the pains to look up this word & learned that they had been nominal members for over 17 years, during which time 1632 Rupees had been paid them in furnishing Catechists & buildings; what do they give in return for it? nothing but nominal members still, & those of very poor standing, for they constantly give us trouble. Recently one of the young men wished to marry a heathen girl while one of the girls was sent with sacred ashes upon her forhead. As one of our missions recently said, "They are a thorn in the flesh to the Mamamadeira station." But hopeless as this poor congregation is I saw in another village a man whose case is most interesting. Parts of his history have appeared in the Herald, but in order to fully understand his situation fully it will be necessary to hastily review them. It seems he studied when a boy in the boarding school at Mamamadeira under Mr. Capron. While there he learned the truth, & as I believe truly gave his heart to God. He learned to read

the Bible, to observe the Sabbath moreover acquire habits of study & industrious. When at school the terrible disease of leprosy made its appearance upon him. In the course of time by the death of Mr. Capen Randall the station changed hands & the man was lost sight of. Finally he was visited & it was found that he was living in a Roman Catholic village where every one except himself & family were members of that body. The Romish priest often came to see him & tried to get him & his family to come over to his faith, but it was no use, for he knew in whom he trusted. When the missionary came this leper brought his charity box with him; the contents now amounted to several rupees. This was wonderful since this man & family live practically from hand to mouth. When I saw him recently ~~[illegible]~~ ~~[illegible]~~ he was a sad sight to behold. What clothes he wore were much the worse for wear & the disease caused his person to be revolting, but his eye still told that he was a follower of the Lord, for it would brighten as he talked, & seemed an index of his inner life. He told me of his great poverty & yet when I came to go away he brought his offering of money. When asked how, in his state of poverty

he could lay aside so much he replied, "I had a hen which I gave to the Lord in return for his many mercies to me. This hen laid a dozen eggs in time hatched out a number of chickens. These when grown I sold & gave the money to the Lord. Here it is!" Thus we are encouraged to press on, for the Lord is our King, & he says, "My word shall not return unto me void".

I have been much troubled with the Romanists here at Manamadura. They were never known to do much in the educational line, but recently they have taken a new departure, thus doing all they can to break down all the influence of the Protestants. Their mode of operation is this. They come into a town where one of our schools is in existence, & by offering our heathen teachers higher wages than we pay & by promising the children that the Bible shall not be taught, that they can come without fees, they draw our scholars away from us, & thus in some instances completely destroy our schools. But what are their schools? They are simply heathen schools

supported by Catholic money. This policy is certainly most extraordinary. They have practically destroyed one of my schools & very much weakened another. All around me are many Catholic congregations & within 7 miles of me is a bungalow, occupied by a French priest. He is now putting up a most expensive church in his own village. At Sidagunga he is to erect a new school building to cost rupees 1,000. I recently met a native Catholic who had told me that the Protestants all the hatred of a Jesuit. He said he was willing to shed his blood any moment in defence of the faith, & turning upon my Catechist said, "You & such like you are the curse of this land & were it not for you this people would have God's blessing". The Catechist instead of getting angry, spoke kindly to him & the result was that for two hours the two sat upon the ground & discussed the essential points of difference between the two faiths. My Catechist asked him five questions; not to one of which was he able to give a satisfactory answer. To show how these natives are educated by these priests I will mention these five questions.
1 Why should the priest read the service in Latin

II Why does the priest only partake of the wine at the Lord's Supper & not the people? III Why do you have images of the Virgin in your churches when image worship is strictly forbidden by God? IV Upon what authority do the Romanists establish the papal supremacy? V Why do you worship Mary instead of Christ? As his answer was a most singular one I will give it. "The Lord said I will put enmity between thee & the woman & between thy seed & her seed; she shall bruise thy head & thou shalt bruise her heel" whereas the Scriptures have it, It shall bruise" &c. From this he said we learn that Mary was the one who was to destroy the works of the Devil & that Mary was in heaven at the time of the creation of the world. This Romanist was a well read man, i.e. well read in Romish books, but the Bible as such he had never seen. He carried in his hand a book which was composed of palm leaves & was titled the "Seven Sermons of Christ". It was simply the so called teachings of Christ written in the form of a story & so arranged that it could be sung

He asked him if this was the Word of God & he replied that it was. In this connection I would like to make a statement which certainly has encouragement in it. In our schools we find that the children will learn the Scriptures like parrots, but have reason to fear but little is retained. This conversation with the Roman showed me however that such training as is given in our schools is far from being in vain, for this Catechist was able to meet every argument that was presented to show that many of them were false by repeating passages of Scripture, thus giving his words a "Thus saith the Lord." Our Romish friend simply quoted from the priest & could give no authority beyond that.

I am pleased to say that my predecessor, Mr. Jones left me a number of very useful & helpful catechists. They are a great source of comfort to me, for I believe them to be for the most part sincere men. It is a pleasure to go touring with them, for they seem to fully enjoy working for our Lord.

Respectfully yours,

A. H. Burnell

Ramanadura, Aug. 30. 1883.

Recd Sept. 7. 2-2

14p.

Kodaikanal,
May 13, 1884.

Rev. N. G. Clark;
Dear Sir:—

Since last writing you nothing of special note has occurred in the Mamamadura station. All departments of my work remain about the same. I wish I might see more evidence of the working of the Holy Spirit, especially among my Catechists & Teachers, for unless there are quickened I can hardly expect to see any work of grace among the heathen themselves.

The matter that troubles me particularly is that in the town of Mamamadura itself where work has been going on for the past 20 years not a single convert as far as I know has yet come out from heathenism to Christianity. The cause of this cannot be ascribed to inefficiency, for Paul's words, "In season out of season" well describe the nature of the work of the

former missionaries. There seems to be in the town no prejudice against those who came before us, & against us as persons, but as missionaries & as those who wish to bring them out of their heathenism there seems to be some prejudice. A few weeks ago the Station Catechist & myself visited a village two miles away from the Mission Bungalow. It was Sunday evening. The men had not yet returned from their day's work, but most of the women were at home. As soon as they saw us, & at a glance recognizing for what purpose we had come, one said to the others, "They have come to make us Believers in this Bible". This immediately put the rest upon their guard, so beginning to offer excuses most of them withdrew.

In this letter I wish to refer to two matters which seem to me to be of great importance in connection with my station. The first of these is with reference to Catechists. By means of these men we are able to reach the masses. This is obvious for many reasons, they are natives, & fully understand the language of their own people, & also their modes of thought, & moreover the severe climate

has little if any effect upon them. They tell me of those who wish to join us from heathenism besides looking after the congregations placed under their care. Without them our work as a mission must most seriously be hindered. If then our appropriations for them are cut off, or materially reduced, what can we do? It is like tying our hands effect, for this department of our missionary work is one of the most important, if not the most important. I have nine men, but my appropriation is not enough to meet their salaries, but I keep them all hoping that there will yet be enough granted us from the Contingent Fund to make up the deficiency. But this is not all, for the want of more Catechists obliges me to put, in one case, three congregations under one man. One of these needs the whole time a Catechist can give, because the members are exceedingly deficient in the truth. This shows you that I am unable to advance little if any. A station so large as Mamamadusa so important should go forward. I have in mind two places where to-day

I could put in Catechists, but I am obliged to wait.

A second matter. You will remember I think that some years ago ~~that~~ the mission property consisting of bungalow & adjacent land in Sivagunga was sold on the ground that the place was unhealthy. I can say now however that nearly all, if not all, can truthfully say that they are exceedingly sorry that this step was ever taken. Although the place is only 11 miles away from my home I feel that it ought to be occupied again. My reasons are 1st the town is a great centre of heathenism, 2nd it is growing, because recently Government has moved the Munsif Court there which for many years has been located at Manamadura, 3d the Romanists have recently opened a high school there. Were a missionary to be placed there the stations then could be divided which now is far too large for one missionary to carry on successfully. Our mission do not feel like saying anything about it, ~~and~~ because two regular stations are now unoccupied, & the probabilities are that men will be in the immediate future; but were circumstances otherwise I am sure no uncertain

sound on this point would issue from us, for the place ought to be occupied.

I have brought these two matters before you as they seem to me to be of great importance to the well-being & general management of the Wanamaker station.

That letter of Mrs. Moore concerning her husband has been read by me with great interest. I am sure it has done us all good. I have felt peculiar interest in Dr Moore because he preached my ordination sermon just before I came out here.

With kind regards to Mrs. Clark & yourself.

Very truly yours,
A. H. Burnell.

ganga, influenced by my catechist there brought his young son & daughter, some 17 years of age, to place them in our non caste-observing boarding school. Although the parents are not willing to have their children eat with those of the school it is a great thing that they are willing to have them here at all. As they provide food, clothing & books for them we feel justified in letting them have a place by themselves in which they can prepare & eat their food. In other respects they do as the other children. The girl is one of the many young widows whose lives are made more or less miserable from the fact of having lost a husband in infancy.

But to go back Mrs. Russell & I are stopping in the bungalow built by our mission & occupied many years by our missionaries. Here it stands unoccupied, but owned by an East Indian living in Madura. It is used somewhat as a travellers' bungalow. This building whose foundations were laid with prayer & whose walls have echoed the voice of prayer for many years is now used by Sabbath-breaking & godless English

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Sivagunga,
Nov. 14, 1884.

Rev. N. G. Clark, D.D.

Dear Brother:-

As we left home this afternoon to come here, viz. to Sivagunga I took with me the old records of the Sivagunga church. On the way I read with great interest the account of the formation, strengthening & final disbandment of the church. The record covers a period of just thirty (30) years. The account begins, "Messrs Crane & Ward on this day, Feb. 21st, 1841 organized a church in Sivagunga. Mr. Ward preached in Tamil & baptized two persons from among the heathen". After long years of faithful service, filled with times of discouragement & heart yearnings over the inconsistencies of the people, after this effort to lift up a few wretched souls & to plant a church which should become a light to

to many, the record closes with these words, "Nov. 30th, 1871 When the vote of the Mission in Jan. dropped the name of Sivagunga from our list of stations, it became no longer advisable to treat the Sivagunga & Manamadura as two; they practically became one from the time of that vote, though the books have been kept distinct till to-day for the purpose of properly completing matters in the cases of discipline. The Sivagunga church gives to the Manamadura nine members, now in good standing & adds 82 to the total of members received by profession from the first. Many of these as this book discloses were unworthy & were excommunicated. But here are the nine & the Lord accompany them & give them his blessing". Thus into as far as a station is concerned the work of thirty years. If we were not told, "My word shall not return unto me void" how could we continue to labor on? The station was abandoned in 1871; the 13 years following have proved long enough for every trace of the good seed soon to become lost. Now we see a village with constantly increasing inhabitants, increasing in

portance, increasing school facilities, but as to Christians, the cause of our coming, the object of our stay, the purpose for which we pay thousands of rupees annually has not an adherent. But is this all? Far from it, the name of Christ & those who represent him are ignored if not hated. To illustrate - a few weeks ago I wished to find a house in which to put a Christian teacher & his family. A number were willing to give low rent & fair houses, but upon learning that Christians were to be the occupants they refused. The name seems quite as odious to them as Nazarene was to the Jews. However a certain few are kindly disposed towards us & we work for some a high caste man offered his house to our teacher. This man is one who came to the bungalow sometime ago with a catechist & was sufficiently interested in Christianity to buy a Bible. Other facts & the two that I have just mentioned lead us to feel quite hopeful about him.

"One thing has greatly cheered us this year. Some months ago a high caste man from this same town of Seva-

gations. During the year five persons have been received to the church & one restored to church fellowship. I have performed four marriages during the year & baptized six children & one adult.

I have now six village schools, of which three have been organized this year. In all the Bible is constantly being taught. My Lingunga school stopped for some months, but has now resumed, beginning with 52 boys. Our new school building & catechists' house, both tiled buildings, have been finished this year. This makes increased facilities for the enlarging of this school. The Nanamadeua day school is brightening up, nearly 40 boys being enrolled. When our new building for them is completed with its large & airy rooms, together with gymnastic apparatuses which I am putting up, I will have no doubt under my care the best school in town. Our Bridge Girls' School suffers as all girls' schools suffer in this country by ceremonies, feasts, & holy days, which have the misfortune of coming very often. We have now 32 girls enrolled. This

officials. A strange perversion surely of mission property. I think I am right in saying that the Mission would be glad to have this compound & bungalow back into their hands, but nothing is said as we have not men enough on the ground to occupy the stations that we already have. Pulney & Periyakulam have been unoccupied for over a year & as far as the present outlook is concerned they are likely to remain so with perhaps the addition of another station. While these things are so none of us are bold enough to approach the subject in Mission meeting. Our pressing wants are so great that we cannot for a moment harbor the thought of taking up work dropped by us as a Mission some years ago. Meanwhile our enemies are far from being inactive, the heathen element is growing stronger, few towns of its size have more heathen temples shining. Then again the Court moving from Ramanadura here will bring with it nearly a thousand souls, including most of the best families. There are all heathen

& some of them as I can testify from experience are most dogmatic in their belief. But more than this Sivagunga is getting to be a centre of Romanism. The priest has opened a high school which contains over a hundred boys. To accommodate this school he is building a very fine structure of brick & stone, very near the new Court House. Like most of the buildings put up by the Romanists in this country it is intended to stand, & stand it will. It is true that the Ramnad station is large & that some of its villages are visited but once a year, while others scarcely ever, but it is not so much this fact which makes it seem very desirable to have a missionary stationed at Sivagunga as it is the size & importance of the town itself. An earnest Christian man should be right in the midst of the people before the Romanists make more headway, & with appropriations for another station he could open schools & do other work in villages where they have been asked to enter, but have been obliged to refuse. It seems sufficiently hard & discouraging to have our work go at a snail-like pace

without having any real back ward movements, but that we have them cannot & ought not to be denied. Speaking of the decline of the Livagunga station & church leads me to mention some other congregations of nominal Christians which have disappeared in a similar manner. In the town of Sembar where years ago there was a congregation of 120 as stated in the congregation book, to-day I am making arrangements to possess the prayer-house & catechist's residence! Moreover in two villages where were congregations numbering respectively 97 & 42 not one adherent is to be found. Why this is so I cannot say, except it is owing to the inroads of Romanism.

"The congregations of this station now number 20, of which three consist of one family each, & one is a congregation which joined us many years ago, & then went back, but have this year returned. & one is an entirely new congregation. Of these 20 congregations three only partake of the Lords' Supper. I have nine catechists to care for these congre-

school will also go into the new building, for provision has been made for them in its construction. In order to have these girls come at all regularly Mrs. Burnell has to from time to time give them presents.

Mrs. Burnell & her Bible woman have kept up steady work during the past year in the town of Manamadura. At intervals she has also lent her to Sivagunga & worked there among the women. Mrs. Burnell seems to enjoy this work very much, now that she is able to speak quite freely with the women.

I am very glad to notice among some of my congregations great faith in God's promise. My attention has repeatedly been called to instances where sickness has been cured by prayer. In one village resides an old man who has been a Christian for many years. As he is the head man of the village & highly esteemed by every one his experience has more than usual weight. During the year several Romanists & heathen have visited him with a view to his curing them of this disease. As follows

the command in James "Is any sick among you let him call for the elders of the church; & let them pray over him, anointing him with oil in the name of the Lord & the prayer of faith shall save the sick." He also repeats the Creed while his hand is resting upon the afflicted person. I have been told by the most reliable of my catechists that several cases of healing have occurred.

Mrs. Bennett joins me in sending kind regards to yourself & Mrs. Clark.

Very truly yours,

A. H. Bennett

Rev. Mr. Langford
Rec'd. Feb. 9. 1885.

Nov. 14. 1884.

Kodaikanal,
April 30, 1885.

Rev. N. G. Clark,
Dear Sir:-

The months have passed rapidly by and it now becomes my privilege to write you again concerning the condition of my work. Since I last wrote nothing of a striking character has taken place, but a few incidents have occurred which may be of interest.

My Day School Building upon which I have been at work for the greater part of two years is now completed. It is 57 feet long containing two rooms, the larger being 36 feet long & 18 wide. This is for the boys while the other room is intended for Mrs. Burnell's Native Girl's School. The building is built with a large front & large back verandah; as we wished to have these two rooms entirely distinct, the boys' enter their room from

the front, while the girls' enter from the rear. This avoids all confusion & really makes two separate rooms for two seperate schools. For a great many years a ~~certain~~ school-house located in the mission compound has been used as a church. It is a small thatched building & is hardly large enough for our use moreover being in the compound none but Christians would enter on the Sabbath. This being the case my predecessor asked for a sum from the Otis legacy in order to build a new church. A small sum was granted, but as it is not sufficient to build a suitable church the work is delayed. However as the new school-house is central for the people of the town, & as the boys' room is more capacious than the old building in the compound we have decided to use it as a church until its freshness wears off, or shall better say until we can erect a suitable house of worship. The March meeting ~~was~~ was held at Mamamadina this year & all its sessions were held in this large room & it was found large enough even for such a gathering.

This March meeting brought

together the helpers & missionaries of four stations. The presence of so many was a great inspiration to our people. The meeting lasted the greater part of three days. The first was occupied in conducting written examinations for the helpers with a view to their entering one of the three classes which exist among them. The second day was given up to prayer meetings & oral examinations of the helpers and Bible women. In the evening the Lord's Supper was administered. The closing meeting came the following morning & it was encouraging to see an earnest & serious spirit manifested in all who took part. The principal feature of the meeting was a poem on the Holy Spirit written & sung by one of the teachers of the Madura Girls' Boarding School. Although the meetings had been held in the new school-house it was not formally opened until this morning. Many happy speeches were made & the entire affair passed off very pleasantly. Several English pieces were sung by the boys & girls from my Boarding School lead by their head master. Such hymns as "Sing them over again to me" "Sweet by & by", "Oh think of

the Home over there" &c. were sung. This meeting from beginning to end was a great inspiration but because it cheered us seemed in a measure to take away for the time being the ever depressing thought concerning the slowness of the growth of the Kingdom of God. When again the sight of so many Christians in an out-station is always a source of encouragement to those who feel in any way disheartened.

At the next communion after the March meeting I received four members to the church. Three of these were formerly members of the Manamadura Boarding School. One of the other ~~two~~ is the head master of my Hindu Day School. I am glad to report that in three of my congregations are some four or five persons who are desirous of joining the church & I feel that most of them are truly ready to do so. I am exceedingly glad to report this since I have only three congregations out of the 20 under my care where there are church members. It is difficult to tell when they are ready to join as their ideas of truth & observance of the Sabbath & of holy living in general are so crude that few are able ~~xxx~~ to come up

urn to our lowered standard.

I am also pressing upon my people more more the great question of self support, but I can assure you it is up-hill work in my station, for all my congregation except four are from the Pariahs, caste. They are receiving poor, living as it were from hand to mouth. For two years past I have, as the New Year appeared, sent to my congregations an address urging upon them certain points which I wish them to bear in mind reckon upon during the year. This year I asked them in the line of self support to supply among them any thing needed for the church, such as repairing the walls of their mud built-chunkys, furnishing oil for evening services, paying for having the same kept clean &c. I naturally hoped my people would respond to this cheerfully, but I am obliged to report that in one or two cases it has been looked upon as an innovation, not to be borne; for example in one congregation where it is customary to have evening prayers an inexpensive lamp has been used, one made of burnt clay, containing a wick, consuming castor-oil. In order to keep this lamp in use for a year each

Rev. A. H. Burnell.
Kodaikanal, Apr. 30. 185,
Rec'd June 22

family was asked to give one anna, or three cents, a year. One old man hearing this, said, "You & the new missionary are bringing in new ideas!. This was never asked of us before. I for one will not pay it!" Having said this he withdew with his family from the church & to show his spite against the new movement he gave two annas, or six cents, to the head man of the village, his very worst enemy, in order that he might offer the same to the village idol in order to keep the cholera away. It may be interesting to know that this man was formerly a church member, but some years ago was dismissed because of irregularities! Some months after the last incident occurred he came to his senses again & having offered apologies has begun to attend church ~~again~~ promising cheerfully to give his share of the oil.

Since I last wrote I am called to mourn the loss of my mother. As she was a great sufferer we are glad that she has joined the blood-washed throng. & that now she is happy with the Lord. With kind regards from Mrs. Burnell & myself - I remain respectfully yours,

A. H. Burnell.

Rev. A. H. Burnell.
Mamandur, July 1. 185.
Recd Aug. 15.
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I regret to say that at our late meeting upon the Hills the matter of buying the Sivaganga Bungalow which I had so strongly urged was laid upon the table. The missionaries felt that when the time comes to occupy the district as a new station the bungalow should be built at Carleicoil, which is about 20 miles from Mamandur. As this is the action of the mission I trust that the Rs. 60 asked for a Bible Woman for Sivaganga will be granted me. Several families containing women & girls who were reading with Mrs. Burnell's Bible Woman, or studying in her school have gone there & it is very important that a Bible Woman should be stationed there at once. Mrs. Burnell unites with me in sending kind regards & in thanking you for your very kind letter of sympathy.

Very truly yours,
H. H. Burnell.

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Manamadura,
July 1, 1885.

Rev. N. G. Clark, D.D.,
Secy. of the A. B. C. F. M.,
Dear Brother:—

On Monday the 18th of May I sent you my stated letter which contained all the information I had to give concerning my station. I now however wish to call your attention in a private way to a matter of some importance.

When Mr. Capron occupied this station he felt the need of a church, & consequently put up a small thatched building which is now not only inadequate to our wants, but is needed for other purposes. It would seem also that Mr. Capron looked forward to something better in the line of a church in the future as we found here a fine bell hanging in a little belfry detached from the chapel. It is marked, "From Mass. to India". Also we found in the bungalow a beautiful communion set

with table linen & every thing complete. But not a church to correspond with these. Mr. Jones came here & feeling the same need of a church asked for aid to build one. He received a small sum from the Otis Legacy, but after occupying the station for some three or four years left it without having been able to build the needed church. Upon my taking his place he spoke of this as one of the first things to be attended to. Two & one half years has since passed, & although my thoughts & plans for the church have been ever only to those for the greatly needed school house for our Native children, the only step taken is that of having purchased timber for the roof, doors & windows. The mission here kindly voted to ask for $125.00 & shall put in $50 a gift to us from my mother just before her death, & I feel sure my people are doing & will continue to do their very best. My helpers have already saved some Rs. 30 from their small wages outside of their other charities. I will do my best, but with only these amounts secured I hardly dare go on with the work, as after most care-

ful computation of the cost of material & labor required from the foundation to the spire. The best authority gives Rs. 2000 as the very lowest sum for which ~~for which~~ a strong suitable church can be built. Right here allow me please to speak of Mr. Caprers to whom the honor of building this bungalow belongs. It took him several years to accomplish it, & a large sum of money must have been required as the bungalow is by far the best built one in the mission; every thing is perfect in its way; the most admirable feature of the work is that it has stood all these years the attacks of white ants, and its proof against these little creatures in this country is more than its fire proof in America. The bungalow is a daily incentive to me to build permanently; whereas the difficulty to get necessary money tempts us to build for the present, not only as to durability but also as to the size of buildings. I trust my letter has made the need of a church for Mamamadura evident, & that the Board will kindly grant the $125.

Books & ½ the cost of the school books of both the boys & girls. I am glad to say that by these regulations the size of the school has not diminished.

I am very grateful to learn that the Prudential Committee have granted the Rs. 250 asked for the Ramamadura church. It will certainly be a great help to us. Some of my Helpers have pledged an entire months wages, others ½ & ⅔ Rs., this to be given during the new year for the church. This will add some Rs. 80 to the amount (Rs. 163) already given by my people for this purpose. I had been hoping to lay the corner stone Jan. 1st, '86 when all my Helpers & a large number of our village Christians would come together for their annual treat, but owing to Mrs. Burnell's ill health my own during the month of Nov. & the early part of Dec. this work was so delayed that the laying of the corner stone must be postponed. The church is to be erected beside the new school house, which is built in the town. In this school house all our Sunday services & prayer meetings are now

Burnell 164 P

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Maranaduera,
Jan. 8, 1886.

Rev. H. G. Clark, D. D.,
Sec. of A. B. C. F. M.,

Dear Brother:—

As the year has now come to a close & the statistics have been completed I will state briefly the results attained. In mentioning them some facts as usual give me great encouragement while others tend to influence me in the opposite direction. Last year ended with 461 Christians, including church members & nominal Christians. This year there has been no gain, but on the contrary a loss of one. This however is caused by removals as other facts will show. We have received into church membership by profession of faith & by letter 16 souls, making a total of 74, but have lost 8 making a gain of 8. This year

6 more have been received into the church them last. Three of the new communicants were nominal Christians of long standing or as they belong to one congregation, another place is opened where the Lord's Supper can be administered. Of such places there are now four in this station. I am sorry to say that the two new congregations consisting of 20 people which joined us at the beginning of the year were so persecuted by the upper caste people of their villages that nearly all returned to heathenism.

My village congregations have done exceptionally well this year in their Sabbath collections, having raised Rs. 50, a larger amount than they have raised before since I have had charge of this station. This amount does not include the 1/10th given by some members of one or two congregations, nor the amount placed in their small contribution boxes which are brought to our bungalow every New Years to be broken in our sight. The total amount raised by my station this year

is smaller than last year, but this is owing to the fact that last year special sums were given for the Jubilee fund. In reality the money raised for station purposes this year is larger by quite a sum than last year.

My schools have done good work both in study & in receiving Government Grants. My Boarding School is in a prosperous condition & the conduct of the children gives us great satisfaction. They are faithful in their studies, & they cause us but little trouble as they are free from quarrelling & using bad language &c. I wish we were able to bring into the Boarding School all the children in our station who are of a proper age, as this training makes them so much more useful to the Mission. Shortly after our last examination I made a new rule, obliging all the children in the Boarding School to pay fees, ½ the Government regulation. Before this only a few had paid. By this new regulation some Rs. 100 will be realized. Besides this the parents of the children pay for the clothing of the boys & also for the Bibles, Hymn

hed.

A step in advance has been taken this year in the line of self support as two of my best congregations hereafter are not to ask money from the mission for the purpose of repairing their prayer houses. Others of my congregations are improving in this line as shown from the fact that there have been less calls upon me for mission money to do little repairs, this year than ever before. One congregation during the year has bought for itself quite an expensive gong. I should be glad to urge this matter of self support a great deal more than I do, but my heart fails me when I see the poverty of these people. I feel that they have done very well this year that they will be able to increase their giving but a little, if at all, the coming year. I asked my Catechists to take up collections in their congregations for the "Morning Star" & the Bible Society. Rs. 22 were realized, a very satisfactory sum surely; but in order to raise it my Catechists accepted every thing their poor congregations would give, such as mats, worth less than one cent each, & small

markets, four for a cent &c. If a good proportion of the congregations of this station were from the well-to-do caste our condition would be far more satisfactory, but this is not true as 13 out of the 15 congregations are from the lowest castes.

The work of our Bible Woman deserves mention, not because it is large in itself, but because it has grown. During the year 15 new women have begun to read. The first two the only New Testaments bought by the village women within the three years of our living here were bought this year. The work is hopeful, & it brings us in contact with the village people & promotes friendship.

Mrs. Burnell joins me in sending kind regards to Mrs. Clark & yourself.

Fraternally yours,

A. H. Burnell.

able to squeeze through the year.

Further I must state that upon coming to this mission we went in debt Rs. 492 in buying all my mother's furniture. It was a great convenience to us to have this at hand & the greater help to her, in that time of deep affliction & anxiety as to the future, to sell it so soon & with so little trouble.

Here seems being my total indebtedness up to Rs. 1474; a sum that burdens our hearts & weakens our hands as we know ourselves to be utterly unable to pay it. It is only the thought that we have learned a never-to-be-forgotten lesson the new purpose & be extremely careful & diligent in the future gives us courage to ask the Board to meet the debt for us.

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You will be interested to know how our boarding school has stood in the yearly Bible Mission examinations since we have had charge of it. The first year it was fourth in rank, the second year second. This year with eight schools represented & 65 scholars ~~represented~~ examined our

Manamadura,
Jan. 23, 1886.

Rev. N. G. Clark, D. D.
Sec. of A. B. C. F. M.

Dear Brother:-

We have just returned from the Jan. meeting. One of the most interesting features of this meeting is the reading of the annual report. This year it was prepared & read before us by Mr. Washburn. It compared the condition of things as they existed 25 years ago, when he first joined the mission, with what they are now. This comparison was a most happy one, showing that real & genuine advance has been made. It also showed that good advance has been made during the past year. But encouraging as many facts were, the meeting was not without its dark sides since we were greatly troubled more or less surprised to find several of our missions in debt to a considerable extent. The seriousness of this fact came home to us all

with great force & considerable time were spent in considering the present difficulty & what ought to be done in the future to prevent our going again beyond our depts. After laying down stringent rules, (these Mr Jones will send you shortly) by the following out of which it will be impossible for any one to run into debt, it was decided that each brother in debt should lay the matter before the Prudential Committee to await their decision. I regret exceedingly that I am one of the number who are obliged to do this. I abhor being in debt, moreover I do not forget that I am a son of a missionary who so far as I know never went beyond his allowance. Although the debt has mostly been incurred though the great desire on my part to push forward our work, improving the mission compound &c. I feel that to have so gotten in debt is a wrong to my family & to the home Board & contrary to the command, "Owe no man any thing!" Although I cannot see how it is possible for advance to be made if one keeps within his limits I am determined

this year that not a rupee above my total allowance shall be spent. In order to do this the work must be cut down; but without making this determination I could not hope for your help in clearing my debt. Without further justifying myself I will briefly state the different items. For village work & Compound improvements Rs. 400. For the Hindu School Building, above my allowance & Government Grants Rs. 339. For the support of our Boarding School Rs. 243. You will notice in my last letter that I have obliged the children, in part, to clothe themselves, pay fees & do something toward buying their own books: notwithstanding this improvement our allowance did not meet our expenses. This is explained by the fact that the school is larger than formerly. The children are here ready for hard work & a thorough Christian training: three are from purely heathen families. Others are ready to come. How can we refuse to take them & much less send home any who are already in school? As you will readily see it is a temptation to take those who come hoping that in some way we will be

school stood first, & a young boy of heathen parentage headed the whole list. Moreover a boy from another standard took the prize for that standard, thus making three prizes for the Nanamakura school.

Mrs. Burnell joins me in sending kind regards to yourself & Mr. Clark.

Fraternally yours,

H. H. Burnell.

see that many followed us from place to place not being satisfied with seeing only once. In our preaching we confined ourselves entirely to the story of our Lord, not once attacking their system of idolatry. We heard afterwards that many said that Christianity was indeed the true religion & that they would join it provided it did not ruin their caste & social position.

"Laying a Corner Stone.

Another interesting event was the laying of the Corner Stone to our new church edifice. As this station has never had a proper church building I thought I would make the occasion a red letter day, so I gave an invitation to the 465 Christians of the station to be present. I also told them not to come empty handed, but bring something as an offering which they themselves had raised or made. March 26th &c. was the day appointed, when it came I was pleased to see a goodly number of Christians, with their hands fowls, baskets, pumpkins, mats &c. At 8-30 ~~in the~~ A.M. we met under the large shed built over the foundations, there we had prayer, addresses, singing of English & Tamil hymns in the presence of a goodly number of the village heathen, besides our Christians. In the brass box which Mrs Burnell placed in the corner stone were a

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Kodaikanal,
Pulney Hills,
May 13th, 1886.

Rev. N. J. Clark;
Sec. of A. B. C. F. M.

Dear Brother:—

Since last writing you a few matters have occurred in the Manamadura Station which may be of some interest to you. The first of these was the examination of our four heathen boy's schools in the Bible & the giving of prizes. The previous year Mrs. Burnell had given each of the Christian head masters a schedule of Bible lessons which she wished them to teach during the year. This comprised memory lessons, some of the more important miracles & parables of our Lord, the account of the fall, the story of Joseph, Daniel &c. During the month of March we visited these schools, giving the higher standards both oral & written examinations & questioning the little fellows on the Old Testament stories. We were gratified to find that many of the children had

acquired a very creditable knowledge of the subjects taught. One of the schools did particularly well, but it was almost sad to hear the boys rattle off their beautiful Psalms & the narratives concerning Christ as though they were reciting their tables, poetry or Geography lessons. After giving book-bags & Bright colored Bible pictures & Bible story books for prizes I spent the evening in showing the school children & many others who came Scripture views illustrating the very lessons the children had been studying. This examination concluding with the Scripture rightly lesson has made an impression I am sure which will never be forgotten, but we have still to wait long & patiently for outward results. A new set of lessons has been drawn up for the coming year, & as the teachers now know what we want we shall expect better work.

Another matter of some interest was the itinerary we carried on in the city of Sivagunga just before leaving for the hills. Heretofore we have always moved about from place to place when conducting itineracies, but this year owing to the great heat that comes on during the month of March & a great desire on my part to see what effect a week of solid work would have upon a place I decided

to try the experiment in Sivaganga. The Catechists spent the mornings & afternoons in preaching & talking in the streets, bazaars & private houses. Evenings the Scripture drew crowds as shall never before shown it in their streets. We exhibited a complete set of pictures representing the life of our Lord from his birth to his ascension & thus were able to give the people a clear & continued history of that life so in contrast to any thing they have seen or heard of. In no other way, I assure you, have I been able to do this. In ordinary preaching it is exceedingly difficult to keep the attention of a large audience long enough to tell them God's wonderful plan of redemption. Many will leave as soon as they see that a new religion is being proclaimed while others will try to get up a discussion or get a joke on the preacher; But preaching with a Scripture has no such drawbacks. By means of it we are able to collect in the streets large audiences & fix to keep their attention for two hours. At Sivaganga we preached in this way five evenings & our audiences varied from 200 to 400. We visited five different parts of the city, trying in this way to reach the entire city, but I was surprised as well as gratified to

mission report for the year 1885, a Tamil Bible & Testament of the latest edition, a copy each of the Tamil papers published by the mission, the names of all my helpers together with the names of all the congregations & schools they have in their charge, & the history of the station from the beginning written upon a palmyra leaf. After the exercises were over a street procession was formed of all the Christians who were present. Each congregation carried a banner which bore the name of its village. While marching the Boarding School children & station helpers sang Christian lyrics. The heathen people of Manamadura think had never seen in their village so large a gathering of Christians before, & therefore they were much surprised. At three P. M. the "culliams", or little earthen contribution boxes, were broken & the fowls, baskets, mats, pumpkins &c. were sold at auction, & Rs. 20 were realized. New Years day some had brought their offerings & money boxes the amount raised on the two occasions amounted to Rs. 74. Surely not a small sum for such poor people. The giving of some of this money demanded quite a little self denial as shown from the fact that one

widow gave a pair of neck ornaments whose original cost was equal to her present monthly wages. During the afternoon of this day we had quite a shower. The next day rinded that very evening several of the heathen people were heard to remark that because the Christians had been worshiping their God were building a temple for him He had blessed them with the rain. In the evening we had five souls which all enjoyed very much. Thus this pleasant day closed."

Thus in several particulars the opens quite favorably, but when I think what a small proportion our 465 Xians are to the thousands of unsaved people in this Mannamadura station my heart fails me. In order that you may see what a large field mine is I would like to have you look at the map of our field in the Jubilee volume of this mission just published. Some parts I have never visited, other parts I only visit once a year when itinerating. In these portions there are many good sized towns, & how can the people be brought to the Light unless they have teachers & catechists in their midst?

Mrs. Rennell joins me in sending kind regards to Mrs. Clark yourself.

Very truly yours,
A. H. Rennell.

Rev. A. H. Rennell
Madura
Madras
Madras, Aug 17 1886.
Received Sept 21.

Kodaikanal,
Pulney Hills,
May 24, 1886.

Rev. N. G. Clark, D.D.,
Sec. of A. B. C. F. M.,

Dear Brother:-

Your very kind letter of March 23rd lies before me. In it you ask what part of my indebtedness I can probably meet during the next four years by careful economy. In answering this I wish to say that it will be impossible for me to do anything during the next two years, but I may possibly be able to pay Rs. 200 each year after that; however if I had run any way by which I could meet my debt myself through my salary I would never have written the home board.

As my name is connected with two others who seem to have brought much discredit upon the general and opinion felt by others for this mission I would like to take the liberty of presenting a few facts

which I did not mention in my former letter which I trust will give you some light on the causes of my embarrassment. In order to do this I must give you the figures in connection with the building of the Boys & Girls School at Mamamadure.

To entire cost.	1995-"-10	
By Results Grants. 1884.		195-"-3
" Unexpended Balances. 1884.		89-8-6
" Home Friends.		494-6-"
" Otis Legacy.		528-3-5
" Other Sources.		34-12-6
" Private Funds.		314-6-"
" Results Grants. 1885		338-12-9
	1995-"-10	1995-"-10

In the first place I wish to state that the building cost just double what I expected it would. The causes were four, dishonest contractors, the destructive work of the white ants, a cyclone which knocked down one night three corners of the verandas, and causing the foundation of the same to settle nearly two inches, lastly my own inexperience. When the cyclone happened my money was

expended & had only to let the building go to utter ruin or to rebuild it. I decided upon the latter.

In the second place I wish to say that I have been severely criticised because I have written to some friends for money. You will see under the head of Home Friends Rs. 494-6-11 It was for this school house that I used this money. I did not ask a cent of it for my own use, but only for mission work. I knew the mission would not give me permission to ask for more from the Prudential Committee because of the large sums we asked last year on the Contingent Bill, & had I not asked it from my friends my debt would have been nearly Rs. 500 more than it is now. If I did wrong in this I cannot see it.

In the third place I wish you would please notice the amount of money I have expended from Private Funds, Results Grants, & other Sources during the last year, Rs. 687-14-8. Had I not been obliged to use this sum to help me out on my school house it would have gone to those departments where I am over, such as Boarding School, Village School, Bible Fees &c.

My debt then would only have been Rs. 786-8-7, a comparatively small sum.

With these explanations I trust my position will not appear quite so earthy of blame.

Mrs. Burnell joins me in sending kind regards.

Very truly yours,
A. H. Burnell,
Mamandoor

P. S. Please do not understand that I promise any certain amount. I will simply do what I can.
A. H. B.

Rev. A. H. Burnell,
Kodaikanal
Rec'd. July 24, 1886.
Reply to pay
3.
S

Rev. A. H. Burnell 149

Madras, Nov. 8, 1886.

Rec'd Dec. 11.

Quite too bad for Mrs. Burnell to write myself & your Mr. Clark.

Affectionately,

A. H. Burnell

Madras,
Nov. 8, 1886.

Dear Dr. Clark:-

You will be exceedingly sorry to read this letter because it means the return at an early date of another missionary family to America. You may have been informed of my illness by Bro. Jones before this reaches you, but I write to give details. Before mentioning them I will say that this dispensation of Providence is a great trial to us. We planned at least to stay here two or twelve years before going home, whereas we have been here only five; indeed it seems as if we had only begun our work.

Bro. & Sis. will carry the latest

now to be obliged to go home in a bitter, bitter disappointment. For a time it seemed as if we could not be reconciled to it, but latterly we have begun to look upon it as one of the "all things that work together for good to them that love God." We have not yet announced to our Mamamadura people that we must go home, indeed we dread to because in all probability it means the closing of our Boarding School which has been built up & strengthened with great difficulty, the management of the station at a distance, since it has been put into Mr. Gulliver's hands. I am exceedingly grieved to write these things because it means reaction rather than progress. Here our number of missionaries large enough to allow of one man

being placed at Mamanadina we could leave the station with a certain degree of happiness, but this is impossible. Mr. Lacy has three stations & in consequence his health is breaking down, Father Chandler, old as he is has two & one a very large one, & Mr. Gullison two as soon as we leave. How sad then is the outlook, indeed I cannot understand how under these trying circumstances the Lord allows my going home. How anxious we are to stay & do all we can to help build up the Lord's kingdom!

For nearly a year I have been troubled with a hot head; but other complications such as shooting pains in the head, roaring of the ears, dimness of the eyes when rising from a chair &c. &c. have not come on

until lately. As the mission in time became aware of this trouble a meeting was called. After considering my case, & after a full statement from Mr. Burnale of our wishes it was voted that I go to Madras & consult two leading physicians & act upon their decision. We arrived here ten days ago & as soon as possible saw the doctors separately. After a private consultation they said, "You imperatively need two years in a warming climate." The decision was a sad one for we had been hoping that six months at the Hills or a short trip to Burmah would be all that is necessary. We have now only to go home, announce this decision to our people, sell our goods & go home as soon as possible. As to when we shall definitely leave we cannot now say. There

for a long time. We hope
however that you are well &
able to attend to your duties.

With kind regards
to Mrs. Clark & yourself from
Mrs. Burnell & me.

Affectionately yours
A. H. Burnell.

Rev. A. W. Burnell

John Buck

London, Ont.

Jan. 27. 1887.

Rev. N. G. Clark;

Dear Brother,

We arrived here safely on Tuesday, having had with God's blessing a very prosperous voyage. Mrs. Burnell & I were sea-sick a good deal, but this was owing to the fact that we are both very poor sailors. I am glad to say that the voyage has improved my health very much. I am far better than I was, suffering comparatively little from my head. I can

so though that I am not perfectly well yet, for I still continue to have blindness of the eyes & headaches. When you come to see me I am sure you will be surprised to see me looking so well. But please remember I am not coming home of my own free will, for never have Mrs. Burnell & I received so bitter a trial as this, but we are coming home because three doctors sent us.

Yesterday we engaged a passage on the S.S. "Samaria" which leaves Liverpool Feb. 8th for Boston. This gives us nearly two weeks in London. We cannot help this because the Samaria is the first vessel going to Boston. Dr. Buck of Chelsea has kindly written us a letter giving us a warm invitation to make his home our home as long as we wish. We shall immediately go there upon our arrival. How fortunate we are to have such kind friends ready to welcome us!

Messrs Bywater & Tranquersay Bros. are acting as our agents here. They are very kind & are doing all they can for us.

We have not heard any thing concerning your health

133 Boylston St
Boston March 3. 1887

My dear Dr. Clark. Burnell

I have given Mr Burnell a careful examination. As near as I can judge he is suffering from the effects of exposure to the high temperature ~~and~~ while not in robust health after his labors, perhaps at a time when he had one of his sick headaches. There is not now as I can see any immediate danger, I do not think insanity is to be feared now. If he is not careful of himself it is one of the possibilities but I consider it remote.

He had better avoid great heat I should think going to some retreat or Springs a good plan. If the place in Minnesota

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Mrs Mary Burnell
Mrs Susan Ph. Sumner

is high enough altitude and not too hot, and he will keep in during the heat of the day I see no objection to it. Rest, quiet, coolness are the chief things necessary

Yours truly

S. G. Webber

h

is high enough altitude, and

Mr. Bynell

Rushford, Minn.
July 27, '87.

Dear Dr. Clark:—

I have been here now over six weeks & I think it is quite time you were hearing from me. Since being here my health has gradually from day to day improved. Sometimes I feel so well I am actually led to think that my head difficulty has entirely left me, but this is not quite true for it still lingers, but does not manifest itself so violently as formerly. This is an exceedingly quiet place, so there is little if any thing for me to do in the line of sending funds.

see through this & sum up

The intense heat has been here as well as in other places, the thermometer standing in the shade from 92 to 100. It was difficult to endure, but I do not think it affected my head in any way.

Mrs. Burnell & Baird are very well. It is very pleasant for the former to be here with her parents out her own home.

We are deeply interested in the work going on in the Madura Mission. We only wish we had it in our power to return at once & help that poor weak and band who are bearing the burden & heat of the day. Every one writing to us speaks in a most touching manner of this reduced mission. If you have recently appointed

any one to our mission I shall be exceedingly glad if you will let us know.

We sympathize deeply with you in the troubles that have arisen to you & Dr. Aldin because of the Probation movement. May the Lord daily give you strength & wisdom to meet it.

Mrs. Burnell joins me in sending kind regards to you & Mrs. Clark.

Very truly yours,
T. H. Burnell.

Mr Burnett

La Crosse Wis.
Dec. 2. 1887.

Dear Dr. Clark:-

I want to ask a favor of you. Please write on the inclosed letter Miss Martha Taylor's address. Having not heard where she resides for some years I am unable to forward her a letter.

We with our parents arrived here last evening from Rockford. On Monday, A. M. we start together for Cal. By Saturday we expect to arrive in San Jose, Cal., where we shall probably stay until a home is found for us. Father has secured a church, but just where that is I do not know. I do not

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think it is far from San Jose.

Very soon after our arrival I will write you. Thanks for offering us aid. After our arrival I will let you know if we are ready.

With kind regards from us both.

Very truly yours,
A. H. Burnell.

—11—

Mrs. E. H. Thomas M.

Saticoy, Cal.
March 24, '88.

Dear Dr. Clark:-

In a letter just written Mr. Ward I have asked him to credit the Manamadura Church $31.00, which we have recently raised by exhibiting our Indian views. Will you please see that this money goes directly for the church.

We have been here in Saticoy, Ventura Co. just two weeks to-day. As my mother-in-law, Mrs. Snell has recently been called to her heavenly home Mrs. Burnell is keeping house for her father & youngest brother. We are all living together in a very pleasant home. My father-in-law

P.T.O.

is preaching here & at a place named Kodhoff. We are contented & happy. I rejoice today that I am feeling well. Only now then do I experience any annoyance from my old trouble. As we have a good garden in connection with this place I am out doors a great deal. I sincerely hope after another year that we shall be able to return to our much loved work. We want to go at once the Madura Mission is so suffering for want of recruits. I hope your call for six men with their families in a recent issue of the Herald has touched several hearts.

Yesterday I received a letter from Rev. J. P. Jones in which he says a doctor has been appointed for Madura. May I ask who he is? While in Harlan

Sault, Minn. we met an M.D. who seemed much interested in our work in Madura. We are anxious to know whether he is the one or not. Wherever we have been we have begged most earnestly for more missionaries.

Will you please give me the address of the Rev. Mr. Lawrence, who recently visited India in the interest of the missions of the A. B. C. F. M.

Mrs. Burnell joins me in sending kind regards to you & Mrs. Clark.

Very truly yours,
A. H. Burnell.

— 11 —

unwilling to accept his decision.

You speak of the fact of my showing our India views as indicating my returning health. It does, yet I think you do not know how few times (14 only, including both our trips in Minn. there) we have shown them, that Mrs. Burnell has in every case described more than half the views. Indeed it is she who has been doing the missionary work & getting people interested in the Madura Mission. She has often spoken when weary & pressed with home cares, & has taken time which she needed for her home duties. Ladies have several times handed her money after speaking, for her personal use, but she has used it all for the work in India. Her hands are now more than

Mr. A. H. Thurnell

Saticoy, Ventura Co. Calif.
April 17, 1888.

Dear Dr. Clark:—

Your letter of the 2nd could hardly have come at a time to dishearten us more than at the present. It is but the culmination of a series of trials & losses. We have been forced into such expenses of late that we were just upon the point of writing to you, & answering the question, "What can I do for you"? which you so kindly asked us [illegible] our loss in Minn. But now your letter not only saddens us greatly, but embarrasses us still more. I cannot say that we were wholly unprepared for your message; but to occasionally think or speak of the possibility of not being permitted to return to our loved work is quite a

different matter from having it taken definitely from us. However we are both determined that we shall not even now give up all hope of foreign work. A trouble which cannot be cured in two years may be in five, & can you not extend to us the hope that after some years we may return to India? But if not to that (to me) unfavorable climate is there not an opening for us among the Tamil speaking coolies of Fiji Land? We understand that no work is being done among them & that the climate there is not very trying. We do not want to take up work in this country where there are so many workers in proportion to those abroad, unless it is absolutely necessary. It seems to us now as though we could never enter heartily into any work in America. Our hearts are in the Madura Mission, & I think our love for the work has only deepened

since our leaving it.

It has been especially taken back by the decision of the Pon. Com. because we did not suppose that any action would be taken in regard to us until we had been in the country two years. That was the least time the Madras doctors gave me for recovery, we did not suppose that the decision would be made in regard to my health until the time expired, unless my trouble grew worse. It has not done so. I am much better, though not fit for much mental work yet. Right here I wish to say that I shall not feel satisfied to have Dr. Chester's opinion only condemn me. It will be only after two or three doctors of high standing have declared my unfitness for life in India that I shall be satisfied. Moreover Dr. Chester has a personal dislike to me, this makes me still more

full with the house work of a family of six, & one of them, my second brother who is in a state of decline & consequently needs special care. We cannot but feel that the Lord has freed us into our present circumstances & responsibilities, & what our duty is now since your decision, it is difficult to tell. Moreover were not Mrs. Burnell already burdened with home cares her present condition would not permit her going about with me. If I have the health to continue showing the India views without her, or having it, can pay the expenses of a second person, & still make a living are the questions. It seems an impossibility for us to leave our present home for some months. Our father, left without home & wife, my

Brother, in a great state of weakness & my wife's anticipations for Aug. would all seem to keep us here; however I have already sent out inquiries as to opportunities for Xian. work & shall continue to do so. You did not say how much time you are willing to allow us before our separation from the Board must take place.

I cannot but compare my case with that of Mr. Noyes. He is both old & feeble & has a delicate wife. Dear young Mr. Burnell has better health than one in a thousand. If he is good for a few more years of service, am not I? I think I should be willing to return if I knew the chances were great of my breaking down in five years.

With kind regards, we remain

Cordially yours.

A. S., & A. H. Burnell.

A. H. Burrell

Westminster, Calif.
May 23, 1888.

Dear Dr. Clark:-

I have recently written Mr. Hard concerning our monthly allowance for the month of May. He sent us $20.00 which he said was all that is due us, having deducted all that we owe the Board. He further added that in order to continue sending us money upon the second year of our stay in this country he would need instructions from you or the Prudential Committee. As we have written you concerning our needs & as you have kindly answered in favor of our still receiving help from the Board may I ask that you will please see Mr. Hard & ask him to send me at once $75.00, ad-

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dressing me at Saticoy, Ventura County, Calif.?

I am glad to say that I am feeling very well. I am able now to preach whenever I have an opportunity.

With kind regards I remain, cordially yours,

A. H. Burrill,
Saticoy,
Calif.

certainly shall not use the Lord's money any more than is necessary, for we shall hope to enter upon work just as soon as our opening presents itself.

As I understand it my financial account stands thus — of June 7th which your letter enclosed, $75.00, May 1st $22.84 this with my debt of $52.16, amounts to $150.00 which is to be considered a part of the $1000.00 grant. Am I correct?

With kind regards to Mrs. Clark & yourself, I remain,

Cordially yours,

A. H. Burnell.

Satico, Calif.
June 16. 1888.

Dear Dr. Clark:-

Your letter of the 6th of June lies before me. It surprised & deeply saddened us. Surprised we were at the magnanimous spirit of the Board in allowing us a retiring grant of a thousand dollars, & saddened we were because the time had actually arrived for us to sever our connection, officially with the A. B. C. F. M., a society under whose auspices we have joyfully worked for five years, under whose auspices we had hoped to work until God called us up higher. We are deeply sorry also to think that our connection with you & Dr. Alden, who have shown us such

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kindness & sympathy must cease, & that we must now join the rank & file of those whose interests centre in the home field. The work to be sure is one, but to us the foreign fields has especial attractions. As I have remarked before no disappointment has ever cut me to the quick as this has, & my fervent prayer is that the time may yet come when I can return to my chosen work. My heart is in India, for as a boy of 15 in Westminster, Vt. I gave my heart to God, & with it my all to his work in the foreign field. Our comfort & solace in this great trial are these words, "Shall not the Judge of all the earth, do right"?

As my door of usefulness in India seems closed for the present at least I send with this my request to be released from the

A. B. C. F. M. But in doing this may I ask that the Exec. Committee will give me a statement that I have been a missionary of the Board, that I am honorably dismissed from its service. This will be of use to me I think in securing work in the future. May I also ask that when the statement that I have been dismissed from the service of the Board is printed in the Missionary Herald the cause also may be printed? I am very anxious that all my friends may know that ill health is the cause of my leaving the grand American Board.

Upon consulting with my wife it seems to us best that we had better accept your offer of $1000.00, hoping at the same time that it may prove unnecessary to accept it all. This the near future will settle. Yr

A. W. Burrell –
Madura – India

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Saticoy, Calif.
June 19, 1888.

To the Prud. Com. of the American Board:

Dear Brethren: –

As my health is so impaired physicians think it unwise and unsafe for me to return to India I hereby ask that my connection with the A. B. C. F. M. may cease. I do this with deep sadness of heart as not only I but my wife dearly love the work in which we were engaged. I withdraw also with a keen sense of gratitude to you for your kind-

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ness and sympathy and for the generous allowance you have made us as a retiring grant.

With sincere affection and prayers for the foreign work, and all those connected with it, I remain,

Fraternally yours,

A. H. Burnell

Mr. Burnell

Salinas, Calif.
July 27, '88.

Dear Dr. Clark:-

Your letters of June 26th, 30th & of the 29th of the same month, giving a recommendation to the churches have been received. Mr. Burnell joins me in expressing sincere thanks for the same.

Please be so kind as to hand the inclosed note to Mr. Ward.

Cordially yours,
A. H. Burnell.

1.8.9

Rev. H. H. Burnett.

Nordhoff, Dec. 22, 1889.

Rec'd Jan. 13. 1890

✓

Ardsloff, Calif.
Dec. 22, 1889.

Rev. N. G. Clark;

Dear Brother:—

It is three years ago to-day since Mrs. Burnell & I left Madras for America. I am very glad to report that these three years have done wonders for me. I now feel that I am well. I attribute this largely to our stay in Calif. where as you know we are free from the terrible cold winters of the east. I don't think we could have lived a winter in Minn. where we anticipated staying before the Rushford fire took place. This

it was that sent us to Calif.
I think we can now see God's providence in this, altho' it looked exceeding dark at the time.

During last year we lived in San-Buena-Ventura & farmed on a ranch of 20 acres. This year we are living here in Northoff on a ranch of 50 acres. We are living in an exceedingly pretty place which is also quite a resort for invalids. If we must farm our lives could not be cast in a more pleasant place.

We are glad to see by the papers that you have returned to your office in better health. We sympathize with you in being obliged frequently to give up your duties & to be confined to your home. Mrs. Bennett adds

that she wishes you might always be connected with the A. B. C. F. M. as it would not be the A. B. C. F. M. to her without you.

We do not like to let go our hold of the good old Board so I feel that I must write you occasionally.

With our united hope that fresh health & strength may be granted you, with the best wishes of the season, I remain,

Sincerely yours,
A. H. Burnell.

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Samutthirápatti,
Sunday Aug. 23, 1880.

Rev. R. G. Clark, D. D.

Dear Brother:

Hinduism & superstition are of some use now & then, for a place is found to write you in one of a suite of three rooms built by an ignorant parioh, (bearing the very common name of Róman) of Samutthirápatti, who has in the last few years, put on the garb & style of a Hindu devotee or god. With his leave, a hole has been dug in the mud walls, thereby securing ventilation, & experience proves the room a more pleasant & convenient stopping place than the school-room or prayer-house belonging to the mission. The teacher, living here, has his school, of late, on the road side, two miles from this place & two miles only from Nattham. The final man is afflicted with Guinea worm. At the last monthly meeting, two of the seven Native helpers were kept away by this troublesome & painful disease, which is caused, it is believed, by the use of bad water. Two

hours were spent in midday in examining the school which is not much, in a certain way — it would be a shame & disgrace in New England, but is a respectable & useful institution here in Hindustan. As the teacher is paid only by the number of his pupils, & the amt. he had recd for the last two months had been small, anxiety was felt lest he should be discouraged & the school amount to little or nothing. However, the limping, stiff-sustained man whicked fair results, so we may thank God & take courage. The truths of God's Word, are not taught in any other school, in either point of the compass, within many miles, except in one direction — the mission has a school eight miles distant.

"This morning it was pleasant to sell the tract, "Sunbeams for the Human Heart," to a young Mohammedan. Generally, the followers of the false prophet are as ignorant & unlettered as the Hindus, & very nearly as debased & vile, but

this man was a good reader, & as the tract is made up of God's Word, & He himself has promised concerning it, "My Word shall not return unto me void," we will hope some good will come that it. This tract of "Sunbeams" was originally printed in its Tamil form at Pasumalai, but has now been adopted by the Madras Religious Tract & Book Society, & ought, from its contents & make-up, to be one of the most widely circulated & most useful of that society's issues.

It was not particularly encouraging as a visit was made among the people of S, this afternoon, to find the young Moslem with some thirty other natives, old & young, at a cock-fight, in an open field, near a tamarind tree. The same cruel sport, with the sharp knives bound on the spurs, has been seen in the same place before. Then it was not rebuked, to-day it was, & there was a pointing on to the judgment, & to the truth that as men sow so they will reap. Afterwards, in a distant village, among the Pariahs, was a sepoy's wife, whose intelligence, from having been in so many

turns & in contrast with the army, was in marked contrast with the people of the place, her neighbors. Her admiration seems fact for white people was just such in very strong hyperbole."

This evening at 8½ a meeting was held at the proper house when the near relationship of Christ to those who do the Fathers will was spoken of. The singing of the hymns was hearty, & was, apparently, much enjoyed.

Yours sincerely

L. Burrell.

P.S. Sept. 16. Our last meeting with the helpers of the whole mission was one of interest. Were the large No. of young men, in employ as catechists & teachers only such men as Barnabas, "good, full of faith & the Holy Ghost, what wonders of grace & mercy we might expect & what an ingathering from the heathen.

We hope the beloved Hewitts will use the leave voted to visit our mission in Bhuggar. The H's are worn & weary by trials at Moallem Rivers.

W. H. R.

Y. of Burrell.
Samuthria Patto, Aug. 23, 1880
Rec'd Oct. 25.

Rec'd Jan 19 1881
Ans'd do

Tri a Shed, Nov. 23, 1880.

Rev. L. R. Alden D.D.

Dear Brother;

Caste is a curious thing & while it has tremendous evils & disadvantages, it has some gains. The former are much more conspicuous — one of the latter I see just now in that my thief (Pon'n'an = kallan) caste bandy man is cooking for my cook-boy Sokirá, one of the despised Sakkiliyas, who looks down on "Sokkiliyas" (shoemakers) about as much as the thief does on him. Almost as soon as Sokirá will have my rice, potatoes & onions ready for my breakfast, the bandy man Vellai Karan (White Lad) will have the "charu" ready for himself & Sokirá. I observed that the latter adjusted the three stones on which B.R. put the cooking

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vessel, but he must by no means touch the spot at the water jar. Immediately on our stopping, both went for water to a tank near, the thief taking his own, & my boy my kurdum. If Sokiré were to venture to touch N.B.'s vessel, what a rumpus & smashing of things there must be, in accord with caste observance, but I suppose the thief is a little yielding by much intercourse with the white face. Last eve at P.M., rather, 10 miles from this, I noticed, twice, a parish man move away a rock or so, when a woman came coming with the water pot upon the head. Have you see the "Indian Evangelical Review." Don't fail to read it Oct. Rev. the late Dr. Shearing on caste. (10 A.M. My food is ready "Come & dine.")

My place of stopping is one of the sheds put up for the weekly market at or near the Hindu & Mahom. town of Karungalikudi,

Ramnalai Nov. 12, 1

Dr. N. G. Clark D.D.

Dear Sir.

My son [illegible] written quite fully, so that I shall need to say very little. The fact that my poor husband is on his way to America, makes now my duty clear, and I have fully decided to follow by first opportunity, and that will probably be with Mr. & Mrs. Herrick in the early part of the year

to settle on account in India. I know this was to meet a debt & yet it remains a fact that hundreds of rupees have gone into the mission work fr. our own pockets.

I trust you will be patient with us a little longer & that you will not feel that while we are drawing a salary we are quite useless to the Board. We use every possible opportunity of getting people & churches interested in the great cause of Foreign Missions & have some reason to feel that in a measure we are successful.

Very sincerely yrs
Abby Bapuli

Mr. Burnell

Saticoy, Ventura Co.
California
June 6th

Dear Dr. Clark:—

Mr. Burnell has just returned home after an absence of a month & is exceedingly mortified to find in looking over Mr. Wardle's last letter with me that I led him into making a grave mistake. After I had received Mr. Wardle's check for $22. I wrote Mr. B. that that amount was due us for May that we were char

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debt with the Board.

Mr. Ward's letter is clear enough to show I could have thought that the $22.00 was due for May instead of June. I can not see, only that the thought of being square with the Board was so happy a one it was easy to entertain it.

With a little thought Mr. B. would have seen that I was mistaken, but again, his anxiety to meet an obligation elsewhere led him to write at once for June's salary.

I sincerely trust

Dr. Clark that this blunder of mine will not lead you to think that we are careless. Please remember that we lost more than half of all we possessed by fire so that it took two months' salary, or more, to come to this state. I can not feel that we did wrong in coming here as we came for the sake of my parents.

I will also remind you that we had nothing to fall back upon when we came to America as all that we realized from the sale of furniture went

to sow the seed of truth in the hearts of these boys; whereas, so far as we are able to judge, the desire of these chaps is deceitful natives is to get Mr. Burnell to advance Mission money; then if the Zemindary fails them, he is the loser & not they. Although the teachers say they will accept lower wages if necessary, we have great cause to fear that they will leave & the school be broken up unless they receive nearly what they do now; in order to give this we must receive help from America.

March 15th 1884

Dear Dr. Clark;- Recd April 26

There is a new & important matter in connection with our work which I should like to bring to your notice.

In Shivaganga, a town which in former years was a Mission station, is a large Zemindar school.

Government gives 50 rupees monthly for the support of this school; fees from the scholars (there are 120) amount to some 60 or 70 rupees monthly & the Zemindary is supposed to give 125 rupees.

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speak of later. We are not so rejoiced over the success relating to the money as one at home might suppose; the reason is that every thing bright & hopeful is so uncertain in this country, that we are learning not to be elated, nor to depend on apparent success. We therefore still wish to ask the favor which I intended to ask from the first viz. that the Board grant us from $30 to $50 per month for this school, which is less than the Commissary amount, with the understanding that if not needed it shall go

days ago, & since then Mr. Burnell has been to Shivaganga & returned somewhat discouraged because the Romish priest was making strong attempts to prevent the school from receiving the Jemindary money; the school has sent an agent to Madras to secure if possible the continuance of the money, but we had more confidence in device of the priest than in the ability of the Jemindar.

Well may the priest desire to have the control of the school, & why it sought Mr. Burnell's management rather than his we do not know. We have every reason to feel that he will make desperate efforts to break up the school & get the scholars into the high school which he is about to open there. I visited the Jesuit school the day it came into Mr. Burnell's hands, & it was pleasant to see so many bright intelligent boys all studying English; that this opportunity

of giving them the Bible had come to us, & come unsought was a great encouragement you can well understand

The Catechist who is stationed at Shiaguiga is a very capable man as well as witty & is one who can win his way among both heathen & Christians; Mr. Burnell put him in to teach the Bible & we returned home, encouraged it is true, but very doubtful as to how things would work.

To day, two weeks since the schools were united, we have received very encouraging news; first, that the Jemindar is to give Rs 25 rupees monthly

Shivaganga & a boys' school at Calaricoil. To start a school at this latter place has been the desire of both Mr. & Mrs. Burnell; & as a new school building was completed in Shivaganga just before the school was joined with the Zemindar school we desire to see the building for girls.

The Catechist stated in his letter that he spends five hours daily in teaching the Bible & that the head master is very friendly; all scholars are eager to learn English & are generally perfectly willing to study the Bible if taught in English, & indeed objection is but seldom made to its being taught in Tamil. It seems that

the highest class did object to studying in Tamil, but the head master used his authority & after the first lesson the class asked the Catechist to teach them every day!

But of the whole school only one boy refuses to study. One teacher borrows the Catechist's Bible & studies at noon. Several copies of Genesis have been bought with Mission money for the boys, but we have decided to buy at once, while the interest is fresh, 25 Bibles for 50 or 75 boys, feeling confident that the necessary money will be forthcoming from America. I should say here that no present appropriations are used for this school. That which belongs to the Mission Shivaganga boys' school is very little & this generously help pay out our other work. Much prayer is needed for ourselves & the Catechist that the work lately begun be not injured through lack of wisdom or grace on our part.

I send this letter to you not feeling quite certain if it should go to the Woman's Board.

Yours most sincerely - A. L. Burnell.

S Clark.

22 Cary Ave, Chelsea.
Tuesday A.M.

Dear Dr. Alden;-

My husband spent Saturday at Auburndale seeing a good many friends & walking about quite a little in the wet. He was very tired upon getting home & had added to his already severe cold. He took to his bed Sunday noon & has been very ill ever since.

His mind has wandered all the time nearly & the heat in his head is so great the Doctor has feared brain fever. He is better

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Mrs. Abby Grant Hunnell

this morning, but it is not yet time to speak with certainty of his condition.

We have called in Dr. Weeks of Chelsea, & last night we had a trained nurse.

I asked the Doctor if Dr. Webber might be informed of my husband's illness or be consulted in regard to his case. He said that it was not necessary to do so now as this has nothing to do with his old trouble.

I will try to keep you informed in regard to his condition.

Very sincerely Yours
Abby G. Hunnell.

be
to a strange place, during
changes to have a state-
ment from you to the effect
that we have labored in
the foreign field.
And as we have lost in this
way we would like to ask
if it would be right for
us to keep for our personal
use whatever we may be
able to secure for the
next six months or a year
in speaking & showing
our pictures? We regret
that we feel obliged to ask
this as we would so much
prefer to work for the cause
in India. With our united
kind regards & hoping that
you are well - I remain
Sincerely yrs Lewis Bu

Rushford, Minn.
Nov. 7th 1887

Rec'd Nov. 10.

Dear Dr. Clark,

For two weeks we carried out the plan I mentioned to you of meeting Missionary Circles & showing our India views. We were everywhere received very warmly & were told that our visits did much good. Plans were made for a week ahead

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my parents saying
that their beautiful
home was in ashes.
Friday Nov. 10.
We have lost the greater
part & the most valuable
of our things as the
fire took place in the
roof above our room.
Mr. Burnell feels the
loss of his books the
most deeply; but as we
are young we are glad
that our things were lost
& not those of our parents.
The house was very
very precious to all

then (34 years) 7 of our
children were born
there. But my object
in writing to you is to
inform you that we
think it best to accom-
pany my parents to
California. We suppose
we have the freedom of
the country while we are
in it, & we are think-
ing that we shall be
first of all on
our way back to India!
It may not be necessary
but still think it may

Los Gatos, Cal.
Jan. 23rd/88.

Dear Dr. Clark;—

Enclosed please find a check for $30.00 which is to be used where it is most needed in the foreign work.

The friend who sends it does not wish her name given nor any acknowledgement of it made, but simply wishes to learn through me that the money has been received.

There are two questions Mr. Burnell & I have long intended to ask you, but somehow it has been forgotten. We should like

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supporting our Father at Southampton or if this is done by the State?

While we were visiting him he said something about leaving a sum of money to the Board. Do you know if this is the truth or a wild fancy his? If the truth has the money been properly received by you?

We are enjoying the beautiful weather & charming scenery in this part of the state & feel that it is a mercy that we are not in the cold of winter. As yet we have not had many opportunities for speaking of our work, but when we have had we have spoken earnestly for Madura. When our

Cutler in telling us the
joyful news of the con-
version & revival of our
own Boarding School boys
& declared that I was going
to ask to be sent back
alone at once & let Mr.
Burnell come a year later!
It certainly is very hard to
stay in this country when
we see our missions so in
need of workers. You know
that Dr. Cheever is coming
home immediately & that
three of our younger men
must come within
two years & that Tattyan
Chandler can not "hold
the fort" much longer
& can not you make a
special appeal for our
Mission in the Advance

a Congregationalist?

But I am presuming in writing thus to our Secretary & I hope you will excuse my boldness because it comes from great love for our Mission.

Hoping you are stronger than when we left you last Spring

I remain

Very sincerely Yours

Affy Nell Burnell.